THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME X.

◆

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TO

OUR LATE VALUED FRIEND AND ACCOMPLISHED COTEMPORARY,

ROBT. THOS. CRUCEFIX, LL. D.;

WHOSE MEMORY IS CHERISHED FOR HIS PERSEVERING EFFORTS TO PROMOTE THE

WELFARE AND SUSTAIN THE GLORY OF

OUR

"Ancient and Honorable Order;"

WHO EXEMPLIFIED IN HIS OWN CHARACTER THE DISTINGUISHING VIRTUES

OF

A true and faithful Mason;

TO

THE BENEFICENT FOUNDER OF THE LONDON

"Asylum for Aged and Decayed Freemasons;"

THIS VOLUME OF THE

FREEMASONS' MONTHLY MAGAZINE,

IS

AFFECTIONATELY DEDICATED.

INDEX.

A.

Aborigines, Masonry among 143
Address—by W. Br. John Mix, in 1789, 79—Lucius R. Page, 105—George Davis, 173—Rev. D. Twining, 203—Grand Master of G. L. of Louisiana, 268
A Diplomatist's Memory, 178
Admission of Candidates, 38
Admission of Members, 3
Advantages of Masonry, 180
Alabama, East, Masonic Female Institute, 76
Ames, Nathan, obituary notice of 61
Anecdotes, 28, 117, 383
An Ode, 13
An Oration of the last century, 205
Antiquity and immutableness of Masonry, 86
Appeals and Trials, 38
Appeals from the Master, 65
Appeals from the Chair, 316
Applicants, publication of rejection of 30
Architecture, rise of the Five Orders of 139
Armstrong, Robert, obituary notice of 223
A Subordinate Lodge cannot try its Master, 201
Avouchments, 257

B.

Ballot for Initiation, must it be unanimous ? 201
Ballot in each Degree, 338
Balloting for candidates, rights of members 189
Balloting for Candidates at special meetings, 69
Ballotings, reconsideration of 257
Baughon, James, expulsion of 127
Benning, Rev. Thomas C., expulsion of 127
Bertrand de Blanchfort, the burial of 208
Bible, 280
Blackburne, Dr. John C. C., expulsion of 127
Bolton, Mrs Sarah T., an Ode by 13
Bolton, James M., expulsion of 127
Boyd, Andrew, expulsion of 127
Brown, W. S., expulsion of 160
Burnham, John, obituary notice of 255
Butler, Silas, expulsion of 127
By-laws, suspension of 65

C.

Candidates, admission of 38
Candidates, physical qualifications of 55
Candidates, balloting at special meetings, 69
Candidates, Initiation of, 238
California, St. John's Day in, 12
California, Masonry in 54, 56, 114
California, Grand Lodge of 121
California, Masonic relief for 357
Can a S. or J. Warden who has not taken the degree of P. Master preside and confer degrees ? 201
Canada West, new Lodge in 77
Cardinal Virtues, one of the 244
Case, Rev. Br., letter from 16, 138
Cases of Emergency, 279
Celebrations—at New Haven, Conn. 14—Birkenhead, England, 49—at Salem, 306—in North Carolina, 305—in Rhode Island, 309
Centennial Anniversary of the Initiation of Washington, 235
Centennial Anniversary at Halifax, N. S. 115
Charity by Grand Lodges, 280
Charity Fund, 154
Character and objects of Freemasonry, 58
Charitable donation, 186, 189
Child, Nimrod P. expulsion of, 127
Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Clopton, L. C., expulsion of, 127
Committees, trials by 29
Competency of Officers, 92
Compliment to Br. John Hunter, 316
Conferring degrees in Grand Lodge, 218
Connecticut, distinguished Masons in 146
Constitution of G. Lodge of Michigan, 333
Colored Masons, Lodges of 41
Correspondence—Auburn, Ala. 51—Charleston, S. C. 119—El Dorado, Union Co. Ark., 120—Warren, Me., 150—Lafayette, Ala., 150—Pepperel, Mass., 151—Natchez, Miss., 152—Anderson, S. C., 182—Steubenville, Ohio, 183—Detroit, Michigan, 183—Maryville, E. Tenn., 216—Indianapolis, Ind. 281—Portland, Me., 317—Sparta, La., 317—Moscow, Fayette co. Ten., 317—Mansfield, La., 318

D.

Daggett, David, obituary notice of 222
Danger of prosperity, 30
Davidson, William H., expulsion of 127
Death of M. W. Augustus Peabody, 6
Dedicatory Address, 173
Deformity, mental or physical, 201
Democracy of Freemasonry, 359
Discipline of members—Suspension of By-Laws—Rights of the Accused—Appeals from the Master, 65
Dispensations, limit of 263
Dispensation, Lodges under, 40
Distinguished Masons in Connecticut, 146
Distinguished Masons in Delaware, 382
Dow, Jesse E., notice of 78
Dues, non payment of 125
Dunn, Dr. William G., expulsion of 127

E.

Eason, Bryant C. expulsion of 127
East Alabama Female Institute, 76
East Tennessee Masonic Female Institute, 18, 320
Emscriler, Dr. G. W., expulsion of 286
English Provinces, R. Arch Masonry in 197
Evans, John W., expulsion of 127
Expulsion from, a Royal Arch Chapter, or Encampment, does not necessarily expel from a Blue Lodge, 201, 217
Expulsion from a Lodge, 202
Expulsion and restoration, proceedings and powers of Grand and Subordinate Lodges in cases of 97
Expulsions by the G. Lodge of Georgia, 127
Expulsions, 32, 127, 160, 192, 286
Extract, 22

F.

Fillmore, Lavius, obituary notice of 223
Florida, Grand Lodge of 29, 282
Freemasonry during the Great Exhibition in London, 211
Freemasonry, Democracy of 359
Freemasonry, character and object of 58
Freemasonry in France, 141
French Lodge in Virginia, 184
Funeral Dress, 154
Further troubles in Grand Lodge of Louisiana, 161, 192

G.

Gates, Horatio A., obituary notice of 223
General Grand Encampment, 17, 54
General Joseph Warren, 23, 168
Gen. G. Chapter of United States, 54
General Grand Lodge, 123, 191, 216
Generous donation for Educational purposes, 121
Georgia, Grand Chapter of 284
Georgia, Grand Lodge of 316
Geometrical Mason Floor Cloth, 272
Good rewarded—an interesting anecdote, 117
Grace, James M., obituary notice of 318
Grand Lodge of Louisiana, address of G. Master of 268
Grand Lodge of New York and Hamburg, 344
Grand Lodge of England report on New York difficulties, 365
Grand Lodge of Florida, 29, 282
Grand Lodge of N. Hampshire, 30
Grand Encampment of Mass. and R. Island, 32
Grand Officers as Masters or Wardens of Lodges, 42
Grand Lodge of Tennessee, 45, 123, 153
Grand Lodge of Vermont, 64, 187
Grand Entertainment by the Lord Mayor of London, 88
Grand Lodge of Massachusetts, 101
Grand Lodge of California, 121
Grand Lodge of Ohio, 124, 186
Grand Lodge of Maryland, 154
Grand Chapter, Grand Council, and Grand Encampment of Ohio, 126
Grand Encampment of Virginia, 136
Grand Lodge of Louisiana, further trouble in 161, 192
Grand Bard of Scotland, 166
Grand Council 33d, 181, 314, 369
Grand Lodge of Virginia, 184
Grand Lodge Charities, 190
Grand Chapter of Mississippi, 220
Griffith, Timothy, notice of 186

H.

Hale, John, obituary notice of 319
Halifax, Centennial Celebrations at 115
Hapon, William, obituary notice of 156
Heir, Thomas J., obituary notice of 285
Henson, Charles P., expulsion of 127
Hill, Henry B., expulsion of 127
Historical Sketch of Hiram Lodge, New Haven, Conn., 50
Hodges, John, expulsion of 127
Holy Cross, 84
Howe, C. L., expulsion of 32
Humanizing influence of Masonry, 144
Humorous Definition of Masonry, 182

I.

Initiation of Candidates, 238
Initiation of Sojourners, 316
Innovations, modern 30
Introduction to vol. X., 1
Intelligence—Domestic.
  California, 121, 153
  Florida, 29, 282
  Georgia, 284
  Louisiana, 216
  Maryland, 153
  Mississippi, 220
  New Hampshire, 30
  Ohio, 124, 186
  Tennessee, 123, 153
  Vermont, 187
  Virginia, 184
Intelligence—Foreign.
  Malta, 152
Is it Masonically correct for a Lodge to admit by ballot at the same time, a candidate to the three degrees ? 202
Is it proper to confer more than one degree upon a candidate at the same sitting of the Lodge ? 202
Itinerant Masons, 124
Itinerant Lecturers, 187
It is a Secret Society, 21

K.

Kelly, Edward, expulsion of 127
Kingsbury, Asa, obituary notice of 255
Knighthood, 27
Knighthood, orders of 145
Knights Templars, 170, 207, 236, 277, 336, 363
Knights of Malta, 166
Knights of Malta, stsndard of 16

L.

Late Brother Peabody, 43, 77
Late Brother Jesse E. Dow, 78
Late Brother Addison Searle, 83
Laney, George, obituary notice of 156
Lapham, Jacob, obituary notice of 62
Laying Corner Stone of Mechanics' Institute, New Orleans, 167
Laying Corner Stone of New Capitol, 303
Legend in Masonry, 33
Letter from our Paris Correspondent, 7
  " from a Lady, 12
  " from Rev. Br. Case, 16, 138
Lodge of colored Masons, 41
Lodges under Dispensation. 40
Lodges not represented in Grand Lodge, 203
Lodges working under Dispensation, 203
Lomey, Solomon, expulsion of 127
Loraine, Sir William, obituary notice of 253
Lord Mayor of London, grand entertainment given by 88
Louisiana Difficulties, 193
Loyal, John, expulsion of 127

M.

Malta, 152
Maryland, Grand Lodge of 154
Masters or Wardens of Lodges as Grand Officers 42
Masons, widows of 29
Masons, practical duties of 203
Masonic Anecdote, 28
Masonic Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Masonic Intelligence, 29
Masonic Celebration at Birkenhead, England, 49
Masonic Female Institute, East Alabama, 76
Masonic Inquiry, 95
Masonic School at Grenada, Miss., 243
Masonic Presentation, 177
Masonic Jurisdiction, 202
Masonic Processions, 246
Masonic Rites, 257
Masonic Library, 283
Masonic visit to Mount Vernon, 301
Masonic Relief for California, 257
Masonic Visitations, 362
Masonic Female Institute, East Tennessee, 18, 320
Masonic Literature, 381
Masonry, universality and beneficence of 26
Masonry, legend in 33
Masonry in N. York, 44, 165, 225
Masonry in Maryland and the District of Columbia, 47
Masonry in California, 54, 56, 114
Masonry in Texas, 55
Masonry in the West Indies, 73
Masonry, antiquity and mutableness of 86
Masonry and its traducers, 93
Masonry, physical benefits of 118
Masonry, advantages of 180
Masonry among the Aborigines, 143
Masonry, humanizing influence of 144
Masonry, practical operation of 231
Masonry in Panama, New Grenada, 169
Masonry in Charleston, S. C., 241
Masonry in London, 298
Massachusetts, Grand Lodge of, 101
McElroy, Edward J., expulsion of 127
McDonald, Alexander, obituary notice of 157
Mechanics' Institute, New Orleans, laying Corner Stone of 167
Members, admission of 3
Members, Discipline of 65
Membership, 202
Mercier, George W., expulsion of 127
Millraps, Lockey W., expulsion of 127
Minors, proposing 200
Mississippi, Grand Chapter of 220
Morris, Austin W., obituary notice of 318
Morton, Perez, oration on Gen. Warren, 23
Moslem innovations, 30

N.

Nativity of St. John, 306
Newhall, Asa T., notice of 96
New Haven, Conn., Celebration at 14
New Hampshire, Grand Lodge of 30
New Lodge in Canada West, 77
New Masonic Temple at Louisville, Ky. 296
New Orleans Difficulties, 279
New York, Masonry in 44, 165
New York Grand Lodge, 191
New York Schism, 155
New York Schism in England, 129
New York difficulties, report of G. Lodge of England on 365
New York, spurious Supreme Council in 289, 327, 353
Newton, James A., expulsion of 127
New troubles in New York, 375
Non-affiliated Masons, taxing 282
Non attendance of members, 124
Non payment of dues, 125
Nova Scotia, Royal Arch Masonry in 321

O.

Obituary notices of—Charles Steinagle, 31—Nathan Ames, 61—Jacob Lepham, 62—Elijah Thomas, 95—Asa T. Newhall, 96—William Hapon, 156—George Luney, 156—Alexander McDonald, 157—William W. Spaulding, 157—Timothy Griffith, 186—John Soley, 222, 285—David Daggett, 222—Lavius Fillmore, 223—James L. Sawyer, 223—Edward Roberts, 223—Robert Armstrong, 223—Horatio A. Gates, 223—Peter Thompson, 247—Thomas Pryer, 251 William Loraine, 253—Thomas Wright, 254—Asa Kingsbury, 255—John Burnham, 255—Thomas J. Heir, 285—Leonard Tufts, 286—Austin W. Morris, 318—James M. Grace, 318—John Hale, 319
Obligations of a Lodge to take cognizance of a breach of Rules, 63
Ode, 13
Officers, Register of 63, 158, 287
Officers, competency of 92
Ohio, Grand Lodge of 124, 186
One of the Cardinal Virtues, 244

Oration on Gen. Joseph Warren, 23
Orders of Knighthood, 145
Our own Books, 300

P.

Page, Lucius R., address of 105
Paris Correspondent, letter from 7
Past Masters, privileges of 260
Peabody, M. W. Augustus, death of 6, 43, 77
Permament place of meeting, 56
Physical Benefits of Masonry 118
Physical qualifications of candidates, 55, 379
Poetry—An Ode, 13—Ode, 102—Masonic Ode, 110—Anthem, 111—Brothers' Call, 112—Song, 112—Original Ode, 113—Masonic Song, 237—Hymn, 302—Ode, 302—Song, 343—The Builders, 380
Poole, William J. expulsion of 127
Practical operations of Masonry, 231
Practical duties of Masons, 203
Preparation for Masonry, 273
Prerogatives of Grand Masters, 219
Present condition and prospects of G. G. Encampment, 56
Previous Question and adjournment of Lodges, 203
Prichard, W. B., expulsion of 127
Proceedings and Powers of Grand and Subordinate Lodge in cases of Expulsion and Restoration, 97
Proposing Minors, 200
Prosperity, danger of 30
Prosperous condition of Masonry in Ohio, 125
Proselyting, 124
Pryor, Thomas, obituary notice of 251
Publication of rejection of candidates, 30

Q.

Questions in Jurisprudence, 201

R.

Ramsay, Lord, anecdote of 383
Register of Officers 63, 158, 287
Religious Tests, 201
Report of Grand Lodge of England on New York Difficulties, 365
Rev. Dr. Oliver's works, 358
Revelations of a Square, 265, 310, 340
Right to tax unaffiliated Masons, 202
Rights of Members in balloting for candidates, 189
Rise of the Five Orders of Architecture, 139
Roberts, Edward, obituary notice of 223
Royal Arch Masonry, 234
Royal Arch Masonry in Nova Scotia, 321
Royal Arch Masonry in the English Provinces, 167

S.

Sawyer, James L., obituary notice of 223
Scott, Isaac N., expulsion of 127
Scotch Rite in America, 215
Scotland, Grand Bard of 166
Searle, Addison, notice of 83
Secret Ballot, 230
Singular and interesting incident, 356
Smith, W. L., expulsion of 127
Smith, Henry N., expulsion of 127
Social Intercourse, 240
Soley, John, obituary notice of 222, 285
Soult, Marshal 383
Spaulding, Wm. W., obituary notice of 157
Spurious Supreme Council, 33d in N. York, 289, 327, 353
Square, revelations of 265, 310, 340
Standard of Knights of Malta, 16
Starr, Hon. J. Leander 264
Steinagle, Charles, obituary notice of 31
St. John's Day in California, 12
Stoddard, William, expulsion of 127
Supreme Grand Council 33d, 181, 314, 369
Supreme Council 33d for England and Wales, 213, 339
Suspension of By Laws, 65, 96
Symbolism, 149

T.

Taxing non-affiliated Masons, 282
Tennessee, Grand Lodge of 45, 123, 153
Texas, Masonry in 55
Text Book, 188
Thirtythird degree for England and Wales, 213, 339
Thomas, Elijah, obituary notice of 95
Thompson, Peter, obituary notice of 247
Trestle-Board, 11, 45, 114, 137, 172, 233, 299
Trestle-Board Illustrations 74
Trial by Committees, 29
Trials and Appeals, 38
Troy, N. Y., celebration at, 111
Tufts, Leonard, obituary notice of 286
Twining, Rev. Dr., address by 203

U.

Unaffiliated Masons, the right to tax 202
Uniformity of Work, 154
Union of St. John's G. Lodge with G. Lodge of State of New York, 108
Universality and beneficence of Masonry, 26

V.

Varnum, Gen. James M., oration by 205
Veils of the Tabernacle, 239
Vermont, Grand Lodge of 64, 187
Vionet, Ramon vs. G. Lodge of Louisiana, 299
Virginia, Grand Encampment of 136
Virginia, Grand Lodge of 184

W.

Washington and Freemasonry, 71
Washington's Masonic character, 347
Washington, Centennial Anniversary of Initiation of 235
Warren, Gen. Joseph, 23, 168
West Indies, Masonry in 73
Wheat, A. W., expulsion of 127
Who to preside, 285
Widows of Masons, 29
Wilson, Elisha S., expulsion of 192
Wright, Dr. Thomas, obituary notice of 254

THE

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MONTHLY MAGAZINE.

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INTRODUCTION TO VOLUME TEN.

With the present number commences the tenth volume of this Magazine. The nine volumes which have been published, comprise about three thousand five hundred large octavo pages in small type; equal to about fourteen octavo volumes, of five hundred pages each, in type of ordinary size. They are made up exclusively of Masonic matter, embracing almost every conceivable subject of interest to the Masonic community; and it may be safely assumed that an equal amount and variety of Masonic intelligence, history, philosophy and law, have never before been brought together within the same compass; or, embodied in *any* number of consecutive volumes. To the future Masonic historian, and as works of general reference, they cannot, therefore, fail hereafter to be of the highest value and importance. In view of this, the demand for complete sets of the work has been, for the past two or three years, far beyond the means of supply; and almost any price is now readily paid for sets by Lodges and Brethren, who, unfortunately for themselves and us, neglected, at the appropriate time, to take the proper steps to secure them. There is, however, very little necessary connection between the volumes. Each forms a separate and complete book of itself.

The Magazine is the oldest Masonic periodical now in existence in this country; and its friends will be gratified to learn that it is in the full enjoyment of vigorous health, and confidently looks forward to many future years of usefulness. For this, we respectfully make our acknowledgments to whom alone they are due,—*not to those who have ordered and received the work for a series of years, and refused to pay the equivalent*,—but to those fast friends and true Masons, who have been prompt to do as they "would that others should do unto them." We are aware that among a certain class of subscribers to the newspapers of the day, it is esteemed a virtue to cheat the printer out of his just dues. But this is not a principle recognized in the moral code of Freemasonry ; and it would be difficult for him who practises upon it, to show, from that code, any sufficient reason why he should not be coupled with him "who steals my purse." But enough of this.

An examination of the volume of the Magazine just closed, will exhibit the gratifying fact, that our Institution has never held a higher position, in point of character and intelligence, than it does at the present moment ; nor has there ever been a time when it was under better management, more systematically organized, or more prosperous. Throughout the vast extent of our own highly favored country, new Lodges are daily coming into existence, while the rapid accession of members is wholly without precedent. Believing, as we do, that the influence of Masonry, like the influence of the higher principles of Christianity, on the moral and social character, is calculated to make men better and happier, we most heartily congratulate our Brethren on the encouraging prospect before us. But, in our rejoicings, it may be well to remember, that the hour of prosperity is frequently the hour of danger,—that the fairest flower produces the deadliest poison. Elated by success, we too often become careless and neglectful of the means by which success was acquired, and by which alone its continuance can be secured. To this source may be mainly attributed most of the adverse circumstances to which the Institution in this country has from time to time been subjected. The doors of our Lodges have sometimes swung too easily upon their hinges. The tyler has too often been found sleeping at his post. We are apt to forget that the strength of every society lies in the character and intelligence, not in the number of its members. Let this truth be inscribed in letters of living light over the chair of the Master of every Lodge in the country, and all may be well. Let its opposite obtain, as a rule of practice, and disastrous consequences, if not positive ruin, will inevitably follow.

There are two other causes that have been fruitful of detriment to the Institution, to which it may not be out of place here to allude. The first is the want of proper care in the selection of the officers of the Lodges. On this point it will be sufficient to cite the rule, as given in the earliest Constitutions of the Order. It is as follows: "All preferment among Masons is grounded upon real worth and personal merit only ; that so the lords may be well served, the Brethren not put to shame, nor the Craft despised : therefore, no Master nor Warden is chosen by seniority, but for his merit."

The other point to which we refer, is the encouragement that has hitherto been given to itinerant and unauthorized lecturers. We do not object to the employment of proper persons to impart the information needed by the Lodges. This may be necessary. But such persons should always be commissioned by the Grand Lodge, or the Grand Master, and their authority restricted to the jurisdiction of the body under which they act. Itinerant lecturers should be excluded from every Grand Lodge jurisdiction by stringent penal enactments. We need not argue the point. The evil that has resulted to the Institution from this source, is sufficiently manifest in the discrepancies which exist in the ritual and practices of the Lodges in the different sections of the country.

With hearty thanks to our friends for past favors, and bright hopes for the future, we set forward in pursuit of "fresh fields and pastures new."

November 1, 1850.

ADMISSION OF MEMBERS.

Marshall Lodge, No. 22.

Br. C. W. Moore,—*Dear Sir:* Be pleased to pardon me for asking you the following questions, which I earnestly hope you will have the kindness to answer through your invaluable Magazine, as the members of our Lodge entertain various opinions, and your views will be satisfactory upon the subject, and harmonize conflicting sentiments.

1st. Should an applicant for affiliation, who presents *proper credentials*, be rejected, unless he is guilty of an offence, which, were he a member, would justify his suspension or expulsion from the Lodge ?

2d. If he be charged with such an offence, should he not be allowed to defend himself before the Lodge, against the charge ; and if acquitted, should he not be elected a member of the Lodge ?

3d. If found guilty of the charge, should he not be suspended or expelled from the rights of Masonry—according to the nature of the offence—and *notice given*, as in the case of the suspension or expulsion of a member ?

Your humble servant,

C. A. Frazer.

Marshall, Texas, Sept. 9, 1850.

We very cheerfully comply with the request of our correspondent, though our answers will not, probably, in all respects, harmonize with his own views on the subjects embraced in the questions proposed.

1. Under the Constitutions of the Grand Lodge of England, what we in this country term subordinate Lodges, are there called "private Lodges ;" and in some respects, this is the more appropriate designation. It more distinctly indicates the true character of the Lodge ; which may be defined to be a number of Brethren associated together under the authority of a Charter from some Grand Lodge, for the practice of the rites, and other purposes of Freemasonry. This Charter is granted to the petitioners, with authority to admit such other Brethren as they may see fit to associate with them. But it neither requires nor prohibits an increase of the number of members. It leaves this matter entirely to the discretion of

the petitioners. The Lodge is not, therefore, under any obligation to admit members, unless this is specially required by a constitutional provision of the Grand Lodge from which it emanates. The Grand Lodge of England has seen fit to incorporate, in a limited and modified form, such a provision into its Constitution. We quote the section :—

> "14. Every Lodge must receive as a member without further proposition or ballot, any Brother initiated therein, provided such Brother express his wish to that effect on the day of his initiation, as no Lodge should introduce into Masonry a person whom the Brethren might consider unfit to be a member of their own Lodge."

The conditions on which membership can be claimed, under this provision, are, first, that the Brother must have been initiated in the Lodge to which he applies for membership. If he were initiated in another Lodge, the rule fails as applied to him, and the obligation on the part of the Lodge to receive him, does not exist. Secondly, he must declare his intention to become a member on the day of his initiation. If he fail to do this, then the Lodge is relieved of the obligation to receive him as a member, and may thereafter exercise its discretion in the premises. The regulation is extremely limited, and cautiously guarded in its terms. And why? Because it is out of the common course of Masonic proceedings. It is, to the extent to which it goes, in derogation of the natural and inherent rights of the Lodge. It requires it to receive and fellowship Brethren with whom the members, or a part of them, might not, if left to their own election, care to cultivate so close a personal intimacy; or, it suspends, to a certain extent, the proper business of the Lodge. The reason assigned by the Grand Lodge of England for incorporating this provision into its Constitution is, that a "Lodge should not introduce into Masonry a person whom the Brethren might consider unfit to be a member of their own Lodge." And this is well enough in theory. The difficulty is, that human nature is so constituted that men will make a broad distinction between the friendships of every day life and the intimacy of families. This may or may not be wrong. But the fact exists; and, if wrong, it presents one of those numerous anomalas in moral science where theory and practice cannot be made to work together. In all such cases, it is the part of wisdom to harmonize them, by bringing the theory down to the level where the common sense of mankind has established the practice.

But there is another provision in the Constitution of the Grand Lodge of England, which suits us better, because it is more consistent with the independence of the Lodges, and more in conformity with the ancient and established usages of Masonry. It refers to the admission of Brethren who apply for membership in Lodges other than those in which they

were initiated, and is not, therefore, inconsistent with the regulation before quoted. It is as follows :—

> "No Brother shall be admitted a member of a Lodge without a regular proposition in open Lodge, nor until his name, occupation, and place of abode, as well as the name and number of the Lodge of which he is or was last a member, or in which he was initiated, shall have been sent to all the members in the next summons for the next stated Lodge meeting; at which meeting the Brother's Grand Lodge Certificate, and also the Certificate of his former Lodge, are to be produced, *and the decision of the Brethren ascertained by ballot.*"

This is sound conservative Masonic law, where theory and practice are in perfect agreement. It leaves the members of the Lodge to determine for themselves, whom they will have for intimate personal associates; and thus the danger of disturbing the harmony, and consequent prosperity of the Lodge, by the constrained admission of morose and unsocial, though in other respects unexceptionable Brethren, is materially lessened, if not wholly averted. It is the only safe rule the nature of the case admits of. The Lodges must be left to act for themselves in this matter, untrammelled by Grand Lodge restrictions, or there will be jarrings and heartburnings, if nothing worse, among the members. The selection of proper candidates for the Degrees, important as the subject is, may also be safely left to their wisdom, integrity, and responsibilities as Masons. No such restrictive measure as that enacted by the Grand Lodge of England, especially in view of its objectionable features, is required.

Our correspondent has not put his first interrogatory in the best or most convenient form. The question is not whether the petitioner should be affiliated, in the absence of any charge affecting his moral character; but whether it is competent for the Lodge to deny him the privilege of membership, his moral character being free from reproach? For the reasons already stated, we answer, that it is competent for the Lodge to refuse to receive him as a member. But such refusal does not impair his standing in the Fraternity: his privileges remain unchanged. Neither should the circumstance, of itself, be allowed to operate to his disparagement as a man or Mason. His rejection may have been the result of personal prejudice, the belief that he did not possess the proper social qualities, or of some other cause not affecting his moral character.

2. Every Brother, charged with an offence, has an undoubted right to be heard before the Lodge in his own defence; but the charge must be a formal one, and preferred in the manner required by the regulations of the Grand Lodge, or the Lodge cannot take cognizance of it. If an injurious offence be alleged against a Brother, and urged as a reason why he should not be admitted to membership, and the Lodge rejects him in consequence, then his moral character is affected, and he may demand, and the Lodge will grant an investigation. If exonerated from

the charge, the Lodge will determine whether the Brother who made it was actuated by proper motives, and what further proceedings are required. But it does not follow, that because the charge has failed, the Lodge is therefore bound to receive him as a member. He may present a new petition ; when, the original cause of his rejection having been removed, the Lodge will, if none other exist, probably admit him. This would be no more than a simple act of justice ; but it is one which the Lodge may, from prudential considerations refuse, if it see proper.

3. If a Brother, on trial, be found guilty of an offence of sufficient magnitude to justify the verdict, he certainly should be suspended or expelled ; unless the Lodge, as the jury in the case, or the Grand Lodge, as the appellative power, shall see fit to award a milder form of punishment.

DEATH OF THE M. W. AUGUSTUS PEABODY.

It has become our painful duty to record the death of this estimable Brother and personal friend. He died at his residence in Roxbury, on the second day of October last, in the 71st year of his age. He had been confined to his bed about two months ; during which time he lay in a half conscious state, not appearing to suffer from bodily pain ; and finally fell into his eternal rest, without a struggle.

The deceased was a native of Maine, and a graduate of Dartmouth College, Hanover, N. H. He was a lawyer by profession, and had been in active practice in this city for about forty years. He had outlived most of his early cotemporaries, and stood among men of the present day, as the lone oak stands in the cleared pasture, to mark the spot where once flourished a race that has long since fallen before the axe of the woodman. He possessed an enlarged and highly cultivated mind, and was eminently well read in his profession. In the younger and more active period of his life, there were but few members of the Bar in this Commonwealth, who sustained a more eminent position, or enjoyed a more honorable and extensive practice. In his latter years he was an able, safe and faithful counsellor.

He was an industrious scholar, and had acquired from his varied and extensive readings, an amount of literary, scientific and general knowledge, rarely to be met with among gentlemen of other than strictly literary pursuits. Possessing fine conversational powers, he was not merely an agreeable, but a valuable friend and associate.

He had been for nearly half a century, an active member of the Masonic Fraternity, and had sustained various high and responsible offices in the Institution : among them, was that of Grand Master of the Grand Lodge of this State. There were but few better informed Brethren in the country. He understood and justly appreciated the principles, usages and history of the Order ; and in its day of adversity, was its fast friend and able defender. He was constant in his attendance at the Grand Lodge, and never shrunk from any duty which his Brethren thought fit to require of him. His loss will be long felt by that body, as the loss of one of its best and ablest counsellors and friends.

He was a kind-hearted Brother—open, frank and generous. Those who knew him intimately, loved him for his talents, his intelligence, and his faithfulness ; and they will long cherish his memory, and hold his personal worth in respectful remembrance. His funeral was attended by the principal officers of the Grand Lodge.

FROM OUR PARIS CORRESPONDENT.

Paris, July 18, 1850.

R. W. Brother :—I thank you for the favor of your invaluable "Freemasons' Monthly Magazine." I find the work so well arranged, the materials so well chosen, and the various subjects so ably discussed, that I derive great instruction from it. Nobody, more than myself, admires the efforts which you are making to spread light among the Brethren in the United States, or more highly appreciates your talents, experience, and extensive knowledge in all the departments of our beautiful Institution. You will nevertheless permit me to explain one or two statements given on the authority of your foreign correspondents ; the correction of which I think to be important, as they affect the reputation of our Order in France.

The fourth number (vol. ix. p. 102,) of your Magazine, contains an article entitled "*Masonry in the Sandwich Islands;*" in which it is stated, on the authority of your correspondent at Honolulu, that the first Lodge in that town was established by a "Deputy from the Grand Orient of France," by the name of William Tellier, master of a whaling vessel,—he having authority from the Grand Orient to make Masons, grant Charters, and constitute Lodges : and that he did, without the aid of a Lodge, or other assistance, initiate several persons to the first three Degrees.

The Grand Orient of France does not authorize such proceedings. Her statutes do not authorize the appointment of Deputies for foreign countries, with power to make Masons or create Lodges. The following sections are all that they contain relative to the matter :

"*Art.* 274. During travel *(campaigne)* by sea or land, or on voyages of long duration, *three Masons* together, who possess at least the first three symbolic Degrees, can initiate, provisionally, a Brother, upon the express obligation, on his part, to demand admission to a Lodge, in correspondence with the Grand Lodge, as soon as circumstances will permit." [Our correspondent adds: "his initiation becomes *void*, if he does not fulfil this obligation."*]

"*Art.* 275. The initiations authorized by the preceding article must be made without fee. They must be recorded, in Masonic form, on a sheet, (*planche*,) together with the causes and circumstances under which the initiation takes place. This sheet is to be signed by the Brethren who have granted the initiation, and serves as a certificate to the Brother thus received, to enable him to gain admission to any Lodge under the jurisdiction. Without this he is to be considered as a profane (uninitiated).

Unhappily, there exist in France several Masonic authorities; which circumstance gives rise to many strange mistakes and abuses in foreign lands. Our foreign Brethren are apt to impute to the one the misdeeds of the others. I think it necessary, therefore, for the information of our American Brethren,—whom I love and honor, having had the pleasure of participating in their labors for several years,—to enter into some explanations.

The first and oldest Masonic authority in France, is the *Grand Orient*, which traces its origin to the commencement of the 18th century. This body, in order to remove every pretext for schism, has been obliged to cumulate the different rites. It numbers under its banner 315 Lodges, 127 Chapters, and 40 superior Lodges of the ancient and accepted Scottish rite, and a Supreme Council 33d, for France and the Colonies. The Grand Lodge is composed of Delegates elected by all the Lodges under her jurisdiction, who legislate, judge, and administer in all affairs of the rite in which it is opened. In this Masonic Senate, a member of the 33d Degree takes no higher rank, nor exercises any more power, than the merely Master Mason. This authority is the most rational, as well as the most legal, of all our governing bodies.

The second, is the Scotch power of the 33d Degree. It is called the *Supreme Council of France*. It is an authority eminently aristocratic, having for its basis the constitution of Frederic II.—a constitution, which, by way of parenthesis, does not exist.† I feel the more certain of this, because we have, deposited in the archieves of our Grand Lodge, the original of a document (*planche*,) ema-

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*A century and a half ago, and before the institution of Lodges, by Charters, a practice similar to that embodied in this regulation, was in existence, and was recognized as valid. On the revival of Masonry at the beginning of the last century, and before the establishment of any Grand Lodge in France, it was abolished, and a counter prohibitory regulation adopted. What considerations have led to its revival, or on what authority the Grand Orient relies to justify its course in the premises, are unknown to us. We trust, however, that they are more satisfactory than the apologetical explanation given by our correspondent, who says, that if the Brother initiated, in the manner provided, fails to present himself for admission to a Lodge, at the first convenient opportunity, "his initiation becomes *void!*" If the Grand Orient is in possession of a metaphysical sponge by which it can wipe from the memory of its initiates the impressions which it has there imprinted, as the school-boy wipes his problems from his slate, there may be some reason in declaring the initiation void, not otherwise.—EDITOR.

†Our correspondent is on debatable ground here.

nating from the Grand Lodge of the Three Globes, at Berlin, which confirms the fact. The Supreme Council arrogates the right to establish symbolic Lodges, and to enter Scotch Lodges as far as the 33d Degree. It is composed of about 20 Lodges, of all Degrees, as well in France as in foreign countries. It originated in 1804.

The third, is called the *Grand National Lodge*. It was established after the revolution of 1848, by some obscure Masons, anxious for notoriety. It has three Lodges under its banner.

The fourth, is a body calling itself *Misraim*. It claims to control 90 Degrees, and was established in 1813. It has *two* Lodges on its roll; but they are not recognized as Masonic bodies.

There is yet another body, styling itself the *Head of Memphis*. It claims 92 Degrees, and has *one* Lodge to disseminate them.

Such are the various bodies, genuine and spurious, which claim to exercise supreme Masonic authority in France. It is not strange, therefore, that unjust judgments should sometimes be rendered by our foreign Brethren, on facts and occurrences which the legitimate power of France can neither foresee nor prevent. Such is the fact in the case of Br. Letellier. He was acting as the agent and under the authority of the Supreme Council of France, of which I have spoken above.* This is proved by the following extract from the printed proceedings of that body, under date of June 24:—

"One of our Deputies, representing the excellent Brother Letellier, captain, on a long voyage, reuniting, in the Sandwich Islands, some scattered Masons,† has created, under the distinctive title of '*the Congress of the Oceanica*,' a Lodge, of which the Supreme Council will soon possess itself."

Your fifth number (vol. 9th) contains an article under the title, "*the Grand Orient in Virginia*," which does injustice to the Grand Orient in France. It is there said—"We learn from the proceedings of the Grand Lodge of Virginia, that a French Lodge has recently been established in Richmond, under a warrant, or Charter, from the Grand Orient of France."‡

One of the articles of the Constitution of the Grand Orient of France, enacts that, "*this authority shall grant no constitutive Charter in foreign places, where a Masonic authority exists.*" And the Grand Orient has never given any Dispensation or Charter, where her Constitutions do not permit it to be done. She has never authorized any Lodge in Virginia. If no prohibition existed, she would do it with great reluctance in that State, because the Grand Lodge of Virginia is one of the Grand Lodges in America with which she is in correspondence.

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*Our Honolulu correspondent was manifestly mistaken, in supposing Tellier (Letellier) to be a Deputy of the Grand Orient. He was commissioned by the Supreme Council of France. We are happy to make the correction.

†Our correspondent says Letellier had no assistance whatever; and this was probably the case; for there were not at that time more than five or six Masons in the island. He would therefore be likely to know the truth.

‡This, as stated, was said on the authority of the Grand Lodge of Virginia. That body has undoubtedly been led into an error similar to that committed by our Honolulu correspondent; and it will probably appear on further inquiry, that the Supreme Council, or some one of the other French authorities in France, is entitled to the honor of having violated the Virginia jurisdiction, rather than the Grand Orient; or that the whole thing is spurious.

A few days ago, I received from some French Brethren in Ohio, a package of papers, requesting me to ask of the Grand Orient of France, a Charter for a Lodge to work in the French rite, in that part of the world. I immediately wrote them that this favor could not be granted; and that, though a member of influence in the Grand Orient, I could not charge myself with the duty of soliciting it for them, because, if granted, it would be in derogation of our rules and usages. I advised them to constitute a Lodge in the York rite, under the authority of the Grand Lodge of Ohio, and then, if they afterwards wished the French rite, to obtain, from that Grand Lodge, authority to petition the Grand Orient for power to practise it,—that this was the only way open to them to gratify their wishes; as nothing could be done in the matter without the approbation of the Grand Lodge of Ohio, with which we are in correspondence.

As to the imputation of having given power to establish a Supreme Council 33d, in New Orleans, it exists not in reality against the Grand Orient. The Supreme Council at New Orleans formed itself, like many other similar bodies, acting in virtue of the alleged decrees of Frederic II. The Grand Orient was not otherwise in the wrong, if that were wrong, than in recognizing the authority of that body, as legitimate, according to the regulations of the Scotch rite, and in allying itself with it. But if the Grand Orient had indeed established a Supreme Council in New Orleans,—considering that each State in the Union forms a separate and independent jurisdiction, as in the case of your Grand Lodges, and there being no authority of the ancient and accepted Scotch rite in Louisiana,—she would seem to have possessed the same right to do so that she had to establish similar bodies in Hayti and Brazil.* She would not presume to establish such Councils in South Carolina, or other States, where such bodies exist; because she recognizes them as legitimate authorities, which ought not to be interferred with.

I hope these observations will be acceptable to you, and that you will translate them in full for your admirable Masonic journal. They are intended to satisfy your readers of the respectability of the Grand Orient of France, and to guard them against attributing to that body, errors which do not properly belong to it, and for which it is not accountable.

Please accept the assurance of the high consideration which I feel for you, and of the sincere devotedness with which I am animated for your person, and for all my American Brethren.

Your devoted Brother,

LEBLANC DE MARCONNAY, 33d.
Officer of the Grand Orient, &c.

R. W. CHAS. W. MOORE, ESQ.

THE TRESTLE-BOARD.

City of Washington, Oct. 3, 1850.

R. W. C. W. MOORE,

Sir Kt., Comp., and Brother,—I have carefully examined the new edition of your "MASONIC TRESTLE-BOARD," containing all that is proper to be written, of the work, from Entered Apprentice to Knight Templar, and do not hesitate to give it my full approval.

We have, for years, used the former edition, containing the FIRST PART, in our Blue Lodges, under this jurisdiction, and it has met the general approbation of the Brethren.

The addition of the SECOND PART, makes the work as perfect as such a work can well be made; and while I give you my personal thanks for taking upon yourself the trouble and risk of publishing it, I also add my earnest recommendation to the Masonic Fraternity of the whole Union, to adopt it as *their* TEXT-BOOK, in performing the work in their Lodges, Chapters, and Encampments.

Truly and Fraternally, yours,

B. B. FRENCH,
Grand Master of Masons of the District of Columbia, and G. G. Secretary and G. G. Recorder of the G. G. Chapter and Encampment of the United States.

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*Our correspondent has here fallen into what, by Brethren not well acquainted with the different Masonic organizations in this country, may be regarded as a natural error; but, in this case, it is an essential one. We do not understand how a supreme governing body, like the Supreme Council 33d, or a Grand Lodge, can "form itself." It must either have constituents, or exist by virtue of authority derived from some power competent to give it vitality. We do not understand that the Supreme Council at New Orleans was established by virtue of any such power. Our correspondent is probably right in saying it "formed itself;" and the great mistake in the Grand Orient, was in recognizing a body so formed, and thus giving to it the appearance, at least, of legitimacy. But waving this point, our correspondent is in error in assuming that, because each State in the Union constitutes a separate and independent jurisdiction, as respects the Grand Lodges, therefore, a foreign supreme authority is at liberty to establish bodies, of its own rite, in States where no governing body of that rite exists. We know very well that this is the doctrine of the Scottish rite; but it has never been recognized in this country; nor is it probable that it ever will be. Our correspondent himself very properly repudiates it, as applied to Virginia and Ohio. But the point we wish to make is this: Acting under the Constitutions of the Supreme Council 33d, of 1762, or those of 1786, we do not recollect which, the United States were, long before the establishment of the Council at New Orleans, divided into two Grand Masonic Jurisdictions, and placed under the authority of two separate and independent Supreme Councils, for the propagation of the Degrees of the ancient and accepted Scottish rite. The first and oldest of these Councils, was established at Charleston, S. C., and the other at New York. Louisiana is within the jurisdiction of the former. The establishment of a Council at New Orleans was, therefore, as much a violation of its jurisdictional rights, as would be the establishment of another Council in the State of South Carolina, itself. The territory was previously occupied,—a legitimate jurisdiction had been extended over it, in accordance with the laws of the particular rite intended to be cultivated.

LETTER FROM A LADY.

We commend the following letter to the careful perusal of some of our subscribers who have gone to the *golden land*, or elsewhere, leaving their bills unpaid, and us to continue the Magazine to their address, long after their departure. Nevertheless, we hope they may all realize their anticipations, and return better able and more disposed to pay their bills than when they left; in which case, we commend to them the example of honest dealing set them by our lady correspondent; who is worthy of being the wife of an upright and honorable Mason, as she is:

> *Bridgeport, Ohio, Sept.* 20, 1850.
>
> Mr. Moore—Sir: I enclose in this, six dollars for the three last volumes of your Masonic Magazine, ending with the present volume. As my husband is now in California, and I think of leaving the State, in a few months, it will not be convenient for me to take your valuable Magazine after the expiration of the present volume. I regret very much that it is not convenient for me to continue to take your publication, as I have taken much satisfaction in reading it.
>
> Mrs. Calvin H—t."

The compliment contained in the last sentence is worth a years subscription; and if the lady will furnish us with her new address, the Magazine shall be forwarded to her, free of charge, for that length of time, at least. She has our best wishes for her future happiness.

ST. JOHN'S DAY IN CALIFORNIA.

We learn that the nativity of St. John, the Baptist, was celebrated by the Masonic Brotherhood at Stockton, California, on the 24th June last. It was the first celebration of the kind in that part of our country, and we therefore take pleasure in recording it as a historical fact which, a century or two hence, will be referred to with great interest. The writer of the brief notice in the Texas State Gazette, to whom we are indebted for the information here given, says it was a most interesting scene, and really a novelty, to see a Masonic procession, with their regalia and fine band of music, marching to the place appointed, under a beautiful shade, for the oration. It was imposing, and novel, because it occurred on a spot which a little more than a year since, was inhabited by wild Indians, now, by a dense population of three thousand inhabitants. It is convincing proof that there is no limit to American enterprise, and shows that under all circumstances the ancient and honorable Institution of Masonry will flourish and prosper. Returning after the oration, the procession repaired to the public house of Br. Samuel Stone, where as good a dinner as the country afforded, was partaken of.

AN ODE*

Composed by Mrs. Sarah T. Bolton, of Indianapolis, for the occasion of laying the Corner Stone of the Grand Lodge Hall, in Indianapolis, on the 25th of October, A. D., 1848, A. L. 5848, and sung by the Brethren and a large concourse of citizens.

Tune.—"*Hail to the Chief.*"

Sons of a glorious Order anointed,
To cherish for ages the ark of the Lord,
Wearing the mystical badges appointed,
Come to the temple with sweetest accord.
Come, lay the corner-stone,
Asking the Lord to own,
Labors that tend to his glory and praise;
Long may the mercy seat,
Where angel pinions meet,
Rest in the beautiful temple ye raise.

Brothers united, to you it is given,
To lighten the woes of a sin-blighted world;
Far o'er the earth, on the free winds of heaven,
Now let your banner of love be unfurled.
Write there the blessed three,
Faith, Hope, and Charity,
Names that shall live through the cycle of time;
Write them on every heart,
Make them your guide and chart,
Over life's sea to the haven sublime.

Go forth, befriending the way-weary stranger,
Bright'ning the path-way that sorrow hath crossed,
Strength'ning the weak in the dark hour of danger,
Clothing the naked and seeking the lost.
Opening the prison door,
Feeding the starving poor,
Chiding the evil, approving the just;
Drying the widow's tears,
Soothing the orphan's fears,
Great is your mission, "in God is your trust."

Go, in the spirit of him who is holy,
Gladden the wastes and the by-ways of earth,
Visit the homes of the wretched and lowly,
Bringing relief to the desolate hearth.
Bind up the broken heart,
Joy to the sad impart,
Stay the oppressor and strengthen the just,
Freely do ye receive,
Freely to others give,
Great is your mission, "in God is your trust."

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*For writing this beautiful Ode the Grand Chapter of Indiana presented the fair authoress with a handsome Silver Cup, the particulars of the presentation of which were given on the 278th page of the last volume of this Magazine.—Editor.

Go forth with ardor and hope undiminished,
Ever be zealous and faithful and true;
Still, till the labor appointed is finished,
Do with your might what your hands find to do.
Narrow the way, and straight,
Is heaven's guarded gate,
Leading the soul to the regions of love;
Then with the spotless throng,
Swelling the triumph song,
May you be found in the Grand Lodge above.

CELEBRATION AT NEW HAVEN, CONN.

New Haven, Conn., Sept. 5, 1850.

R. W. Br. C. W. Moore:—Hiram Lodge, No. 1, of this city, celebrate its Centennial Anniversary this day. I arrived here last evening and found Brs. Stapleton, Ellis, Croswell, Shepherd, &c. &c., all animated with the true spirit. This morning the Brethren from Hartford, New London, and every section of the State arrived early by the Cars. I looked anxiously for an arrival from Boston, for I was in hopes the Cars would bring us *more* brethren from the Grand East of Massachusetts. The procession was formed about 10 o'clock, by Sir Anson T. Colt, Grand Marshal, assisted by several aids. It was formed as follows and composed of the Grand Encampment of Knights Templars, of the State, joined by all Sir Knights present in their regalia, the R. Arch Chapters, Lodges, Grand Lodge of Rhode Island, Grand Lodge of New York, Grand Lodge of Connecticut, and Hiram Lodge, No. 1, numbering in all about fifteen hundred.

During the march of the procession, Hiram Lodge halted at the former residence of Gen. Wooster, the first Master of the Lodge, and gave the Grand honors. On arriving at the mansion of Judge Daggett, the Grand Lodge gave the Grand Honors.

The Church tendered the Brethren, for their Oration, is on the hill some ways in the rear of the college, and was not accepted, until after applications for the Congregational Churches, on the green, had been made, and the Brethren refused the use of them. This Church was filled almost entirely by the Brotherhood, so that a few ladies and gentlemen only could find room. The choir volunteered excellent music. The Pastor made a very appropriate prayer, and Rev. Br. Huntoon, G. High Priest of G. Chapter of Massachusetts, delivered a very excellent Oration. As it will be published by Hiram Lodge, I will only say, every one will be glad to read it, especially every one that heard it. Br. Huntoon was decidedly eloquent on the occasion. At the close of the exercises at the Church, a collection was taken up, and ordered to be placed in the hands of the Trustees, for the benefit of the widows and orphans of the Church. "I was glad when they said unto me," the amount exceeded ONE HUNDRED DOLLARS. The procession then moved to the State House, where a superb Banquet had been provided by Hiram Lodge. The Brethren showed no evidence of want of ability in the work now assigned them, and even the uninitiated might have thought, at the conclusion of the feast, that there were "ruins," if not of the *old temple.* At half-past 5, the repast was over, and the Brethren took their leave of the members of Hiram Lodge, who had so nobly celebrated the 100th anniversary, with the wish implied or spoken, that they might meet again at Masonic festivals, before another Centennial Anniversary of Hiram Lodge.

This was a Grand demonstration, and its effect will be to dissipate all fears in the minds of the community. The day was fine, the procession moved too far, but the exercises were all of a high order. Grand Master Shepherd, of Connecticut, welcomed in G. Lodge the Grand Bodies from R. Island and N. York.

Among the distinguished visitors were Hon. J. K. Stapleton, D. G. G. H. Priest, of Baltimore, G. Master Field, of R. Island, R. W. Albert Case, of New York, S. G. I. G. of the 33d and last Degree, and many others from New York, Massachusetts, &c. &c.

I have not obtained the names of the officers of Hiram Lodge, but they, and the Committee, did every thing to render the celebration joyous; and I have no doubt it will be remembered with gladness by every one present. The proceedings, Oration, &c. will be published in pamphlet form, and I think you will please yourself, by giving the *three* Degrees of Antimasonry, as described by Br. Huntoon, a place in the Magazine. Yours, truly,

Scribo.

From an account obligingly furnished by another correspondent, we extract as follows:—

The procession moved around Wooster square, and passing through Green, St. John, and Grand streets, to Elm streets, were passing the house of the venerable Judge David Daggett, now in the 86th year of his age, where they were again halted. Judge Daggett having been for many years W. Master of Hiram Lodge, and also Deputy Grand Master of the State, had now taken a position to witness the passing procession, and was sitting at his door in an easy chair, being quite infirm. On being recognized by the officers of the Grand Lodge, that body faced towards him and saluted him with the Grand Honors, which was followed by Hiram Lodge, and then by the whole line.

After the exercises in the Church, the procession was again formed, as before, and moved around the public square to the State house, where the Brethren partook of an elegant entertainment provided by the members of Hiram Lodge, No. 1; and a better commendation cannot be given of this entertainment, than to say that "no Brother went away dissatisfied."

This celebration was on the whole every way creditable to the Fraternity in Connecticut, and particularly to the Masons in New Haven. Many distinguished Brethren from abroad, pronounced it the best they had ever witnessed. The address of Br. Huntoon was an admirable production, and held a crowded audience in pleasing silence a full hour and a half; and to which many would have gladly listened another hour. It will soon be given to the Masonic public, a copy having been solicited and granted for publication.

LETTER FROM REV. BR. CASE.

Bridgeport, Con., Sept. 3, 1850.

R. W. Br. Moore :—Many months have passed away since I have penned a communication for the Magazine. Yet I have often desired to write you something of interest. I have been in this beautiful city about two weeks, inhaling the sea-breeze. It is a beautiful city—the streets lined with thriving trees, which throw their branches across, and give shade to the footman and the charioteer.

There are many fine buildings, especially on Golden Hill, but the great attraction for the visitor is "Iranistan," the country seat of P. T. Barnum, Esq. His mansion is splendid to outward view, but the richness of the interior is not exceeded by any thing in this country.

I find many intelligent Masons here, and St. John's Lodge, No. 3, is highly respectable as to members and influence. I have visited it during its working hours, and although it is warm weather, large numbers of members attend, and the work is admirably done. I was surprised at not seeing the "Trestle-Board" in use here," but understand it will soon be introduced. The Brethren are making calculation to attend the Masonic Festival at New Haven on the 5th, and I hope again to meet you in the city of Elms.

Jerusalem Chapter No. 13, is highly prosperous. Eighteen Brothers were exalted in it last year. Clinton Encampment of Knights Templars is located at Norwalk, 10 miles distant. If it could be removed to this city, I think many additions would be made to it, as several Companions are anxious to be created Knights, and this city is easy of access by Railroad from different points where Chapters exist.

This was the residence of the late Dr. ———, a member of Congress and a distinguished Mason. There are yet some Brothers who stood up manfully with him during the days of Anti-Masonic persecution. They have spoken of the troubles they then endured, and now in the day of their prosperity and freedom, they rejoice exceedingly, as they labor in the work of moral truth, relief and *love*.

I find but few readers of the Magazine in the city, but, as is my *wont* to do, I have urged the Brethren to obtain it, peruse it, profit by its teachings and enrich their minds with the stores of Masonic history it contains. Don't deprive them of that privilege; provided, they forward their *names*, and, *the money*. There will be a grand gathering at New Haven. If you are not there, I may give you a sketch.

Your Brother,

Albert Case.

The Standard of the Knights of Malta.—The Grand Standard of St. John is deposited within the walls of the Tower of London; also two field pieces of exquisite workmanship belonging to the Order. These, we believe, were found in a French frigate, captured by the English, after the battle of Aboukir. A number of other relics of the Knights are said to have been blown up with the French flag-ship L'Orient.

THE GENERAL GRAND ENCAMPMENT.

We have received with great promptness, from the General Grand Recorder, a copy of the printed proceedings of the General Grand Encampment, had at its late meeting; but have not room this month for any of the reports. In our next we hope to be able to give them. In the mean time, we append the following extracts from the proceedings :—

A Register of the Grand and Subordinate Encampments, under the jurisdiction of the General Grand Encampment of Knights Templars for the United States of America.

GRAND ENCAMPMENTS.

Massachusetts and Rhode Island. Connecticut. New York. Ohio. Kentucky.

SUBORDINATE ENCAMPMENTS.

Maine—Maine, No. 1, at Portland. Portland, No. 2, at Portland. St. John's, No. 3, at Bangor.

New Hampshire—De Witt Clinton, No. 1, at Portsmouth.

Vermont—Burlington, No. 2, at Burlington. Calvary, No. 1, at Middlebury.

Pennsylvania—Pittsburg, No. 1, at Pittsburg. Jacques De Molay, No 1, at Washington, U. D.

District of Columbia—Washington, No. 1, at Washington.

Maryland—Maryland, No. 1, at Baltimore.

Virginia—Wheeling, No. 1, at Wheeling.

South Carolina—South Carolina, No. 1, at Charleston.

Georgia—Georgia, No. 1, at Augusta. St. Omer's, No. 2, at Macon.

Alabama—Washington, No. 1, at Marion. Mobile, No. 2, at Mobile, U. D. Tuscumbia, No. 3, at Tuscumbia.

Mississippi—Mississippi, No. 1, at Jackson.

Louisiana—Invisible Friends, No. 1, at New Orleans. Jacques De Molay, No. 2, at New Orleans, U. D.

Tennessee—Nashville, No. 1, at Nashville.

Michigan—Detroit, No. 1, at Detroit, U. D.

Illinois—Apollo, No. 1, at Chicago.

Indiana—Raper, No. 1, at Indianapolis.*

Missouri—St. Louis, No. 1, at St. Louis.

Wisconsin—Wisconsin, No. 1, at Milwaukie.

Texas—Ruthven, No. 1, at Houston.

Regulations for the use of the General Grand Encampment of Knights Templars of the United States of America.

1. After the ceremony of opening the General Grand Encampment, it shall be the duty of the General Grand Recorder to read the minutes of the last Triennial Session, unless such reading be dispensed with; and at the resumption of business in each successive sitting, the minutes of the preceding one shall also be read.

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*The location of this Encampment was incorrectly stated in our last.

Note.—The G. G. Master is empowered, in his discretion, to authorize the issue of a Charter to the Wilmington and Fayetteville Encampment, North Carolina.

2. A Committee on Credentials, consisting of three Sir Knights, shall be appointed by the M. E. General Grand Master, to report at the opening of the next sitting.

3. After the report of this Committee, the M. E. General Grand Master, M. E. Deputy General Grand Master, M. E. General Grand Generalissimo, and M. E. General Grand Captain General, will read the reports of their doings during the preceding three years. These reports shall be referred to a special Committee of three, whose duty it shall be to divide the same in such a manner that their several portions may easily be referred to proper Committees.

4. The several Standing Committees shall be

A Committee on the Doings of the General Grand Officers ;
A Committee on Finance ;
A Committee on Dispensations and new Encampments ;
A Committee on Unfinished Business ;
A Committee on Grievances ;
A Committee on Masonic Jurisprudence ;
A Committee to Designate the next Triennial Meeting.

The report of these Committees shall be heard in order, except the last one, who shall make their report on the last day of the session.

5. While the several Committees are preparing their reports, the new business may be acted upon ; and if any subject is brought forward requiring a reference to any standing or special Committee, it shall be so referred forthwith.

All Committees shall make it a point to report as soon as convenient after their appointment.

6. No Sir Knight shall be allowed to speak more than once on the same subject, except to explain the meaning of some of his remarks, unless it be by special permission of the General Grand Encampment first obtained.

7. The General Grand Encampment shall proceed to the election of officers for the ensuing three years, immediately after the opening of the first sitting on the Thursday following the commencement of the Triennial Assembly. The election shall be by ballot.

8. It shall be the duty of the General Grand Officers, at each Triennial Meeting, to cause an exemplification of the work appertaining to the Orders of Knighthood, to be exhibited before this General Grand Body, and also to correct officially all irregularities and discrepancies they may observe, for the government of the subordinate Encampments under this jurisdiction.

EAST TENNESSEE MASONIC FEMALE INSTITUTE.

THE Masonic Lodges and Brethren of the Fraternity and the public generally throughout East Tennessee and elsewhere, are respectfully informed that the Trustees of the *East Tennessee Masonic Female Institute* have organized a Board of Instruction, and made other ample and necessary arrangements for commencing the first session of the Institute on the 16th day of September, 1850. By that time the entire buildings will be completed, consisting of six commodious rooms, for giving instruction to the various classes in the different departments of the Institute, and two extensive halls suited to public examination.

It is contemplated that every facility shall be afforded at this Institute for imparting as thorough a course of Female Instruction as is, or can be obtained in any similar institution in the State. In the selection of the Board of Instruction the Trustees have thus far been fortunate, not only in selecting them from the Fraternity, but particularly so in regard to their long experience and acknowledged ability as Instructors.

In making this arrangement, the Committee feel assured, that the Masonic Fraternity, by whose conception the enterprise has sprung up, and under whose fostering care and direction it is more particularly expected to flourish, will hail the intelligence with emotions of joy. Indeed, it is not reasonable to suppose that members of an Institution whose tenets are "BROTHERLY LOVE, RELIEF AND TRUTH," and whose devotion is characterized by "FREEDOM, FERVENCY AND ZEAL," should remain indifferent to a matter promising results so important to the objects and aims of its benevolent founders. By them it has been founded; and through the agency of their union, zeal and determination, it must and will be sustained, not only as the nursery for the intellectual culture of their daughters, but as an enduring monument of the efficiency and practical advantages of their operative as well as speculative benevolence. To them particularly, we therefore confidently appeal for counsel, aid and patronage, in behalf of an object that commends itself to their approval, for the munificence of its aims, the benefits and blessings it is intended to bestow, and the more enduring and visible honors that it must command in behalf of our ancient, honored and much beloved Fraternity.

It is said that "knowledge is power;" but that knowledge which remains smothered and concealed by apathy or indifference will not be likely to command the obedience, or dazzle the eye of the world, by the splendors of its achievements, or attract the public gaze to its pathway by its less obtrusive footsteps. So also in relation to the movements of our Order. True, she has done much in "*alms*," according to the spirit of her organization and the true Scriptural injunction, "Let not thy left hand know what thy right hand doeth;" yet we live in an age, and at a period of the world, when human exertion and social organization, in their individual and collective capacities, are called upon to exert the utmost of their moral, intellectual and physical capabilities for ameliorating the condition and exalting the character of mankind. And, while it is by no means intended or desired that the Craft should deviate from, or in the slightest manner abrogate, any of her ancient land-marks, hitherto so scrupulously adhered to and observed, in her unobtrusive efforts to feed the hungry, clothe the naked, and to a limited extent, educate the destitute, or pour the oil of joy into the heart of the needy and disconsolate, she is now imperiously called on by the circumstances that surrounded her to take a stand on more conspicuous grounds ; and from her position instead of being the mere recipient, at once to become the active and efficient propagator of intellectual culture, not only to her own household, but to all others who may feel it to be their interest or duty to avail themselves of her general advantages.

For the accomplishment of this purpose, the Masonic Fraternity are now endeavoring to organize the *East Tennessee Masonic Female Institute* at this place, with a perfect exemption from the popular partisan organizations of the day or the inflictions of sectarian intolerance. Shall we not be cheered and sustained by the united voice, influence and patronage of the Order particularly, throughout the country ? To the intelligent and philanthropic Mason, it is needless to address arguments to induce him to give the enterprise his hearty approval. That information at once unfolds the reasons.

But to the uninitiated we present other claims. We promise protection from many of the *temptations*, to *folly* and *extravagance*, if not actual vice, of many of the prominent schools of the country. We present you a reasonable guarantee, based upon the locality of the cite and the topography of the surrounding country, against the pestilential visitations of disease. No section, perhaps, can hope for greater exertion in this respect, than prevails in the vicinity of this place. Under the necessarily debilitating influence of our summer months, aided by protracted study, however, we can promise you a speedy renovation by a retreat for a few days, to the Montvale Spring, a watering place of no small celebrity and of unsurpassed medicinal properties, situated nine miles south of the Maryville, at the northern base of Chilhowee mountains. This Spring has recently been purchased by a gentleman of Mississippi, of ample fortune, who expects to place the entire concern under immediate repair and improvement, so as to make it equal, in point of health, to any of the celebrated watering places in the south or southwestern country. For sources of recreation and innocent amusement, this location will be able to afford as many as may be compatible with the particular interest, health and happiness of the pupil. For access to, or egress from, the place, there are now many facilities, afforded by the great southwestern and northeastern stage line, passing three times a week, and intersecting the Georgia railroad at Dalton and Chattansega; and by steamboats, several times a week to Louisville, within seven miles of the place. And lastly, for cheapness of living, terms of tuition and the basis of a thorough education, we offer you assurances that must decide your preference for the *East Tennessee Masonic Female Institute* over others of like character.

PLAN OF INSTRUCTION.

The School is divided into two Departments, the Preparatory and the Academic. The first embraces the rudimental branches and the first lessons in Arithmetic, Geography and English Grammar.

The Academic Department is divided into Fourth, Third, Junior and Senior Classes, with an appropriate division of Academic studies in each.

Vocal and Instrumental Music and French and the Ancient Languages will be taught to any who may desire to study any or all of them.

SESSIONS AND VACATIONS.

The Academic year will consist of two Sessions of twenty weeks each. The first to begin on the 16th of September, 1850, and subsequent years, and terminate on the 7th February in each year. The second to commence on the 17th of February, and terminate on the 4th of July in each year.

Two Vacations.—The Winter Vacation to commence on the 8th and terminate on the 15th of February of each year. The Summer Vacation to commence on the 5th day of July and terminate on the 15th day of September of each year.

BOARD OF INSTRUCTORS.

Rev. Fielding Pope, *President and Principal Instructor.*

Miss Mary S. Towne, *of Mass. Principal Instructress and Teacher of Music and French.*

" Minerva J. Cates, *Assistant Tuteress.*

" Mary J. Love, *Principal Instructress in the Preparatory Department.*

RATES OF TUITION AND BOARD.

Preparatory Department,	per session,	5 00
Fourth Class, Academic Department,	" "	10 00
Third " " "	" "	12 00
Junior " " "	" "	15 00
Senior " " "	" "	15 00
Music, piano,	" "	20 00
Use of Instrument,	" "	5 00
" Guitar,	" "	10 00
Drawing and Painting,	" "	10 00
French Language,	" "	10 00
Ancient Languages, (additional,)	" "	3 00
Contingencies,	" "	1 00

Good Board may be had in respectable families, for $1,25 to $1.75 per week.

W. H. Sneed, *M. M., Mt. Libanus Lodge, No.* 59, *Knoxville.*
George Brown, *M. M., Tellico Lodge, No.* 80, *Madisonville.*
Samuel Pride, *P. M. & R. A., New Providence Lodge, No.* 128, *Maryville.*

Maryville, Aug. 10, 1850.

IT IS A SECRET SOCIETY.

But the great objection to our Order is, it is a secret society. Now, in so far as its object is concerned, it is not a secret society. It publishes its principles to the world—the end which it seeks to attain, it proclaims from the house top. In this address, we have attempted to give you all which can be of any service to you, and have kept back that, and that only, a knowledge of which would do you no good, and might, for obvious reasons, prove of great disservice to us. We have no secrets, save those which are necessary to protect ourselves from fraud and imposition. What good would it do to the world to make them known? None whatever. The honest man would derive no advantage therefrom, and it would only afford to the dishonest, the lazy and the indolent, the means of living from the accumulated resources of the industrious and provident. It would destroy that feature in our Institution which gives it a distinctive character, and imparts to it a power of doing good, which few other mere human agencies possess. I repeat it—the only secrets we have are such as are necessary to our protection; and in this sense, every association of individuals, from the little family circle up, through all the gradations of associations, in Church and State, to the governing head, has its secrets. Who would wish to invade the secret seclusion of the domestic hearth, and expose its privacy, so necessary to its own happiness, so profitless to others to know, to the idle gaze of a curious world? To do so would be to convert into the veriest bedlam, that little circle which, its sanctity and purity preserved inviolate, is nearest Heaven. Indeed, secrecy in all things, save those the revealing of which the public good requires, is a virtue whose cultivation seems to have been inculcated from the earliest times. The Psalmist prays, "Set a watch, O Lord, before my mouth, keep the door of my lips." One of the first injunctions of Pythagoras, the Philosopher of Samos, to his pupils, was that of silence and secrecy. The Athenians bowed to a statue of brass made without a tongue, to declare silence thereby. The Egyptians worshipped Harpocrates, the god of Silence. The Romans also paid him adoration. His statues were placed at the entrance of their temples, representing him with a finger of his right hand upon his lips, to command silence and secrecy. Among the Persians, Silence was esteemed a Deity. Heathen Mythology represents that Jupiter, the father of the gods, on an occasion of emergency appointed Silence to the command of his armies. Aristotle being asked what thing appeared to him most difficult, answered, "To be secret and silent." "He who offends through speech, offends rashly; who, through silence, safely," says an ancient Sage. A poet has sung,

"Our designs
When once they creep from our own private breasts,
Do in a moment through the city fly;
Who tells his secrets, sells his liberty."

The cultivation of this virtue, so esteemed and cherished by the ancients, is enjoined by our Order, not only with regard to the keeping of its own peculiar secrets, but in all the relations of life. It says to us, in the language of the wise man, "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." This feature, then, of our Institution, correctly viewed, forms no valid objection thereto, but should rather commend to favor, for the simple reason, if no other, that it accustoms us to that course of conduct which renders us cautious in the use of that unruly member—the tongue—in our entire intercourse with society.

Other objections are urged to our Order; but had we time to devote to them, they are generally of a character too trivial to merit serious attention. Indeed, it may be remarked with regard to most of those objections, they are little deserving of notice, for the reason that they, in most instances, are traceable to a want of that knowledge with regard to the Institution which can be acquired only in the Lodge Room, and not from any known evil, injury or wrong to which it has given birth. No man, at least so far as the knowledge of your speaker goes, who has become acquainted with our Fraternity by induction into its mysteries, has ever found it obnoxious to any of the objections alleged out of doors—while many have thereby been disabused of strong prejudices previously indulged.—*Selected.*

EXTRACT

From the Address of the Grand High Priest to the Grand Chapter of Florida, at its last annual communication.

Companions:—Through the merciful dispensation of that All-wise Supreme Ruler of the Universe, whose aid we have now so solemnly invoked, we are again permitted to assemble in the capacity of a Grand Royal Arch Chapter, and in that capacity to discharge the several duties assigned to or expected of us by those we represent; and as our deliberations must necessarily be of weal or wo to those who have sent us, let our hearts continue the invocation, and our eyes upward turned to that only source of *Strength* and *Wisdom* which is able to sustain and direct us. Another year is added to the past, and we are here to make record of the changes, which in that brief period have been wrought to us. Our Grand High Priest, whose duty and inclination would have equally prompted him, is prevented by indisposition from being with us. Such is also the reason why some others, whose presence would have been of interest to us, are not here. Those we have alluded to, we may hope yet to see among us. But there is one with whom we were wont to sit in pleasant places, and take sweet counsel together, whose form and features the shadow of the Death Angel's wing now hides from our view, and whom we shall no more see among us. I allude to our esteemed and well beloved Companion, Samuel W. Carmack, whose decease I deem it my duty thus publicly to announce, although the melancholy intelligence has doubtless ere this been received by all present.

It would be in vain for me to attempt an eulogy upon one so well known to you as was our lamented Companion. In his life, the members of our Institution ever found an example worthy of imitation. In his death, there is left to those who survive him, a confident hope that he has ere this received, at the hands of our Supreme High Priest, a white stone, wherein is written that new name which no man knoweth save him that receiveth it. But, Companions, our regrets cannot restore him; our loss may have been a gain to him, and it is our duty to yield obedience to *Him* who wills our separation. Let us, therefore, turn from the contemplation of this sad event, to others of brighter and cheering aspect.

There comes to us, from the East and the West, the North and the South, the most gratifying intelligence of the onward course of our time-honored and noble Institution.

In places where persecution raged, and our altars, blackened by her fires, have long lain buried in the ashes and rubbish of our consumed temples, new temples have been reared, our altars have been restored, and the sacred flame is seen to ascend therefrom in brightness, purer by contrasted gloom.

In the midst of our rejoicing over events so gratifying to us as Masons, we must not forget that extreme watchfulness is required that our joy should not lead to excess, or that, deeming our future progress secure, we should leave unguarded the door that opens upon her sacred retreat.

As an institution and a science, Masonry has been long established. Her land-marks have been defined. Progressiveness, that spirit of progressiveness which characterizes the political and social organizations of our own time, belongs not to her. As she has been presented to us, so must we endeavor to present her to those who shall succeed us. No artistic skill of ours can improve the holy vestments that surround her.

GENERAL JOSEPH WARREN—ORATION,

Delivered at the King's Chapel, in Boston, April 8, 1776, on the Reinterment of the Remains of the late M. W. Grand Master, JOSEPH WARREN, Esq., President of the late Congress of this Colony, and Major General of the Massachusetts Forces, who was slain in the Battle of Bunker Hill, June 17, 1775.

BY PEREZ MORTON, M. M.

Illustrious Relics!—What tidings from the grave? Why hast thou left the peaceful mansions of the tomb to visit again this troubled earth? Art thou the welcome messenger of peace! art thou risen again to exhibit thy glorious wounds, and through them proclaim salvation to thy country! or art thou come to demand that last debt of humanity, to which your rank and merit have so justly entitled you, but which has been so long ungenerously withheld! and art thou angry at the barbarous usage? Be appeased, sweet ghost! for though thy body has long laid undistinguished among the vulgar dead, scarce privileged with earth enough to hide it from the birds of prey; though not a kindred tear was dropt, though not a friendly sigh was uttered o'er thy grave; and though the execration of an impious foe, were all thy funeral knells; yet, matchless patriot! thy memory has been embalmed in the affections of thy grateful countrymen; who, in their breasts, have raised eternal monuments to thy bravery!

But let us leave the beloved remains, and contemplate for a moment those virtues of the man, the exercise of which have so deservedly endeared him to the honest among the great, and the good among the humble.

In the private walks of life, he was a pattern for mankind. The tears of her, to whom the world is indebted for so much virtue, are silent heralds of his filial piety; while his tender offspring, in lisping out their father's care, proclaim his parental affection: and an Adams can witness with how much zeal he loved, where he had formed the sacred connexion of a friend: their kindred souls were so closely twined that both felt one joy, both one affliction. In conversation, he had the happy talent of addressing his subject both to the understanding and the passions; from the one he forced conviction, from the other he stole assent.

He was blessed with a complacency of disposition, and equanimity of temper, which peculiarly endeared him to his friends; and which, added to the deportment of the gentleman, commanded reverence and esteem even from his enemies.

Such was the tender sensibility of his soul, that he need but see distress to feel it, and contribute to its relief. He was deaf to the calls of interest, even in the course of his profession: and wherever he beheld an indigent object, which claimed his healing skill, he administered it, without even the hope of any other reward, than that which resulted from the reflection of having so far promoted the happiness of his fellow-men.

In the social departments of life, practising upon the strength of that doctrine, he used so earnestly to inculcate himself, that nothing so much conduced to enlighten mankind and advance the great end of society at large, as the frequent interchange of sentiments, in friendly meetings; we find him constantly engaged in this eligible labor; but on none did he place so high a value, as on that most honorable of all detached societies, the free and accepted Masons: into this Fraternity he was early initiated; and after having given repeated proofs of a rapid proficiency in the art, and after having evidenced by his life, the professions of his lips; finally, as the reward of his merit, he was commissioned the most Worshipful Grand Master of all the ancient Masons through North America. And you, Brethren, are living testimonies, with how much honor to himself, and benefit to the Craft universal, he discharged the duties of his elevated trust; with what sweetened accents he courted your attention, while, with wisdom, strength, and beauty, he instructed his Lodges in the secret arts of Freemasonry; what perfect order and decorum he preserved in the government of them; and in all his conduct, what a bright example he set us, to live within compass, and act upon the square.

With what pleasure did he silence the wants of poor and pennyless Brethren; yea, the necessitous every where, though ignorant of the mysteries of the Craft, from his benefactions, felt the happy effects of that Institution, which is founded on Faith, Hope, and Charity. And the world may cease to wonder, that he so readily offered up his life on the altar of his country, when they are told, that the main pillar of Masonry is the love of mankind.

The fates, as though they would reveal in the person of our Grand Master, those mysteries, which have so long lain hid from the world, have suffered him, like the great master builder in the temple of old, to fall by the hands of ruffians, and be again raised in honor and authority: we searched in the field for the murdered son of a widow, and we found him by the turf and the twig, buried on the brow of a hill, though not in a decent grave. And though we must again commit his body to the tomb, yet our breasts shall be the burying spot of his Masonic virtues, and there,

> " An admantine monument we'll rear,
> " With this inscription," Masonry " lies here."

In public life, the sole object of his ambition was, to acquire the conscience of virtuous enterprises; *amor patriæ* was the spring of his actions, and *mens conscia recti* was his guide. And on this security he was, on every occasion, ready to sacrifice his health, his interest, and his ease, to the sacred calls of his country. When the liberties of America were attacked, he appeared an early champion in the contest; and though his knowledge and abilities would have insured riches and preferment, (could he have stooped to prostitution) yet he nobly withstood the fascinating charm, tossed Fortune back her plume, and pursued the inflexible purpose of his soul, in guiltless competence.

He sought not the airy honors of a name, else, many of those publications, which, in the early period of our controversy served to open the minds of the people, had not appeared anonymous. In every time of imminent danger, his fellow-citizens flew to him for advice; like the orator of Athens, he gave it, and dispelled their fears: twice did they call him to the rostrum, to commemorate the massacre of their Brethren; and from that instance, in persuasive language, he taught them, not only the dangerous tendency, but the actual mischief of stationing a military force, in a free city, in the time of peace. They learnt the profitable lesson, and penned it among their grievances.

But his abilities were too great, his deliberations too much wanted, to be confined to the limits of a single city, and at a time when our liberties were most critically in danger from the secret machinations and open assaults of our enemies, this town, to their lasting honor, elected him to take a part in the councils of the State. And with what faithfulness he discharged the important delegation, the neglect of his private concerns, and his unwearied attendance on that betrustment, will sufficiently testify; and the records of that virtuous assembly will remain the testimonials of his accomplishments as a statesman, and his integrity and services as a patriot, through all posterity.

The Congress of our colony could not observe so much virtue and greatness, without honoring it with the highest mark of their favor; and by the free suffrages of that uncorrupted body of freemen, he was soon called to preside in the Senate, where, by his daily counsels and exertions, he was constantly promoting the great cause of general liberty.

But when he found the tools of oppression were obstinately bent on violence: when he found the vengeance of the British court must be glutted with blood; he determined that what he could not effect by his eloquence or his pen, he would bring to purpose by his sword. And on the memorable 19th of April,[*] he appeared in the field, under the united characters of the general, the soldier, and the physician. Here he was seen animating his countrymen to battle, and fighting by their side, and there he was found administering healing comforts to the wounded. And when he had repelled the unprovoked assaults of the enemy, and

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[†] The Lexington Fight.

had driven them back into their strong holds, like the virtuous chief of Rome, he returned to the Senate, and presided again at the councils of the fathers.

When the vanquished foe had rallied their disordered army, and by the acquisition of fresh strength, again presumed to fight against freemen, our patriot, ever anxious to be where he could do the most good, again put off the Senator, and, in contempt of danger, flew to the field of battle, where, after a stern, and almost victorious resistance; ah! too soon for his country! he sealed his principles with his blood; then

> " Freedom wept, that Merit could not save,"
> But Warren's manes " must enrich the grave."

Enriched indeed! and the heights of Charlestown shall be more memorable for thy fall, than the Plains of Abraham are for that of the hero of Britain. For while he died contending for a single country, you fell in the cause of virtue and mankind.

The greatness of his soul shone even in the moment of death; for, if fame speaks true, in his last agonies, he met the insults of his barbarous foe with his wonted magnanimity, and with the true spirit of a soldier, frowned at their impotence.

In fine, to complete the great character, like Harrington he wrote; like Cicero he spoke; like Hampden he lived, and like Wolfe he died.

And can we, my countrymen, with indifference behold so much valor laid prostrate by the hand of British tyranny! and can we ever grasp that hand in affection again? are we not yet convinced, "that he who hunts the woods for prey, the naked and untutored Indian, is less a savage than the king of Britain!" Have we not proofs wrote in blood, that the corrupted nation, from whence we sprang, (though there may be some traces of their ancient virtue left,) are stubbornly fixed on our destruction! and shall we still court a dependence on such a state? still contend for a connexion with those who have forfeited not only every kindred claim, but every title to humanity! forbid it the spirit of the brave Montgomery! forbid it the spirit of the immortal Warren! forbid it the spirits of all our valiant countrymen! who fought, bled and died for far different purposes: and who would have thought the purchase dear indeed, to have paid their lives for the paltry boon of displacing one set of villains in power, to make way for another. No. They contended for the establishment of peace, liberty, and safety to their country; and we are unworthy to be called their countrymen, if we stop at any acquisition short of this.

Now is the happy season, to seize again those rights, which, as men, we are by nature entitled to, and which, by contract, we never have, and never could have surrendered; but which have been repeatedly and violently attacked by the king, lords and commons of Britain. Ought we not then to disclaim forever the forfeited affinity; and by a timely amputation of that rotten limb of the empire, prevent the mortification of the whole? ought we not to listen to the voice of our slaughtered Brethren, who are now proclaiming aloud to their country—

> Go tell the king, and tell him from our spirits,
> That you and Britons can be friends no more;
> Tell him to you all tyrants are the same;
> Or if in bonds, the never conquer'd soul
> Can feel a pang, more keen than slavery's self,
> 'Tis where the chains that crush you into dust,
> Are forg'd by hands, from which you hop'd for freedom.

Yes, we ought, and will; we will assert the blood of our murdered hero, against thy hostile oppression, O shameless Britain! and when " thy clond capt towers, thy gorgeous palaces," shall, by the teeth of pride and folly, be levelled with the dust; and when thy glory shall have faded like the western sun-beam, the name and the virtues of Warren shall remain immortal.

THE UNIVERSALITY AND BENEFICENCE OF MASONRY.

[From an address by the Dep. Prov. Grand Master of Cornwall, England.]

In taking a cursory glance at the most ancient Fraternity whose members, though scattered throughout every country and clime in the universe, yet form one confraternal bond, I hope to be excused if I take the liberty in some instances of using the language of some of my brethren, whose sentiments are in unison with my own. We may first congratulate the brotherhood on the continued prosperity of the institution, and proceed without further delay to present something in the form of an annual report. It must be obvious that bringing into one form the constantly accumulating mass of matter connected with a society so wide-spread and important, will be desirable on many points. In doing so I first propose to narrate as briefly and perspicuously as possible, the transactions of the year; then to take a somewhat general review of the Fraternity, whether in our own province, in England generally, or in foreign parts; and finally, to show cause for enlarged support. In our province two Lodges have been constituted; the Cornubian, in which we now meet, and all will unite in the desire that it may increase in numbers and in every moral and social virtue; its present members are a safeguard, a guarantee that their Lodge will be close tyled against all intruders and cowans in Masonry;—the other Lodge is the Loyal Victoria at Callington, comprising a small body chiefly composed of those who are in some way or other engaged in agricultural pursuits in that rural district; I have reason to hope that they will be encouraged by some influential additions to their number. Though some allusion was made to these last year, they did not come under our regular registration; the number of registered Masons on the provincial record now exceeds I believe any former period. As it respects England generally, the number of Lodges added between the two registries of 1848 and 1849, was fifteen in various districts, comprising Pembroke, Isle of Wight, London, Southwold, New South Wales, Bombay, New Grenada, East Indies, New Brunswick, Sydney, &c. Though these latter are constituted and registered in the United Grand Lodge, yet it will be seen that the Lodges constituted under the Grand Lodge of England extend to almost all parts of the world. The Grand Lodges of Scotland and Ireland have also Lodges under their constitution in nearly all those districts, and in fact, on consulting the different reports we come to the conclusion that Freemasonry not only exists in Europe and the East, but in Africa also, and America, and is spread over a large portion of Persia, Japan, Egypt, Turkey in general, and even in China; indeed, the footsteps of this illustrious Order are to be traced in the most distant, the most remote ages and nations of the earth. We find it amongst the first and most celebrated citizens of the East. We find it amongst the first and most celebrated citizens of the West. We deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings of Egypt, the sages of Greece, the philosphers of Rome, and even to the rude and gothic builders of a dark and generate age, whose vast temples still remain amongst us as monuments of their attachment to the Order. In no civilized age or country has Masonry been neglected. The most illustrious characters, emperors, kings, princes, patriots, nobles, sages and legislators, divines, authors, and artists have thought it their glory to protect and honor it. For the dignity and support of the Craft and science, Lodges are opened in every quarter of the globe, for it has been remarked that in whatever else men may dispute and disagree, yet they are unanimous in respecting and supporting a singularly amiable and harmless institution, which is calculated to annihilate all parties, conciliate all private opinions, inculcate charity, and bind all in harmony, sociality, and good-fellowship. Now it must be acknowledged that amongst so great a body as the Craft is composed of, and scattered as they are over nearly the whole face of the globe, though there are many who have and who now fill the highest posts in society, the luminaries in literature and science, and adorning the public, the bar, and the throne. We have lately lost a

brother in the Archbishop of Canterbury. Nelson was a Mason, Bonaparte was a brother; the hero of Waterloo has been enrolled in the Order, together with a host of the noblest of our nature; and though we happily live under the reign of our own Queen Victoria, who, being a lady, cannot unite herself with the Craft, her Majesty does not fail to patronize it. We also, with all other portions of the human family, have to name the unfortunates, those who, from unforeseen causes and calamities, have been hurled from the pinnacles of comfort and ease to the depths of misery and distress, and for such I would plead. We have, truly, institutions of an almost invaluable character, and first, the Fund of Benevolence; then the Royal Masonic Benevolent Annuity Fund for granting annuities to poor, aged and infirm Freemasons, of which there are now many, averaging perhaps above 20*l*. per annum; the Royal Freemasons' Charity for Female Children, being for the maintenance and education of indigent female children of reduced Freemasons; the Royal Masonic Institution for Clothing, Education, and Apprenticing the Sons of Indigent and Deceased Freemasons; the Asylum for Aged and Decayed Freemasons in course of erection, about, it is reported, to be incorporated with the Annuity Fund, a most desirable object in all respects; and also a recently adopted plan for granting gratuities to the widows of Freemasons dying in indigent circumstances. There are eight hundred and fifteen Lodges in the constitution of England according to the last register. Under Scotch and Irish Grand Lodges are numerous benevolent institutions; and in the sovereign States of Europe, including the Italian and German; in Asia, Africa, and America (the latter very numerous) I calculate in Masonic charity at least £50,000 per annum is dispensed. Considerng, as I think we fairly may, that there is yet more need of enlarged benevolence, and that though this is a very large sum and perhaps the largest that any one body of persons called by the same name, distinguished by the same ancient forms and ceremonies which have been handed down from time immemorial; should we not endeavor to impress upon our brethren who are not members of Lodges, the necessity of their becoming so much the nearer allied to us, and to those great and important charities which it is the honor and glory of the institution to call its own? Surely those who are so situated cannot have duly considered, that the trifle of two shillings per annum which is the amount subscribed by the Lodges for each member to the Grand Lodge, when multiplied by the Brethren in their position, would become in the aggregate a sum sufficient to relieve many of the fatherless and widows, to rescue from want and suffering many a brother in distress, or place his child or children in the school of industry. In foreign countries, and even in hostile lands, the *distressed* have met with succor, and the forlorn with cause for hope; even the murderous weapon of the brigand has been known suddenly to fall from his grasp, and in the field of blood and slaughter the prostrate soldier has beheld the avenging blade of his opponent miraculously arrested in its descent. And while its influence is diffused to every corner of the world, I trust it will continue to be as it ever has been, the bane of oppression, the enemy of disorder, the promoter of civilization, the friend of uncorrupted science and true benevolence.

KNIGHTHOOD.

[From the address of Sir Joseph A. Peters, Grand Master of the Grand Encampment of Kentucky, before that body, at its annual assembly in June last.]

Nearly eighteen months have elapsed since our last Annual Convocation, and no application for Dispensations or Charters for the establishment of any new Encampments have been made—and although nothing has occurred during that time, so far as I am apprized, to mar the peace and harmony of any of the Encampments under our jurisdiction or their members—yet, Sir Knights, I regret to say we have no cause to congratulate each other, for nothing has transpired to encourage the hope that our numbers are as rapidly increasing as we could desire. What, I ask, has caused this apparent check to the onward march of our glorious principles? It cannot be any thing in the principles, for all who know any thing about them, must admit that they are peculiarly adapted to the spirit of the present age, and particularly so to this people amongst whom it is our good fortune to live, whose ruling characteristics are morality, gallantry, charity, and hospitality—and any institution founded upon and controlled by such principles, exemplified in the conduct of its members, must meet with encouragement and success at the hands of such a people.

The reason then, Sir Knights, why we are not increasing more rapidly and doing greater good, must be the indifference and want of zeal upon the part of our members. Let us arouse from this seeming lethargy, and although the necessity no longer exists which induced our noble and chivalric predecessors, the founders of our Orders, to wield their swords against the Infidel through a long and bloody strife, performing deeds of valor that astounded the world, until the Cross triumphed over the Crescent; neither is it expected, as it was of the Sir Knights in the days of tilt and tournament, that we should enter the lists on prancing steeds, with waving plume and glittering armor, to shiver lances with opposing rivals, their chief reward the approving smile of beauty. These things have all passed away with the barbarous and dark ages; but, Sir Knights, a different field is before us, and although we may not win the glory and renown that crowned the heroic Knights of the Crusades, we can perhaps do more substantial good for our fellow-men. It is our high privilege and sacred duty to inculcate morality, practise virtue, soothe the suffering of the afflicted, relieve the distresses of the needy, to protect and defend the weak and innocent, and in short to carry out and practise through all the varied departments in life such principles as will draw upon us the smiles of Heaven and the approval of all virtuous and enlightened communities.

Suffer me, Sir Knights, to urge upon you the importance of living up to our high vocation, and rest assured, if we do, our ranks will increase so rapidly that very soon Encampments will spring into existence in every town and village throughout our favored land.

In conclusion, Sir Knights, permit me to return my warm and heartfelt thanks for the honor you have conferred in elevating me to the first office in this Encampment. I am now about to retire from that office, but through my remaining pilgrimage on earth, the fact that I once enjoyed your confidence and received so high a compliment at your hands, will ever be my proudest recollection. Accept, Sir Knights, each one of you my best wishes for your future welfare; and may our beloved Orders increase and flourish until they accomplish great good, and exercise that influence to which they are entitled by their high and holy principles.

MASONIC ANECDOTE.

The Surgeon of a large trading vessel left England on a voyage that was calculated to extend over three years. The passage was not congenial to his nature, for the captain behaved to him with contempt, and he was not, therefore, treated as he ought to have been by others. The motive for the captain's conduct arose from the Surgeon's non-compliance with certain peculative views which affected the interests of the owners, as well as the comforts of the ship's company, which circumstances it would have been imprudent to have divulged, as such a course would have drawn upon him all the severity it was then in the power of a sea-captain to inflict.

On reaching a distant port, the Surgeon left the ship, preferring to throw himself on the consideration of strangers rather than to endure a continuance of such cruel treatment, and his prospects were brightening. Several passengers, however, who were desirous of returning home, would only take berths in the ship on condition that the Surgeon would resume his duties, his character being highly esteemed. On this, the captain, by apologizing for his past conduct, by promises of amendment in himself, and of full pay and privileges, succeeded in changing the determination of the Surgeon, much to the satisfaction of the passengers. The Surgeon packed his movables, and consigned them to a person to convey them on board. He saw his trunks secured on a sort of cart, which drove off, he himself followed at a brisk walk. On the cart nearing the place where the boat was waiting, he observed the driver to use increased speed and turn suddenly into a path-way, where in an instant he was out of sight! The blue Peter was at the mast-head, not a moment was to be lost, and the poor fellow boarded the ship without even a change of linen. The passengers kindly supplied him many things, but the captain's conduct became harder than ever; to jeers on his misfortune, succeeded every species of vindictiveness in his power; his end had been answered, he had obtained passengers, with their money and stores, and he forgot all his promises to the Surgeon, whom he unceremoniously dismissed on his arrival at Calcutta, and who became a wanderer and an outcast in the "City of Palaces."

But the Surgeon was a Mason, and in the hour of need—starving, and scarcely clothed—he remembered that as he had promised to relieve others in trouble, he was probably himself entitled to ask relief. He applied to a Provincial Grand Officer, who supplied his immediate wants, and shortly enabled him to make a decent appearance; soon after which he was engaged by a native gentleman in the upper provinces, as a secretary and medical attendant, in which capacity he still remains. Before leaving Calcutta, he called on his friend, the Grand Officer, and repaid the advances, with the most grateful acknowledgments for the powerful and truly Masonic kindness afforded him in the hour of affliction.—*London Review.*

MASONIC INTELLIGENCE.

FLORIDA.

Further extracts from the proceedings of the Grand Lodge of Florida:—

WIDOWS OF MASONS.

The following question was submitted to the Grand Lodge of Virginia: If a Mason should die, and leave a widow, the widow should again marry a gentleman who is not a Mason, at the death of the second husband, has the widow a claim upon the institution for charity or other relief?

The principle in the question has been decided by the United States Pension Office, where the widow of a soldier marry's again, she is still considered as the widow of the soldier, after the death of the second husband, and entitled as such to a pension. We consider the widow of a Mason entitled to all the benefits of the Institution during the life of her second husband, or after his death. A contrary principle would be against sound policy, as it would operate in restraint of marriage.

TRIAL BY COMMITTEES.

We observe the following order in the proceedings of the Grand Lodge of New Jersey:

The Chair appointed Brothers John Garride, Ezra Durand, and John R. Crockett, to try the charges against Past Master P. Alling and Joseph Hollinsworth.

The right of a Mason to be tried by a Lodge is as perfectly guaranteed by the Constitution of Masonry, as the right of trial by jury is guaranteed by the Constitution to the citizens of the United States. The power, in this instance, attempted to be transferred from the Lodge to a Committee, is a manifest violation of the rights of a Mason. Your Committee, therefore, believe sentence pronounced by the Committee would be clearly null and void.

PUBLICATION OF THE REJECTION OF APPLICANTS.

The Grand Lodge of Kentucky, "*Resolved*, That the Brother Grand Secretary omit publishing the rejections of an applicant for initiation in Duval Lodge, No. 29."

We fully concur with the Grand Lodge of Kentucky, in this Resolution, as much evil results from such publication.

The Grand Master of the Grand Lodge of Missouri says, in his Address, "The practice of publishing the names of rejected candidates for Masonry, has grown up in the Grand Lodge under the precedents of some of our sister Grand Lodges. To my mind this is a practice founded in error. It fails to accomplish the end desired: it takes from the petitioner, in the eyes of the world, at least that which it cannot give, and therefore it ought to be abandoned."

If he has been no gainer, he certainly should be no loser by any confidence he may have reposed in us.

NEW HAMPSHIRE.

The Grand Lodge of New Hampshire held its annual session in Concord in June last. We make the following extracts from the opening address of the Grand Master:

THE DANGER OF PROSPERITY.

Highly prosperous condition in all human affairs and relations, is ever attended with peculiar dangers;—nor is the Masonic institution an exception. One great evil, to which we are more liable when floating on the joyous tide of prosperity, than under other circumstances, is laxity of discipline:—permitting transgressions of the laws of the Order, and violations of its principles and duties, to pass, without subjecting the offender to those wholesome penalties, whose tendency is to reform the erring Brother, and preserve the purity of the Institution. Another danger deserving our most serious consideration, and which is too apt to be overlooked in seasons of great prosperity, attends the admission of applicants into our mysteries. When petitions for initiations are frequent and numerous, the danger of receiving those not worthy, is greatly increased. Candidates are not subjected to that rigid scrutiny as regards their worthiness and qualifications, which the constitutions of the Order imperatively demand.

We cannot be too often, or too forcibly reminded of our solemn duty in the all-important matter of admitting new members into our time-honored Institution. The qualifications of a candidate for the honors of Masonry, should be of a positive nature. It is insufficient that nothing of a vicious character is known respecting a candidate; the question should be,—is he truly a virtuous man, one who fears God and works righteousness? Nor should an individual whose moral character is defective, be admitted under the hope that he may thereby be made better. If we would that the Masonic temple would endure, able to bear the buffetings of the storm, and the shock of the tempest, we must take heed that the materials which are to compose it, be not only hewn and squared, but likewise sound to the very heart's core. Let the honors of Masonry be conferred only on those thus carefully selected, and our Institution will be as enduring as the everlasting hills. How impressive and emphatic the language of the good old charge—"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the Art, he will never be a stupid Atheist, nor an irreligious libertine."

MODERN INNOVATIONS.

The present time is remarkable for the great number of societies and associations, which have been formed for a variety of purposes and objects; and as many of the members of our Fraternity, are connected with these different associations, care should be taken that no changes in our peculiar modes of action in our business transactions, are suffered to creep into the Order.

As regards the principles of Freemasonry, no improvement can possibly be made; therefore no place for change is found; and for this reason—Masonry is an institution "founded (to use the language of our illustrious Brother George Washington) in the immutable laws of truth and justice." But in performing our ordinary business, some well-intentioned Brothers may, without reflection, adopt the opinion, that changes with us, assimilating our practices to those of the associations of the day, might be advantageously introduced;—and this view in some cases, and carelessness or inattention in others, has probably been the cause for the introduction in some portions of the Order, of the changes referred to.

I will notice some of them. Adjourning a Lodge. This is irregular. A Masonic Lodge should be closed, or the Craft should be called from labor to refreshment. Voting by *ayes* and *noes*. This is contrary to ancient usage. The true Masonic mode of voting, when ballots are not required, is by show of hands. Another practice is, appealing to the Lodge from the decision of the Master. This is not in accordance with Masonic law. In reference to this practice, I would remark that the Master of a Lodge is amenable to the Grand Lodge for all his official acts; therefore the Lodge has a sure and certain remedy for any dereliction of duty, or violation of right, on the part of its Master; and can always have access to the Grand Lodge for redress.

Obituary.

Hermon Lodge, No. 39.—Quincy, Ills., Sept. 20, 1850.

Whereas certain information has been received in this city, confirming the melancholy rumor of the death of our much esteemed friend and Brother, Charles Steinagel, on the plains, while on his journey with his wife and children to California, and feeling it to be a duty, which as Masons and friends we owe to his memory—we cannot refrain from expressing our feelings on the occasion. Brother Charles Steinagel, as a man, was beloved and esteemed by all that knew him—a sincere friend, a devoted husband, an affectionate father, a dutiful son, loving and beloved Brother,—his friends and relatives mourn his loss and are consoled only by knowing that when a good man rests in the sleep of the grave—he only sleeps to awake in immortality. As a Mason he was a shining light, ever ready to work on the level and act upon the square. As the first Master of Herman Lodge his memory is particularly endeared to its members, and the manner in which he worked and presided over its deliberations will not soon be forgotten. He is gone to the Grand Lodge above, where the Chief Architect of the Universe presides, and none who knew him can doubt his admission into the Celestial Lodge above. To his poor widow and orphan children by birth and adoption, we offer our consolations and tender to them this our memento of his virtues and character, and as evidence of our esteem for his character and respect for his memory,

Be it Resolved, That a copy of the preamble and resolutions be forwarded to the widow and mother of our departed Brother.

Resolved, That a copy be also sent for publication to the Masonic Review, Cincinnati, Ohio; Masonic Signal, St. Louis, Mo.; and Masonic Magazine, Boston.

Resolved, That as a token of respect for the memory of our beloved Brother, the furniture, jewels and implements of Herman Lodge be dressed in mourning for the space of six months, and that each Brother wear the usual badge of mourning for the space of thirty days.

Signed,
John H. Holton, }
A. Jonas, } *Committee.*
Robert Voeth, }

A true copy from the minutes.

Attest, Robert Voeth,
Secretary Hermon Lodge No. 39.

Quincy, Ill., Sept. 20, 1850.

MASONIC CHIT CHAT.

☞A correspondent at Lexington, Geo., inquires, whether, when more than one petition for initiation is presented at the same meeting, it is necessary to refer each petition to a separate committee? It is not, unless required by the By-Laws of the Lodge. Both practices are followed, and either is correct. As, however, this is one of the most important duties that can be entrusted to Committees, we prefer the reference of each petition to a separate Committee, as being more safe, and better calculated to secure careful investigation.

The **Chapter Work and Lectures.** We are pleased to learn that the Gen. G. High Priest of the G. G. Chapter, has appointed M. E. Comp. **Stephen Lovell**, of this city, to exemplify the Work and Lectures,—as recently adopted by that body,—before such Chapters in New England, as may need assistance in acquiring a knowledge of the system as it now exists. The Chapters requiring such aid will pay the expences from their own funds.

☞We take pleasure in announcing that our respected Brother **Benj. B. French**, Esq. has opened an office in Washington city, as a General Agent, and will promptly attend to the procuring of bounty land warrants, or other business entrusted to his care. Our Brethren having business to transact at Washington, cannot employ a more competent and faithful agent.

Trestle-Board. Our correspondent at *Baltimore* is informed that the Trestle-Board can be had at the bookstore of Br. Joseph Robinson, in that city. Our Brethren in *New Orleans* can obtain it at the bookstore of Thomas S. White.

The first edition of the work having been exhausted, the Second Part has been stereotyped, and a new edition is ready. Brethren sending orders, will please be particular in their directions.

☞The agency of MORRIS & CO., of Mississippi, for this Magazine, has terminated. Our subscribers in that State, therefore, are requested to make their remittances directly to us, by mail, or through the accredited local agents, until further notice.

☞The Grand Encampment of Massachusetts and R. Island held its annual meeting in this city, on the 7th Oct. The following are the officers for the ensuing year:—

Sir John R. Bradford, Boston, Grand Master; Sir James Hutchinson, Providence, R. I., Deputy Grand Master; Sir Simon W. Robinson, Lexington, Ms., Grand Generalissimo; Sir M. Richardson, Providence, Grand Capt. General; Sir H. A. Wilcox, do., Grand Prelate; Sir Hugh H. Tuttle, Boston, Grand Senior Warden; Sir Samuel Pearse, do. Grand Junior Warden; Sir William Eaton, do., Grand Treasurer; Sir C. Whiting, do., Grand Recorder; Sir A. H. Kelsey, do., Grand Sword Bearer: Sir Asa Walker, Worcester, Ms., Grand Standard Bearer; Sir Asa Woodbury, Sutton, Ms., Grand Warder.

The "**Yankee Nation**—*A Gentleman and Lady's Companion*,"—is the title of an excellent family paper published in this city, by Mr. W. R. Davis, and edited by our Br. Rev. S. **Lovell**. It is handsomely printed; and the number before us is filled with a great variety of interesting matter, in the various departments of light literature. A portion of the paper is particularly devoted to the instruction and amusement of the ladies, and another portion to the current news of the day, and Masonic intelligence. It is an interesting family paper, and we cordially recommend it to those of our readers who are not already supplied with a weekly journal of this description.

The "Olive Branch," by Rev. Br. T. F. **Norris**, and the "American Sentinel," by Br. B. **Perley Poore**, are papers of the same class, and are already favorably known and appreciated by the community. They are both excellent family papers. The former has an associate lady editor of fine taste and much tact in catering for her readers.

☞We are gratified to learn that at the last annual meeting of the Grand Chapter of New York, a committee was appointed to prepare a history of Freemasonry in that State. Comp. **John L. Lewis**, jr. Esq., of Penn Yan, is chairman of the committee, and we entertain no doubt that the work will be well and ably executed.

☞Br. Cyrus Goodell, of Hartford, Con., is an authorized agent for the Magazine at that place. Br. Wm. Chambers, of Staunton, Va., and Br. F. Palmer, of Mobile, Ala., are authorized agents for the Magazine and Trestle-Board at those places.

☞*P. L. Howe* has been expelled by Lodge No. 73, Batavia, Ill.

THE

FREEMASONS'

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THE LEGEND IN MASONRY.

The great doctrine of the resurrection of the body after death, was neither well nor generally understood even among the most refined and civilized nations of antiquity. "The heathen nations, before the coming of Christ," says Bishop Mant, "wanted the blessing of revelation, and knew nothing of the destination of man after he was laid in the silent tomb." One of their own poets sings—"Alas, when the plants and flowers of the garden have perished, they revive again, and bloom the succeeding year; but we, mighty, wise, and powerful men, when once we die, remain insensible in the hollow tomb, and sleep a long and endless sleep—a sleep from which we never shall be awakened." Seneca wrote, "*post mortem nihil est*;" and Virgil describes death as an "iron sleep, an eternal night;" though in this he does not seem to be altogether consistent with himself; for he had probably been initiated into the mysteries, the ceremonies of which he so graphically delineates in the sixth book of the Æneid, and in which he also describes, with great minuteness, the places of reward and punishment which are assigned to mankind after death. He may not, however, have been a believer in the truth of what he describes. But that the doctrine of the resurrection was taught in the principal mystic associations of his and anterior time does not admit of any doubt. The Scholiast on the Ranæ of Aristophanes, says—"It was an universal opinion, that he who had been initiated into the greater mysteries, would obtain divine honors after death;" and Isocrates affirms, that "the mysteries teach the initiated to entertain the most lively hopes touching death and immortality." Cicero, speaking of the mysteries, says, "from them we not only reap the advantages of greater happiness in this world, but are instructed to hope for a better existence hereafter." Origen, addressing his adversary, Celsus, asks—"Do you believe in eternal punishments?—so do the hierophants of the secret mysteries. You threaten us with them—these, on the other hand, threaten you." It is manifest, therefore, that the doctrine of the resurrection and a future state of existence, was inculcated in the ceremonies of the ancient mysteries. But at what particular period the Legend—the *peculiar rite*, through which it is taught—was first incorporated into, and became a part of the ceremonial of genuine Freemasonry, is a question of interesting inquiry, though it may not be easily nor satisfactorily answered. Our learned and talented Brother Pryer, of England, is of the opinion that it took place at the period when ancient *operative* and *speculative* Masonry were first united, viz.: at the building of King Solomon's Temple. He thinks it is, therefore, to this period that we must particularly direct our attention in pursuing the investigation, and endeavor to become acquainted with the peculiar mysteries practised by those people who rendered the most material assistance at the erection of that sacred structure. This he has himself ably done, and we take pleasure in transferring the result of his researches to our pages.

The Volume of the Sacred Law, as well as our own traditions, inform us, that *such assistance came from Tyre.* HIRAM the King aided Solomon; and his most skilful architect HIRAM ABIF, furnished the principal designs, and executed the ornamental portions of that magnificent work.

It thus appears, that the principal architects and workmen engaged in the construction of the Temple were not Israelites, but came from a people, whom we are generally induced to consider as Pagans and Idolators. It is necessary, however, before forming a correct estimate of their system of religious belief, that we should become acquainted with the *esoteric* meaning of the mysteries they celebrated, so as to comprehend how far they had deviated from the primæval truths, on which the whole of the ancient mysteries were based; and we should examine what were the great truths conveyed to the meaning of those who had been fully initiated into these particular mysteries. Without such knowledge, we can neither form a correct judgment nor arrive at a just conclusion; but, we may reasonably assume, that builders would not have been selected to assist in erecting a Temple to the Living God—a Temple called, in Holy Writ, HEKAL ADONAI ("THE PALACE OF JEHOVAH")—unless they possessed the knowledge of His name and attributes, and were free from the gross superstitions which darkened the minds of the uninitiated. Their artificial skill, as builders, would not have been rendered subservient to a purpose so holy, if they had been entire strangers to the fear and worship of the Most High. In this we perceive a striking exemplification of the fact—a fact, indeed, now clear and apparent, that the mysteries, in their origin, were pure; that they contained the elements of the patriarchal faith, and conveyed a system of morals and religious belief, which, when rightly understood, was in accordance with the truths of revelation.

A body of Idolators would not have been selected, as the principal artificers at the building of the Temple. Let us, therefore, ascertain who these Syrian artificers were, and see what peculiar phase of the mysteries was practised by them.

HIRAM, the King of Tyre, was at that time Grand Master of the DIONYSIAN BRETHREN—those skilful architects, who impressed their art upon the world, and formed the source from whence the architects of Greece and Rome subsequently derived their knowledge.

It is interesting to remark upon this body, that their knowledge was originally derived from the land of mystery, of art, and science, and ancient civilization—the land of Egypt. It does not lie within the scope of the present observations, to trace this peculiar connection—a research of itself abundantly interesting, and opening up an investigation of peculiar interest. It is sufficient now to state, from the testimony of contemporary historians, that "*the Society of Dionysian Artificers*" existed in Asia Minor, previously to the building of the Temple; that they possessed the exclusive privilege of constructing all temples and public buildings; and that they were unquestionably the most skilful artificers then existing. They were invested with privileges, and were exempt from taxes and talliages. This Fraternity was, in fact, the depository of all geometrical, scientific, and architectural knowledge; and the principles which regulated the design and ornamentation of all religious as well as public structures, were known to them alone. It is also particularly interesting to know, that the Fraternity were distinguished by many peculiarities, assimilating most strongly to our Order. They were divided into Lodges, each governed by a Master and Wardens in their ceremonial observances; the implements used in their operative work, were spiritualized; they had a knowledge of certain secret signs and tokens, by which one Brother could distinguish another in the dark as well as the light; and they possessed an universal language or mode of communication, which, notwithstanding the difference of tongue, and birth, and race, united in one common Brotherhood all the members of the Fraternity, though scattered through Syria, and Persia, and India. They were also peculiarly distinguished by their strong feelings of Fraternal regard, and, in the exercise of all charitable works, the "*more opulent were sacredly bound to provide for the exigencies of their poorer Brethren.*" Such were our ancient Brethren, the Dionysian Artificers; and it is gratifying now to perceive how truly the great principles of our Order have been preserved from a period so remote, and descended so faithfully to the present time.

And now with regard to the *religious rites* practised by that Fraternity. They were various, inasmuch as the rites themselves varied in different parts of the world, though all descended from a common source, and, in their origin, bore the same reference and *esoteric* meaning.

It is, however, to the rites practised in *Phœnicia* at that time, that we must now more particularly refer; and these were the mysteries of ADONIS.

The Mysteries of *Adonis* were based upon the rites of *Osiris*, and were brought by the Dionysian Brethren from Egypt. The original references remained the same—the name, and what may be termed some mechanical appliances, alone being altered.

It will be necessary to advert briefly to those rites. *Adonis, like Osiris, represented the Sun, personified for the purposes of the Mysteries.* Adonis, in Phœnician, as Adon in the cognate Hebrew, signifies "Lord" and "Master." The sun, visibly the most glorious product of creative power, diffusing light and heat around the world and drawing forth by its beneficent influence the embryo powers of nature, was, in all ages, regarded as the most fitting symbol of the creative and regenerating principle; and thus the cultivation of the sublime doctrines of astronomy, by their perversion, gradually paved the way to superstition. The symbol ultimately received the worship due only to the Divine Essence; and the outer world, enveloped in the darkness of ignorance, saw merely superstitious references in the symbols which, to the truly initiated, were wise, and pure, and holy.

Adonis, thus, as a personification of the glorious luminary of heaven, pursued his annual course, speeding his brilliant track through the Signs of the Zodiac, during half the year he passed through the superior hemisphere, and then figuratively dwelt six months with Venus; during the remaining six months, he passed through the inferior hemisphere, and then figuratively dwelt with Proserpine. Philosophers gave the name of Venus to the northern or superior hemisphere, and Proserpine to that of the southern or inferior. Thus it is, that the mythological fables of antiquity receive a beautiful astronomical explanation. Now, on the approach of winter, when the golden-tinged leaves of autumn have fallen—when the acorn drops from the tree and the wild boar rushes through the forest, Adonis leaves the embrace of Venus and undergoes a figurative death while passing through the inferior Signs. *The Boar is the emblem of Winter;* and, as in winter the sun loses light and heat—effects which death produces upon animated beings, Adonis, as the sun, is thus figuratively wounded by the Boar. Venus (then representing Nature) is in tears—the fountains overflow; and the floods, tinted with red, which annually descended from Mount Libanus, were then said to be colored by the blood which flowed from the wounds of Adonis. Then it was that the celebration of the rites commenced. These began in mourning. Adonis was slain. Loud wailings ascended from the Phœnician women, and all assumed the appearance of profound grief. But, after a time, grief is converted into joy. Adonis arises from the tomb. Emerging from the dark regions of Proserpine, the icy fetters of winter are broken; he passes the Vernal Equinox; Venus again rejoices; foliage bursts forth from the bending branches; flowers spring from the teeming earth; the emerald grass adorns the meadows; all nature is revivified and wears an air of gladness. *The resurrection of Adonis, as celebrated in the Mysteries, was therefore typical of the genial influence which Spring produces on the face of Nature.*

The candidate for initiation into the Mysteries of Adonis, underwent previous probation. Lucien mentions some of the observances. During the progress of the ceremony, the candidate passed through a drama, in which he personified Adonis, *and represented the figurative death of the Sun in Winter, and his regeneration in Spring.* High and sublime references were hidden beneath these rites; the resurrection of the body was typified, and a belief in the glories of immortality imparted to the aspirant. From Phœnicia, the celebration of these rites was propagated into Assyria, Babylonia, Sicily, Greece, and Persia. They were

introduced into Judea; and, as we see in Ezekiel,[*] the Hebrew women were accustomed to hold annual lamentations for the death of Adonis, under the name of Tammuz.

Such were the rites of Adonis, as they existed at the building of the Temple. *At that time, it is evident, that a great reformation took place in the rites, as far as regarded the Fraternity of Builders.* When the union of Operative with Speculative Masonry was effected, the rites were cleansed from the pollution they had gathered during the lapse of ages, and restored to their primitive purity. Portions of the peculiar ceremonial observances were retained; but all idolatrous tendency was removed. *It was not the entire destruction of the previous rites which was then intended; the object was, to base upon them a purer system;* so in like manner, the first teachers of the Christian faith, preached their doctrines in places consecrated by popular belief, adapted ancient usages to the newly-taught creed, and the Christian Church arose in the vicinity of the pagan temple.

Scattered so widely abroad as were the Fraternity of sacred Builders, comprising Brethren of every country where arts were known and architecture flourished, it was manifestly to the advantage of the common bond, that a general and peculiar system should be adopted, in which they could all participate. The Mysteries did not afford such common bond; though derived, as has been observed, from one common source, their practice in process of time differed in each nation; and their symbolical application and spiritual reference became, in many instances, entirely perverted from their primitive purport. The benefits resulting from a genuine system, capable of universal application, freed from all spurious excrescences, and restored to the purity of pristine truth, are sufficiently obvious.

To effect this, it became necessary to *reform the Mysteries*, to separate Truth from Error, remove all tendency to superstition, and introduce a purified system applicable to the entire body of the Fraternity.

That this reformation was effected at the period indicated, we now possess evidence, as well extrinsic as direct, to shew. Indeed the union of Operative and Speculative Freemasonry, could not have been accomplished, unless either all reference to existing rites had been destroyed, or such reformation as has been adverted to effected. The retention of some portion of the previous machinery, at the particular period alluded to, clearly manifests that the latter course was adopted; and the intelligent Brother who is enabled to trace existing analogies, and possesses a knowledge of their references, can judge of the efficiency of the reasons which then regulated the conduct of the Rulers of the Fraternity.

These observations will, it is imagined, suffice for a general elucidation of the object of the present inquiry. It may, however, be remarked, that the reformed legend thus introduced, received at various times some additional application, and among the primitive Christians had evidently impressed a further reference intimately connected with the most solemn religious mysteries; then, however, as now, it indicated a moral death by sin and regeneration by grace, and spiritually shadowed forth the sublime doctrines of the Resurrection of the Body, and the Immortality of the Soul. The references were those of the most awful and sublime description, and well calculated to convey a deep and lasting impression upon the mind of the initiated Brother.

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[*] "Then he brought me to the door of the gate of the Lord's house, which was toward the north: and, behold, *there sat women weeping for* Tammuz." Ezekiel viii. 14.

It is thus interesting to trace our peculiar rites through so many successive ages, and still more interesting to observe, that, amid the mutations of the world, the fall of Empires, and the lapse of years, our ancient Fraternity have ever been the conservators of Truth:—Error and Superstition have fled before the light; and Science and Wisdom, joining hand-in-hand, have ministered to Religion.

ADMISSION OF CANDIDATES.—TRIALS AND APPEALS.

Wilmington, N. C., October 31, 1850.

C. W. Moore, Esq.—

Dear Friend and Brother,—Pardon me for trespassing on your attention—the reputation you have for diffusing information to those less informed than yourself, is my apology for troubling you. I desire information on the following points:—

1. If a candidate is balloted for and elected to receive the blue Lodge Degrees,—can the Lodge, after one is conferred, refuse to confer the remaining two?
2. Is it necessary and proper to ballot for him to receive each successive Degree, beginning with the first?
3. Can a Mason, or rather an Entered Apprentice, be tried for an offence committed before initiation?
4. Is not a Lodge bound to try a Brother before its censure is passed on him, and is it not, in good faith, bound to try and expel an Entered Apprentice, under the tongue of evil report, or, otherwise, pass and raise him?

Such a case is before our Lodge, and I want light on it to satisfy me before I act. I should be pleased also to be informed,

5. If a member of a Lodge, being dissatisfied with its action, is entitled to an appeal to the Grand Lodge? *And*
6. When such appeal is taken, ought not all the circumstances attendant upon the case, and which are necessary to a correct understanding of it, be sent up to the Grand Lodge?

Yours, Fraternally,
S. D. Wallace.

1. It is not only competent for a Lodge to stay the advancement of an unworthy candidate, at any stage of its proceedings, but it is imperative on it to exercise the authority whenever and as often as such an exigency may arise. The prejudicial effect of the admission of an unfit and improper candidate is not confined to the particular Lodge which receives him; but it spreads itself out over the character of the whole Fraternity. The Masonic Institution is known and appreciated by the uninitiated as a *unit*. In determining its character, they therefore look at it as a whole, without reference to its subdivisions,—of which they know nothing. Hence it is that the Lodges are particularly and earnestly charged by their constituent authority to use all due diligence that none but "good men and true" are allowed to pass the vestibule of Masonry. So important does the Grand Lodge esteem this injunction to be, and so essential to the purity and welfare of the Order is it, that a wilful disregard of it by a subordinate Lodge, has always been recognized as sufficient cause for the revocation of its Charter.

2. It will, however, sometimes happen, perhaps through the injudicious influence of indulgent friendship, or other cause, that an unworthy petitioner gains admission, and is initiated into the first Degree. With a view to meet cases of this description, and to afford to the members the protection of the secret ballot, the Lodges, in some sections of the country, have thought proper to require that the candidate shall be voted for on each Degree, as he advances. The rule is not, however, a general one; but finds, perhaps, a sufficient justification in its expediency.

3. Our correspondent seems to entertain some doubt whether an Entered Apprentice is a Mason. We however, entertain no such doubt. A candidate who has received the first Degree, is an Entered-Apprentice Mason; and, as such, is subject to the general regulations of Masonry. But the particular point in this inquiry is, whether a Mason can be "tried for an offence committed before initiation?" In our judgment he cannot be; because, such a proceeding would at once and forever foreclose every motive to repentance, and recognize the unscriptural doctrine of irrecoverable grace. Besides, a regulation which should authorize it would be of the nature of an *ex post facto* law. It would inflict punishment for an offence which was committed before the law was enacted, or before the defendant had become cognisant of, or subject to the law. This would be manifestly unjust. It is not therefore consistent with the tolerant principles of the Institution.

4. Every Brother who is charged with an offence against the laws of Masonry, is entitled to a fair and impartial trial by his peers. To punish him before he has been afforded a reasonable opportunity to avail himself of such a trial, would be in the highest degree oppressive and unmasonic. But before a Lodge can put any Brother on trial, charges must be preferred against him, in the manner and form prescribed by the usages of the Institution. The refusal to "pass" an Apprentice who is "under the tongue of evil report," is not sufficient cause to authorize the Lodge to institute proceedings against him as an offender. Definite substantive charges must be preferred, or the Lodge cannot act. But because no such charges are preferred, the Lodge is not under any obligations, nor would it be at liberty, to "pass or raise" an unworthy Brother.

5. One of the first duties of a member of a Lodge is, in all ordinary matters, to submit to the will of the majority, when that will is fairly and clearly ascertained; or to withdraw from it. He is entitled to an appeal to the Grand Lodge only in matters affecting his personal standing and relations as a Mason. If the rule were otherwise, and every member who should

be dissatisfied with the decisions of his Lodge, were allowed an appeal, the Grand Lodge would soon find itself overburdened with business of a character not less vexatious than unprofitable.

6. When an appeal is properly made, "all the circumstances attendant upon the case, which are necessary to a correct understanding of it, should be sent up (with the appeal) to the Grand Lodge."

LODGES UNDER DISPENSATION.

Geneseo, Liv. Co., N. Y., Oct. 25, 1850.

R. W. BR. MOORE,—Will you permit me to trespass on your time and patience, by asking your opinion on the points referred to in the following statement :—

A number of Brethren petition the G. M. or the D. G. Master, for a Dispensation to form a new Lodge. Among them are several Brethren members of Lodges in other places, (but residents of the place where the new Lodge is to be formed,) who would prefer to belong to a Lodge nearer to their residences. The petition is granted and work commenced, under the Dispensation.

Now, is it necessary that these Brethren should, on the granting of the Dispensation, withdraw from the other Lodges? or can they retain their membership in the other Lodges, until the new Lodge receives a *Charter* ?

While under Dispensation, we are not recognized as a *Lodge* by the Grand Lodge, nor could we be represented in the G. Lodge. Hence it seems to me these Brethren could not be charged with belonging to two Lodges at the same time, even if, while acting with us, they continue members of the other Lodges.

Shall we be required to pay *dues* for them to the Grand Lodge, while under Dispensation ?

The names of the members referred to, will be returned and dues paid for them by the Lodges of which they were members when they signed the petition, and it would seem unjust that we should also pay for them.

I have given it as my opinion, that until we get a Charter our names will not be registered in the Grand Lodge books, and we shall have no dues to pay. We return our Dispensation at the proper time, and with it a copy of our by-laws and records, and the fees to be paid the Grand Lodge for each person on whom we confer a degree or degrees, and nothing more. On receiving a Charter, our names are registered, and *from that time* we are liable to pay dues as members of the Lodge thus chartered, and then the members of the other Lodges, who have acted with us, must withdraw from those Lodges.

How far am I right in this view? I base my opinion on the grounds of justice and equity and not on those of established rules of Masonry, as I am obliged to acknowledge that I am but little versed in the usages of the Order in reference to these points, and for that reason take the liberty of asking your opinion.

Our correspondent has stated his case so well and correctly, that we may safely claim to be spared the labor of enlarging upon the subject,—especially as we have on previous occasions given our views at length on the points he has presented. The conclusions to which our correspondent has arrived are in unison with our own. Lodges under Dispensation are inchoate, not perfected Lodges. They are not *owned* by the Grand Lodge. Their officers are not admitted as representatives in that body, nor are the names of their members, as such, registered in the Grand Lodge books. They cannot, therefore, be required to pay the dues, or capitation-tax, to which the members of lawfully chartered and constituted Lodges are, in New York, and some other States, subjected. The act of joining in a petition to the Grand Master for a Dispensation for a new Lodge, does not in any manner affect their relations or liabilities as members of the Lodges to which they are at present attached. They are therefore amenable (or their Lodges for them) for their dues to the Grand Lodge, until the new Lodge is chartered ; at which time they are required to withdraw from their present Lodge, or close their connection with the new Lodge. They cannot properly hold membership in both bodies.

LODGES OF COLORED MASONS.

WE have frequent inquiries as to the regularity of the Lodges of colored Masons, which are held in different sections of the country ; notwithstanding we have on several occasions given the information asked for.

A correspondent at Niagara Falls, (attached to Hiram Lodge, Buffalo,) under date Oct. 31, says—" We are desirous of knowing whether there is, or not, a regularly constituted Lodge of Freemasons, of *colored people*, in the city of Boston, chartered by the Grand Lodge of Massachusetts." To this inquiry we answer, there is no such Lodge in Boston. There is a body of black persons in the city, which assumes to be a Grand Lodge, and having under its authority one or two subordinate Lodges ; but they are not recognized by the Grand Lodge of this State. No communication whatever is held with them ; nor are black persons received into any of our Lodges.

There is not a regular Lodge of black Masons in the United States. There are many colored persons who claim to be Masons ; and from what we learn from distant correspondents, we infer they sometimes succeed in gaining admission into the Lodges ; but they are not lawfully entitled to the privilege of sitting in any Masonic body of competent authority.

We understand that two or three colored men have recently left this vicinity for California, with the avowed determination of offering themselves for admission to the Lodges in that State. This notice will enable our Brethren there to detect the imposture, if it be attempted.

In many parts of Europe, Africa, and Asia, and in the West India Islands, there are many colored Masons ; but in this country the initiation of blacks has never been encouraged.

GRAND OFFICERS AS MASTERS OR WARDENS OF LODGES.

Jacksonville, East Florida, September 20, 1850.

DEAR SIR AND BROTHER,— * * * * In No. 17, of the "general regulations," compiled first by Mr. George Payne, A. D. 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist day, A. D. 1721, at Stationer's Hall, London, I find the following, viz :—

"No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead, pro tempore ; can at the same time be the Master or Warden of a particular Lodge : but as soon as any of them has honorably discharged his grand office, he returns to the post or station in *his* particular Lodge from which he was called to officiate above."

Notice of this has raised a question here, upon which I should like your opinion : I take the liberty, therefore, to inquire, whether you deem this regulation generally binding within the jurisdiction of such Grand Lodges as have not specially adopted those regulations for their government : and whose constitutions do not contain a similar provision? And this depends, I apprehend, upon the question, whether this regulation embodies a *general principle* or invariable *landmark* of the Order, or whether, like any other regulation, not embracing any general principle or landmark, it may be departed from, without the violation of any such principle or landmark. A convenience would sometimes result from a departure from this rule, especially where the number of members in a Lodge are limited, and but few are versed in the science or *modus operandi* of the work. The regulation embraces a principle, to which, as a general rule, I should deem it sound policy to adhere.

With great respect, I am, sir, fraternally yours,

THO. DOUGLAS.

The regulation quoted by our correspondent, is one of the general regulations of the Fraternity, and has been in existence long enough to claim a place at least "among the ancient usages," if it has not attained to the higher dignity of an "ancient landmark." It is to be found in the earliest editions of the Constitutions, and has, we believe, been generally respected as established law, so far at least as it is applicable to the Grand Master, Deputy Grand Master, and Wardens.

Another article of these "general regulations" provides, that the Grand Master may order his Wardens to attend him in visiting the Lodges, but that they "are not to act as Wardens of particular Lodges, but *in his presence*." This regulation is also contained in the present Constitutions of the Grand Lodge of England. The propriety of it, as a rule of action, we suppose will not be questioned. The distinction between the superior and the subordinate is a natural and proper distinction, and its preservation is essential to the interests of both. This is so obvious a truism that it requires no illustration.

"Every annual Grand Lodge has an inherent power and authority to make new regulations for its own government, or to alter the existing ones, provided the *old landmarks* be preserved." It was by virtue of the principle embodied in this rule, that the regulation cited by our correspondent was originally adopted by the G. Lodge of England, and under the sanction of which it has since been occasionally modified by that and other Grand Lodges. It does not seem to contain the essential elements which are necessary to constitute an immutable and irrevocable landmark. It does not embrace any principle the modification or entire abrogation of which would necessarily involve a removal of any of the original boundary lines traced out by the ancient Masonic fathers to mark the inheritance of their children. It is, however, an "ancient regulation," and has been sanctioned by the usage of more than a hundred years. "The crest of antiquity is on its brow," and the lineaments of its face are radiant with wisdom. These should be sufficient to protect it from the hand of innovation, even though no stronger reasons can be urged in its favor.

We do not perceive that any good would result from a more particular discussion of the questions submitted by our intelligent correspondent, as we do not understand that any departure from the regulation is either proposed or contemplated.

THE LATE BROTHER PEABODY.

IN the brief notice of the death of this excellent Brother, given in our last number, we were incorrect in two particulars. He was in the 72d year of his age, instead of the 71st, and was born at Andover, in this State, and not, as stated, in Maine. His parents did not remove to the latter State until some years after his birth.

We learn from his journal, from which we make the following extracts, that he was initiated in the year 1801, in Franklin Lodge No. 6, at the "village of Dartmouth College." Br. William Woodward was the Master. "In the following winter," he says "I kept a school at Bridgeton, Me., and visited Lodges at Portland, and elsewhere.

"In the winter of 1802–3, I kept school at Fitchburg, and several times visited Aurora Lodge, at Leominster.

"In the fall of 1803, when I was in Mr. Bigelow's[*] office as a student, I became a member of St. Paul's Lodge, at Groton ; and in the fall of 1804 or 1805, (I forget which,) I went as a delegate from that Lodge to Lancaster, to attend a Convention, held in the hall of Trinity Lodge, to learn the Webb Lectures from Br. Benj. Gleason. The Convention continued in session about a fortnight.

"In 1806, I opened an office at Cambridge, and became a member, and subsequently an officer in Amicable Lodge. I thence for a number of years attended the meetings of the Grand Lodge, and other institutions in Boston.

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[*] Hon. Timothy Bigelow, subsequently G. M. of the G. Lodge of Massachusetts.

"I afterwards became a member of St. Andrew's Chapter, in Boston, having been exalted in 1804 or 1805, in St. John's Chapter, at Groton,—being the first candidate exalted in that Chapter.

"In 1812, Hon. Timothy Bigelow being Grand Master, I was appointed District Deputy Grand Master for the first District, and visited officially the numerous Lodges in the District, for two or three successive years.

"In 1818, when the Lodges in Boston met in the old exchange, just before it was burnt, and after I had been J. G. Warden, I retired from the active duties of Masonry and had little connection with the Institution for some years, except that for one or two years I held the office of Deputy Grand H. Priest.

"After the antimasonic excitement broke out, I again met with the Brethren, and was present at all meetings for consultation and advice.

"In 1842, I was installed Grand Master of the Grand Lodge of Massachusetts, by Hon. Benjamin Russell,* having been elected to that office in place of Caleb Butler, Esq., whose infirmities disqualified him for a longer continuance in the office."

MASONRY IN NEW YORK.

We learn from a reliable source, that the St. John's Grand Lodge, in the city of New York, has decided, by a unanimous vote, to dissolve its organization as a Grand Lodge. The Lodges under its jurisdiction are to surrender their present charters and take out new ones under the regular Grand Lodge of the State, of which Wm. H. Milnor, Esq. is Grand Master, and James W. Powell, M. D., Grand Secretary. Committees have been appointed to make arrangements for a great Masonic Festival on the 27th Dec. instant, to commemorate this Union.

We learn, also, that letters have been received by an esteemed friend and Brother in New York, from Germany, communicating information that the Grand Lodges of Frankfort-on-the-Maine, Hanover, and Prussia, have recognized the Grand Lodge over which the Hon. John D. Willard recently presided, as the only regular and legitimate Grand Lodge in the State of New York.

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*This was the last time Br. Russell was in the Grand Lodge.

THE TRESTLE-BOARD.

Boston, Nov. 18, 1850.

R. W. Charles W. Moore,—

Dear Sir and Brother:—I intended to have given you my opinion of your "Masonic Trestle-Board," before this; but have been prevented from the want of time to examine it as carefully as I wished. I, however, have no hesitancy in pronouncing it the best work of the kind that has fallen under my notice. My office of Grand Lecturer for the G. R. A. Chapter of Massachusetts, and also the same for the General Grand Chapter, so far as the New England States are included, has induced me to examine your excellent work with greater care in reference to the Chapter degrees. And I find it so fully in accordance with the work and lectures, as now authorized by the General Grand body, that I shall both use it, and recommend it, in carrying out the designs of that body, in effecting general uniformity in all the Chapters under its jurisdiction.

Yours, fraternally,

Stephen Lovell.

GRAND LODGE OF TENNESSEE.

Nashville, Ten., Nov. 2, 1850.

Charles W. Moore, Esq.—

Dear Sir and Brother:—The Grand Lodge of Tennessee met on the first Monday in October, and continued in session during the week. Over *one hundred and fifty* Lodges were represented by from one to three delegates each—being much the largest assembly of Masons I have ever seen gathered together in a Grand Lodge in this State. The returns from subordinate Lodges exhibited a more favorable condition than in any preceding year—showing a large increase in initiations, etc. Among the members of the Grand Lodge were many of the grey-haired veterans of the Order—men who stood firm and steadfast in times when the bravest might have quailed without loss of honor. Our venerable Brother, Wilkins Tannehill, whose connection with the Craft dates little less than half a century—having been initiated at an early age at Pittsburgh, Pa., then a frontier town—took his seat as Past Grand Master, and gave the benefit of his counsel and experience in maturing measures of especial interest to the Craft in this State. It certainly must have been a gratifying sight to our aged Brother to witness so many Lodges represented, recollecting, as he can, the time when the delegates from *all* the Lodges in the State could have been comfortably accommodated in a room ten feet square. From a small shoot, Freemasonry in Tennessee has grown to be the noble forest tree, extending its branches and embracing within its Briarian folds individuals from every rank and station in life, all linked together in one indissoluble tie of *Brotherhood*. Long may each live and prosper, and when summoned to another and better sphere of action, may they be succeeded by children worthy of such sires.

The most important act of the recent session, was the separation of the Grand Lodge from its connection with the Masonic University at Clarksville. After an expenditure of something over four thousand dollars on the part of the Grand Lodge, the College has been placed under the exclusive control of the Lodges in the town where it is located. From the first, the educational scheme was formidably opposed by many representatives of the subordinate Lodges—if not a majority, it certainly was by a large and respectable minority—who contended, that a single institution, supported by the funds of the Grand Lodge, was only partial in its operation, and that much more good could be accomplished, and at less expense, by leaving the subject entirely under the control of the Lodges themselves. Two years experience has proved this view to be correct, and consequently the separation from the College was effected.

The report of the Committee on Foreign Correspondence is an able and interesting document, reflecting the doings of the various Grand Lodges of the Union. It was drawn up by our Brother Tannehill, (as were also reports from the same Committee for the three or four past years,) and is conceived in a spirit of moderation and fairness, doing justice to all, and where it does not commend, the rod of dogmatical criticism is not raised to force submission to its own suggestions; and while it mourns over unhappy difficulties and differences in some portions of the Union, the olive branch is extended to erring but repentant Brethren. "Peace and good-will" to all, has been the constant aim of the venerable author ot the report.

A Committee reported in favor of the establishment of a General Grand Lodge of the United States—taking as a basis for such an organization the Constitution submitted by the Grand Lodge of Rhode Island, although not especially approving all the features embraced in *that* document.

Many other subjects of interest were brought forward—discussed and passed, which time will not permit me now to specify; but I take the occasion to refer you to the printed proceedings, a copy of which will be forwarded to you as soon as published.

The Grand Chapter and Grand Council also held their annual sessions, commencing on the second Monday of October. Both were numerously attended.

The following is a list of Officers for the ensuing year, of the various bodies lately in session at this place:—

GRAND LODGE.

M. W. Charles A. Fuller, of Nashville, G. M.; R. W. J. M. Gilbert, of Caledonia, D. G. M.; R. W. Samuel Pride, of Maryville, G. S. W.; R. W. Jno. M. Seabury, of Nashville, G. J. W.; R. W. Jno. S. Dashiell, of Nashville, G. S.; R. W. W. H. Horn, of Nashville, G. T.; Rev. E. H. Hatcher, of Maury county, G. C.; Brothers Hugh Hora, of Memphis, G. S. D.; Wm. Williams, of Madisonville, G. J. D.; P. G. Hynes, of Holly Springs, G. S. B.; Wm. H. Marshall, of Centreville, G. M.; F. A. Ramsey, of Knoxville, G. P.; John Raines, of Nashville, G. Steward; M. E. De Grove, of Nashville, G. Tyler.

GRAND ROYAL ARCH CHAPTER.

A. H. Hughes, of Columbia, G. H. P.; Samuel Henderson, of Franklin, G. King; Lewis Amis, jr., of Oakland, G. Scribe; John S. Dashiell, of Nashville, G. Secretary; W. H. Horn, of Nashville, G. Treasurer; J. T. Hendrick, of Clarksville, G. Chaplain; Jno. Blackwell, of Raleigh, G. Marshal; A. Bearden, of Fayetteville, G. Capt. Guard.

GRAND COUNCIL OF ROYAL AND SELECT MASTERS.

H. F. Beaumont, of Clarksville, M. P. W. M.; Jos. F. Gibson, of Nashville, D. I. G. M.; T. B. Firth, of La Grange, G. P. C. of W.: T. W. Shore, of Macon, G. C. of G.; Jno. S. Dashiell, of Nashville, G. R.; W. H. Horn, of Nashville, G. T.: G. B. Groves, of Brownsville, G. S.; Rev. J. H. Otey, of Columbia, G. C.; M. E. DeGrove, of Nashville, G. T.

Alpha.

MASONRY IN MARYLAND AND THE DISTRICT OF COLUMBIA.

Washington, Nov. 14, 1850.

Dear Brother Moore:—On Tuesday the 5th inst. the Grand Lodge of the District of Columbia, held its annual communication. There was a full attendance of the Brethren, and the M. W. G. Master, B. B. French, Esq., delivered an interesting and eloquent address, which the Grand Lodge ordered to be printed for immediate distribution, by a unanimous vote. I understand it is now in the hands of the printer, and will be out in a few days, when I will send you a copy.

The Grand Secretary, Charles S. Frailey, Esq., as Chairman of the Committee on Correspondence, made a most able report, which will be published in the proceedings, and you will find it a truly Masonic document. After the transaction of the usual business, the Grand Lodge proceeded to the election of officers with the following result:—

M. W. B. B. French, Grand Master; R. W. Ezra Williams, D. G. Master; R. W. Samuel Yorke At Lee, Sr. Grand Warden; R. W. William E. Howard, Jr. Grand Warden; R. W. Charles S. Frailey, Grand Secretary; R. W. Robert Clarke, Grand Treasurer.

The Grand Lodge of the District never held a more harmonious, or more satisfactory meeting, and every thing went on to show that Masonry in the District was in a flourishing condition.

Ours is a small jurisdiction, but you recollect the simile of the great bard of human nature—

> "How far yon little candle throws its beams."

We intend our little candle shall throw its beams far out into the worldly darkness, if we cannot boast of the extended jurisdiction of some of our sister Grand Lodges.

GRAND CHAPTER OF MARYLAND.

On Monday last the Grand Chapter of the State of Maryland, having under its jurisdiction the subordinate Chapters of the District, held its annual sessi on Baltimore. I was present, and have never had the pleasure of seeing a larger or more respectable gathering of R. A. Masons, within the walls of the Grand Chapter Room. Our venerable and most worthy Companion Joseph K. Stapleton presided, and after the usual business of the session the Chapter proceeded to elect its officers. Comp. Stapleton had been twentyfive years Grand High Priest, and last year declined a re-election, but the Companions, notwithstanding, gave him one more complimentary election. The following are the officers elected this year:—

M. E. Comp. B. B. French, Grand High Priest; M. E. Comp. E. S. Courtney, D. G. H. Priest; M. E. Comp. Oliver Whittlesey, G. King: M. E. Comp. —— Heath, G. Scribe; M. E. Comp. J. Robinson, G. Secretary; M. E. Comp. S. Cariss, G. Treasurer.

The Grand Officers were installed on Tuesday evening, after which the Grand Chapter was closed in ample form.

One of the subordinate Chapters was then opened, and the Royal Arch Degree was conferred in a most admirable manner by the Companions. Comp. H. N. Steele, Grand Lecturer, presiding as High Priest.

Royal Arch Masonry has not, for several years past, been in a flourishing condition in Maryland, while in this District it has never been more flourishing. There is no better evidence of this than the fact that Columbia Chapter paid over between $30 and $40 in annual dues to the Grand Chapter. A new Chapter has recently been formed at Salisbury, on the Eastern shore of Maryland, which is in a very promising condition, and many circumstances have recently occurred, that will have a tendency to revive the Order in that State.

There is a project on foot, among some of the Brethren here, to get up a grand Masonic Pilgrimage to the tomb of Washington, some 18 months hence, and to invite all the Grand Lodges in the world to be present. It is a magnificent idea, and if it can be carried out as it ought to be, if once undertaken, it will be of vast benefit to the Craft. What think you of it?

Yours, truly, C.

Remarks by the Editor.—The suggestion of a general meeting at Mt. Vernon, of representatives of the Grand Lodges throughout the world, strikes us agreeably enough, though we are far from being satisfied of its practicability. It would undoubtedly be a very pleasant affair, but attended with heavy expenses. We however know nothing of the proposed arrangements, nor of the particular object contemplated. Were the proposition for a general meeting of the Fraternity at *London*, during the great exhibition that is to be held there next year, we should think more favorably of its feasibility. Every civilized nation on the face of the earth will probably be there represented; and from each there will undoubtedly be members of the Masonic Fraternity. Such a meeting might, therefore, be held at that time, at a very inconsiderable expense. We are much inclined to believe that America would be fully represented, if the Grand Lodge of England were to start the project. A large number of persons from this country will be present at the exhibition, among whom will be many Brethren who would esteem it an honor to represent any Grand Lodge in such an assemblage.

MASONIC CELEBRATION AT BIRKENHEAD, ENGLAND.

The Provincial Grand Lodge of Cheshire, the Rt. Hon. Lord Cambermere, Grand Master, held its annual meeting at Birkenhead, on the 24th October last. The meeting was well attended, most of the Lodges in the Province being represented. After the usual business had been disposed of, the Brethren formed in procession and marched to St. John's Church, where an excellent sermon was preached by the Rev. G. Cockcroft, from St. Paul's Epistle to the Romans, chap. xiv. verse 16—"Let not your good be evil spoken of."* We are indebted to a friend for the following abstract of it:—

In the Christian Church, the instruction of the text had always been applicable and seasonable, but perhaps never more so than it was that day. Men were apt to revile that which they did not understand, and it behoved all who had separated themselves from the world, whether as Christians or as Masons, to be careful in every part of their conduct lest they gave occasion for their good to be evil spoken of. Many were ready to speak evil of the Fraternity because they had separated themselves from the general community, and had become a united society of men, whose principles were unknown to the world at large, but which were, nevertheless, in strict accordance with the Holy Bible, and had a tendency to unite, in one indissoluble bond of affection, men of the most opposite tenets, the most distant countries, and the most contradictory opinions. Those who were ignorant of these distinguishing features of their society might despise them, and would be glad of the smallest occasion to expose them. They must expect their mistakes to be exaggerated, and if there was any part of their conduct which would bear a double construction, they would generally be viewed in the most unfavorable light. He exhorted the Brethren to bear in mind that the world would judge more from what it saw in their character than what it heard from them. If they were imprudent, rash, and careless, if they neglected their ordinary duties in the world, and lived without moral and religious restriction, they would cause their good to be evil spoken of. True Masonry taught a denial of ungodliness and worldly lusts, and it enabled each member to adorn his character in every respect, and to fill up the whole circle of his duties as respected his neighbor and the good of those with whom he had to do. It taught him to live soberly, righteously, and godly, to avoid whatever is contrary to the purity of the gospel, and to do unto others as he would that others should do unto him. It taught him when rich to be humble and bountiful; and when poor to be thankful and resigned. It established social order on the broad basis of religious principle; and it tempered those inequalities of condition, which for a wise purpose were permitted to exist amongst mankind, by the necessity of mutual forbearance and benevolence. It cherished a feeling of loyalty towards the appointed sovereign, and acknowledged obedience to the constituted authorities. They took their stand upon the high vantage ground of primary obligation to God; and never could it be affirmed that a member of the Masonic Lodge, who carried out the spirit of his profession, could be other than a good neighbor,

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*In the absence of his appropriate Jewel, the Rev. Brother was furnished for the occasion with an ornament bearing the name of the "High Priest's Jewel," such as was worn by the head of the Chapters in England, before the union of 1813. It consists of a mitre held between the compass and square, with the Hebrew words, *Kodesh Layehovah*, "Holiness to the Lord," inscribed on it. By a reference to Exodus xxviii. 36, it will be found that Aaron was commanded to bear such a jewel when he ministered "in the holy place before the Lord." Its typical character will be found by comparing Hebrews vii. 26, xii. 14; Revelations xxi. 27.

a good citizen, and a good man. The reverend gentleman then proceeded to point out some of the advantages of Masonry. The moment an individual enrolled himself a member of the body, he had an especial claim upon the regard of the Brethren, whatever might be his rank or station in life. If he should be in want, he received relief, if in trouble, he derived sympathy and consolation, and, if a stranger, protection was extended to him. The true Mason was a citizen of the world, and his philanthropy extended to the whole human race. He was uninfluenced by local prejudice; he knew no difference in virtue, but according to its degree, from whatever clime or country it might spring. The universal principles of the art united in one indissoluble bond of affection to men of the most opposite tenets, the most distant countries, and the most contradictory opinions, so that in every nation a Mason might find a friend, and in every climate a home; for Masonry extended over the whole of the terrestrial globe. Wherever arts flourished, there it flourished. Add to this, that by the secret and inviolable signs, carefully preserved among the Fraternity, it became an universal language. Such were a few of the principles of the initiated, and a few of the advantages they enjoyed. The reverend gentleman concluded a short, but impressive and eloquent address, by calling upon the Brethren to exercise the virtue of charity in aid of the provincial fund of benevolence.

After the sermon, a collection was taken up for charitable purposes. The Brethren then repaired to Monk's hotel, where the usual banquet took place, the Grand Master presiding.

HISTORICAL SKETCH OF HIRAM LODGE, NO. 1, NEW HAVEN, CON.

BY BROTHER FRANCOIS TURNER, W. M.

In one of his voyages to Boston, Capt. David Wooster, who had been an officer in the regular army during the Indian war, and then commanded a trading vessel, applied to the Provincial Grand Lodge of Massachusetts, sitting in Boston, for a Charter to establish a Lodge of ancient, free and accepted Masons in the town of New Haven, Connecticut, which petition was received favorably by the Most Worshipful Thomas Oxnard, G. M., ahd the Charter granted at a quarterly session of that Body, held on the 12th day of August, 1750; but it was made out on the 12th of November following, as is seen by the preamble of the new Charter granted by the Grand Lodge of Connecticut, after its organization in 1791.

The precise time when Capt. Wooster first joined the honorable Society of Masons, does not appear, and it is not important to our purpose to ascertain the fact. It is probable that it was during one of his frequent absences from home on business, that he learned to appreciate the benefits he might derive from his connection with the Order, and no doubt can be entertained that he did not take this resolution lightly, for he was remarkable, through life, for his prudence and deliberation.

When the Charter was granted, he was appointed first W. M. of the Lodge, and continued as such, several years; but how long, cannot be ascertained, for there is an interruption in the records from June 24, 1754, to December 20th, 1762. His name appears no more in the books from that date, and it is not unreasonable to suppose that he was so entirely engrossed by his multifarious public duties, that he left it to younger members to impart to others the useful knowledge and instructions they had formerly received from his lips.

The first W. M. we find after the R. W. David Wooster, is Nathan Whiting, Dec. 20, 1762, and it is probable that an election of officers was held this evening, for we find that Brother Andrew Burr was W. M., Josiah Woodhouse, S. W., and Solomon Pinto, J. W., from that date to Dec. 3d, 1764. Br. Ralph Isaacs was raised that evening, and elected Secretary of the Lodge. In 1763, there were six Brothers raised. The price of admission into the Order seems to have been £14, a very high price in those days, when no California gold mines were as yet known.

On the 28th of February, 1763, it was voted that "Brother N. Whiting, Samuel Mansfield, and Ralph Isaacs, be appointed a Committee to form a code of By-Laws, for the government of this Lodge," but those By-Laws are found nowhere, and it may be doubted whether they were ever written, for some years later we find another Committee appointed for the same purpose. In the same year, April 18th, the fee for admission into the Lodge of M. M. was fixed at "£2 5*s.* lawful money, and three shillings to the tyler."

In 1764, three Brothers were raised, supposed to be an incorrect number, for there is only one session recorded during this year.

In 1765, Nathan Whiting was again W. M., George Mills, S. W., Andrew Burr, J. W., and Timothy Jones, Secretary. On the 16th of April, Brother Benedict Arnold, then "a good man and true," as may be inferred from the fact that he was proposed for membership by the R. W. Master himself, "was admitted a member of this Lodge." His name appears frequently on the records as present at the regular meetings until about 1772. Six Brethren were raised. The vote establishing the fee of admission at £2 5*s.* was reconsidered, and it was then "voted that when a Brother is raised to the third and honorable degree of M. M. he shall pay the tyler five shillings."

We have only one meeting on record for 1766, and two Brothers were raised. The Lodge was opened in the other Degrees. Business was more brisk in 1767 and ten Brothers were raised. On the 23d of June, R. W. Nathan Whiting resigned the chair, and Brother Timothy Jones was elected to fill the vacancy. He was re-elected in December following, with Brother John Lothrop, S. W., Robert Brown, J. W., and Moses Hartwell, Secretary. On the 14th of June, 1768, R. W. Timothy Jones resigned his office as Master of the Lodge, and Brother John Lothrop was elected to succeed him.

There is on the records of July 12, 1768, the following: "Voted, that there be an exact account extracted from the Secretary's book, of the number of evenings each member has attended since he was made a member, and that exhibited to the Lodge;" a certain proof this, that indifference had been creeping in among the Brethren. There were but five members raised.

There is no record at all in the Master's Lodge for 1769, though several initiations took place during that year. Dec. 26, Timothy Jones was elected W. M. "during his pleasure." Philip Daggett, S. W., Joseph Howell, J. W., and Caleb Trowbridge, Secretary.

1770. Five Brethren were raised in this year. Brother Ralph Isaacs was elected W. M., March 13th, W. Timothy Jones having resigned. On the 25th day of December, Brother Ralph Isaacs was re-elected W. M., Brother A. Camp, S. W., Benj. Sanford, J. W., and Solomon Pinto, Secretary.

There were six Brothers raised in 1771, and ten in 1772. Timothy Trowbridge was elected W. M. Dec. 24, 1771, Benj. Sanford, S. W., Thomas Green, J. W., and Elias Shipman, Secretary; and for the next two years we find no records of the Master's Lodge. Dec. 23d, 1773, Brother Benjamin Sanford was elected W. M., Thomas Green, S. W., Thomas Davis, Jr., J. W., and Samuel Green, Secretary. The two Brothers Thomas and Samuel Green, were long considered as the fathers of the press in this city, and estsblished a newspaper under the name of the "Connecticut Journal and Post Boy," which continued until 1835, after passing through the hands of a great many different publishers.

In 1775, eight Brothers were raised to the honorable degree of M. M., among whom was the Hon. Pierpont Edwards, so long known as an eminent lawyer and a distinguished Judge of the U. S. District Court.

Dec. 19, 1775, Timothy Jones was again W. M., John Lothrop, S. W., Isaac Bishop, J. W., and Christopher Hughes, Secretary. There were sixteen Brothers raised in 1776, and thirteen in 1777, a proof that those who went to the wars were anxious to avail themselves of the benefits of Masonry, knowing that the arm of an enemy raised for destruction, might be arrested in its fall by the sign known to the Brothers of the Craft, and the hand of mercy be extended to them instead. Col. Thomas Wooster, only son of General D. Wooster, and aid to Gen. Washington, was raised in that year.

There is only one meeting of the M. M. Lodge recorded in 1778, and one raised. Brother Pierpont Edwards, W. M., Joseph Bradley, S. W., Rutherford Trowbridge, J. W., and Zina Denison, Secretary.

Dec. 1778, election of Joseph Bradlee, W. Master, Rutherford Trowbridge, S. Warden, Thomas Davis, J. Warden, and Zina Denison, Secretary, who continued in office several years; there are no regular records of election from this time till Dec. 1793. Still we find some scattering records of M. M. Lodge, and a few Brethren raised. In 1791, the year in which the Fraternity of this State began the organization of the Grand Lodge, Masonry seems to have revived here as elsewhere, for there are the names of twelve Brothers raised, among whom is the Hon. David Daggett, who was appointed first Deputy Grand Master of the Grand Lodge, and held the office many years. Judge Daggett was for several years a Senator of the U. States for Connecticut; afterwards Judge of the Superior Court, and has attained the honorable old age of 86 years, the oldest Brother in this Lodge.

In 1792, five Brethren were raised, one of whom was Brother Amos Doolittle, for so many years one of the pillars of the Lodge. Peter Johnson seems to have been first elected M. W. in 1790, and continued until Dec. 1794; John Albro, S. W., Stephen Osborn, J. W., and Christopher H. Allicocke, Secretary. Sixteen Brothers were raised in 1793, one of whom survives to this day, Brother Gad Peck, who was at the celebration, and upwards of 80 years of age; eight in 1794, and in 1795 only three, one of whom was Capt. Benjamin Beecher, now 76 years of age, so long and so well known as Grand Treasurer of the Grand Lodge of Connecticut, and one of the most active and efficient Selectmen of New Haven. On Dec. 18th, 1795, Brother David Daggett was elected W. M., Hezekiah Hotchkiss, S. W., Wm. Munson, J. W., and Henry J. Coolidge, Secretary, and were continued for two years in office. In 1796, fourteen members were raised, among whom was our still surviving Br., Amos Townsend, now 78 years of age.

In 1797, Brother Peter Johnson, W. M., Wm Munson, S. W., Daniel Barnes, J. W., and Nathaniel Hubbard, Secretary. Nine Brothers were raised, one of whom still survives, viz.: Robert Brown, who, though now 80 years of age, was present at the celebration. Twelve were raised in 1798, but only six in 1799.

William Munson was elected W. M., in 1799, and continued two years in office. Amos Doolittle, S. W., and Luther Bradley, Secretary. We find four raisings in 1800, seven in 1801, and five in 1802. In Dec. 1802, Peter Johnson was chosen W. M., Hezekiah Hotchkiss, S. W., Robert Brown, J. W., and Andrew Kidson, Secretary. During the year 1803, eight Brothers were raised.

Dec. 15th, 1803, Brother Napthali Daggett was elected W. M., Robert Brown, S. W., Amos Bradley, J. W., Andrew Kidston, Secretary. The horizon brightened in 1804, when we find twentysix names of Brothers raised, and the fair prospects continued for several years, for there are fourteen in 1805, fifteen in 1806, and thirteen in 1807.

The Hon. Samuel Bellamy was elected W. M., Dec. 19, 1805, Robert Brown, S. W., Samuel Sackett, J. W., Richard Cutler, Secretary. Dec. 26th, 1806, Hezekiah Hotchkiss, W. M., Samuel Sackett, S. W., Samuel Wilmot, J. W., and Isaac M. Wales, Secretary; and Dec. 17, 1807, Brother Ambrose Ward was chosen W. M., Laban Smith, S. W., Andrew Kidston, J. W., Henry Eld, Secretary. The following year, Dec. 15, Brother Laban Smith was elected W. M., Andrew Kidston, S. W., David Moulthrop, J. W., Henry Eld, Secretary, and continued in office three years. In the mean time there were raised six Brothers in 1808, nine in 1809, among whom was Henry W. Edwards, elected Secretary the same year, and afterwards Governor of this State, and U. S. Senator from Connecticut. In 1810, ten Brothers were raised, and in 1811 thirteen, the last of whom was the Hon. Ralph I. Ingersoll, afterwards W. M. for several years, M. W.

Grand Master of our Grand Lodge, Representative in Congress, and Minister of the U. States to the Court of Russia.

On the 19th of Dec. 1811, John H. Lynde was elected W. M., and continued in office four years, with nearly the same officers; John Bulford, S. W., Eben H. Collins, J. W., Ralph I. Ingersoll, Secretary. In 1812, only seven Brothers were raised, but there were seventeen in the following year; among them was Brother Wm. H. Ellis, who has successively passed through all the honors that can be conferred by his Brethren in a subordinate Lodge, as also in the Grand Lodge of the State; he is also P. H. P. of Franklin Chapter, No. 2, of R. A. M.; P. G. Commander of New Haven Encampment, No. 2; P. G. Master of the Grand Encampment of Connecticut; finally, he has just been elected to the office of Deputy Gen. Grand Master of the General Grand Encampment of the U. States. Br. Ellis has also held for three years the office of Surveyor, and twelve years that of the Collector of the port of New Haven.

In 1814, twelve Brethren were raised, and in 1815, seven names are recorded. We find that on the 21st of December of this year, Brother Ralph I. Ingersoll was elected W. M.—he was re-elected twice to the same office—E. H. Collins, S. W., Nathaniel Bacon, J. W., Thomas G. Woodward, Secretary.

In 1816, we have only four Brothers raised, one of which was the Hon. Henry C. Flagg, so well known among us as Mayor of this city for several years, and W. M. of Hiram Lodge. There are no names of persons raised in 1817, but in the following year there were twentyone admitted, one of whom was the celebrated lecturer, Jeremy L. Cross, author of the Masonic and Templar's Charts, who was received a member of this Lodge, but had been a Mason many years previous to his admission.

Brother James Carrington was elected W. M., December 17th, 1818, and re-elected for two ensuing years, Eben H. Collins, S. W., Wm. H. Jones, J. W., Eli Beecher, Secretary. In 1819, there were twentysix Brothers raised, one of whom was Hon. Henry Peck, P. G. Master of the Grand Lodge of the State, and for several years Mayor of this city. There is also the name of Brother Charles A. Ingersoll, afterwards W. M. of this Lodge for several years, and J. G. Warden of our Grand Lodge; District and State Attorney; in a word, one of the most distinguished Lawyers of the State.

In 1820, six names, and five only are recorded in 1821. But in 1822, (Brother Wm. H. Jones, W. M., Hector Humphrey, S. W., Nahum Flagg, J. W., Wm. H. Ellis, Secretary,) there are thirteen names, among which are those of William Boardman, a member of Congress, Speaker of the House of Representatives of this State, &c.; of the well known poet, James G. Percival, and of the Rev. Charles S. Stewart, who went Missionary to the East Indies, was afterwards Chaplain in the U. S. Navy, and author of several valuable works. In 1823, we find fourteen names of Brothers raised.

In the Spring of 1823, several of the Brethren of Hiram Lodge joined together and formed a new Lodge, to be located in this city, which was known as Adelphi Lodge, No. 63. It flourished for several years, but finally, in the times of Antimasonic excitement, it was found that the good of Masonry required that the new Lodge should surrender its Charter, and the Brethren unite with Hiram Lodge, which was accomplished in 1835, by the mutual consent of both bodies.

In consequence of the resignation of Brother Wm. H. Jones as W. M. of this Lodge, Brother James Carrington was elected on the 5th of June, 1823, and re-elected in Dec. for one year. We find nineteen raised in 1824. On the 16th of Dec. of that year, Brother Charles A. Ingersoll was elected W. M., and was continued as such, till Dec. 4, 1828, James C. Parker, S. W., Daniel Collins, J. W., George Bostwick, Secretary.

Among the nineteen raised in 1825, we find the name of Dr. Timothy P. Beers, Professor in the Medical Department of Yale University; during the same year, we find, as admitted a member of this Lodge, the name of Brother Eliphalet G. Storer, the well known Grand Secretary of the Grand Lodge of Connecticut; P. G. Commander of New Haven Encampment, and P. G. Master of the Grand Encampment of this State. In 1826, sixteen members were admitted, but here begins the Antimasonic storm that swept over the land, and lasted for ten entire years, with little or no abatement. From that time until 1835, we find twentyone names, as having joined the Lodge, and although there were many members admitted in 1835–36, but few were new Masons, the largest portion of them being members of Adelphi Lodge, who joined Hiram in consequence of the agreement mentioned above. Since that time, however, the prosperity of the Lodge has increased continually, and as an instance of this, we will only mention the fact, that there were thirtyeight names of Brethren raised, reported to the Grand Lodge at its Annual Session in May last.

In December, 1849, sundry Brethren residing in Fair Haven, petitioned the Grand Lodge in extra session assembled, to grant them leave to take up the Charter of Adelphi Lodge, No. 63, and the petition being, as required, signed by seven members of the old Lodge, the prayer was granted, and the Lodge thus reorganized, is now in a flourishing condition in the village of Fair Haven.

THE GEN. GRAND CHAPTER AND ENCAMPMENT OF THE U. S.

We have received from the General Grand Secretary and Recorder, printed copies of the proceedings of these Grand Bodies, at their late triennial sessions in this city; but, on examination, we find that the abstract of the proceedings given in the October number of this Magazine, was so full, that there is very little left to be added to make the details complete. Some of the communications of the Gen. Grand Officers and reports of Committees, however, possess a high degree of interest, and from these we give such extracts as we have room for:—

GENERAL GRAND CHAPTER.

From the communication of Comp. Gilman, late G. G. Secretary, we extract as follows:—

MASONRY IN CALIFORNIA.

Though not a part of my official duty, it may not be uninteresting to you to be informed of the progress of the Order on this side of the continent. In August, last, the first meeting of members of the Fraternity in California was held to deliberate upon the means whereby a Lodge of Freemasons might be organized and accommodated. A Charter was found in charge of a Brother, but no suitable room could, at that time, be obtained. Subsequently, however, one was prepared and fitted up; and San Francisco Lodge, the first in California, was duly opened. Since then other Lodges have been opened under Charters and Dispensations from the States; and in April last a Grand Lodge for the State of California was established, and Lodges under its jurisdiction are being organized and established in every town and village throughout the State. And the last mail brought a Dispensation from the D. G. G. High Priest, authorizing the opening and holding a Chapter of R. A Masons under your jurisdiction. To say that Freemasonry has done—is doing—and may hereafter be expected to accomplish more towards the great objects of its institution in California than it has elsewhere done in a given period of time for centuries past, is claiming for it no more than its due. The hope of becoming suddenly rich in this world's wealth is uppermost in the minds of all men who come to this country. Hence the avenues to the finer sensibilities of his heart are closed up; and he forgets his humanity, and deserts his sick and dying friend and companion. Then it is that the principles of our institution have been called into action; and I am happy and proud in being able to say, that the sick, and the destitute, and the dying, have been nursed, and protected, and comforted by members of the Fraternity. And this reflection is an ample compensation for years of labor in an Institution I have so much loved.

Charles Gilman,
G. G. Secretary.

San Francisco, July 1, 1850.

MASONRY IN TEXAS.

[From the report of Comp. Stewart, G. G. K.]

It is with peculiar pleasure that reference is made to the amicable adjustment of all differences with our Companions of Texas. For the sake of peace and harmony, they have, in a spirit worthy of all commendation, dissolved their independent organization, and there is now no less than nine Chapters working under authority from this M. E. General Grand Chapter. The undersigned, from personal observation, bears testimony to the zeal, fidelity and ability with which they discharge their Masonic duties. Perhaps there is no State in the Union where the benign influence of our much loved institution has been more extensively felt, and the genuine principles of the Order more faithfully carried out in practice.

In the West and Southwest generally, Masonry has never known a brighter or more auspicious day than the present. Every where prosperous, there seems to be no contention, except that noble contention, or rather emulation, of who can best work and best agree. And thus may it remain, circumscribing our desires, keeping our passions within due bounds, correcting our morals, expanding our hearts with true benevolence towards all mankind, until that glorious day when the lion and the lamb shall lie down in peace together, and there shall be no longer any necessity for its continuance.

PHYSICAL QUALIFICATIONS OF CANDIDATES.

[The following report on this subject was submitted by Comp. Tucker, of Vermont, and laid on the table. The subject was subsequently referred to a Committee to report at the next triennial meeting.]

The undersigned Committee to which was referred a resolution of inquiry as to whether "it is competent for a Royal Arch Chapter to confer the Chapter degrees on a Master Mason who has but one arm," respectfully report, that so far as the precise question referred to them is concerned, they are not aware of the existence of any Masonic authority by which the subject has been considered. Without, therefore, claiming to present the question on the ground of authority, they can only consider it in view of general Masonic polity. It has long been a question in the blue Lodges, whether any maimed person is admissible to the three first degrees; and the question has been settled differently in different Grand Lodges. As an original rule, considered in view of the ancient operative character of Masonry, doubtless no maimed Brother was admissible; but, in view of the modern speculative character of the Order only, doubtless this rule has been strongly modified in practice. Although some Grand Lodges still adhere to the ancient rule, others have limited it by holding, that if the candidate be not so far maimed as to disenable him from complying physically with the forms and ceremonies of the Order, he ought to be excluded. As a mere moral question, doubtless the Order in general are inclined to modify the ancient practice. As a question of Masonic law, your Committee do not believe that the old rule can be considered as an ancient and essential landmark, which is to be treated as immutable forever. On the contrary, they consider it a mere question of convenience and policy, which may be properly modified by competent Masonic authority.

With these views as to the question considered relatively to the blue Lodges, your Committee necessarily conclude that the whole subject is one fairly open to Masonic regulation as to the Chapter degrees.

Confining themselves to the naked question referred to them, they recommend the adoption by this Body, of the following resolution:—

Resolved, That hereafter it shall be considered competent for a Royal Arch Chapter to confer the Chapter degrees on a Master Mason who has but one arm.

Respectfully submitted,
Cyrus Goodell,
Philip C. Tucker,
Samuel S. Butler,
Committee.

Boston, September 13, 1850.

GENERAL GRAND ENCAMPMENT.

The Gen. Grand Master, Sir William B. Hubbard, submitted an able report of his doings since the meeting in 1847, from which we extract as follows :—

PERMANRNT PLACE OF MEETING.

Before closing this communication, the undersigned would most respectfully recommend to your honorable body. provided the measure shall meet with sufficient unanimity, that a suitable place be selected and agreed upon for the future meetings of your honorable body. During the early history of the General Grand Encampment, and until somewhat recently, important reasons existed for its being held from time to time, in different places and localities. The reasons for such a satellite movement, it is believed, have long since ceased; and no good reason has occurred to my mind why at this time, and for the future, this General Grand body, as the centre of the system, should not, like the sun, have a central location. It would seem better to comport with its being—its dignity—its usefulness, and, I may add, its permanency for good—to be stationary, and permanently so. The evils of a travelling or itinerant Grand body of this kind, will readily occur to the minds of the members generally, and that some of them are of grave import. The greater safety and security of its books, records, papers, and furniture, by having a permanent and secure place of deposit, must be apparent to all; whilst a permanent location would insure, in time, increased respect, and more general satisfaction, from all the Subordinates and all of the Sir Knights wheresoever located. Such, at least, is the opinion of the undersigned, frankly expressed, but subject to a cheerful acquiescence in a different opinion, if it shall be the pleasure of your honorable body.

PRESENT CONDITION AND PROSPECTS OF THE GEN. G. ENCAMPMENT.

This time and occasion are deemed a proper one, for calling your attention to the general condition and future prospects of your institution. The great end for which this General Grand Encampment was founded and established has been realized. The want of such a body, conservatively legislative and governmental, over all State and Territorial Encampments, was foreseen at an early day in our Masonic history, by many of our wisest and most devoted Masons. The measure was adopted, and the supreme power established, with the concurrence of the ablest and most distinguished of our Sir Knights, and Encampments represented by them.

Many who were at the laying of the corner-stone of this edifice have lived to see its completion, and are yet spared to witness the fruition of their hopes in the strength and glory of the perfect edifice, and to assist by their counsel and experience, in wholesome measures for its future preservation, and more extended usefulness.

Your jurisdiction at the present time, acknowledged and concurred in by all, (with the exception of two disaffected districts in parts of two States,) is coextensive with the boundaries of the United States. Its powers have from time to time been exercised with such prudence and mildness, and yet with such firmness, as to have gained for it the deep and abiding respect of its members, for the parent body, coextensive with its entire jurisdiction. The Subordinates, both State and individual, are steadily increasing throughout the entire extent of our common country, and in a short time from this, we shall witness a succession of Encampments from the Atlantic to the Pacific Oceans, and from the Rio del Norte to Lake Superior. The *work* of each of the Encampments, it is believed, is almost uniformly the same. No discordant elements exist to interrupt the most friendly relations of each to the other; and the progress of all, in the great work for which they, under Providence, were designed, is steadily and most signally progressing. While thus indulging in mutual congratulations, on account of our present prosperity and pleasing anticipations for the future, it is right and proper, and our bounden duty, to acknowledge our deep, most fervent and lasting obligations to Him, whom we have acknowledged as our Sovereign Lord and Master, the blessed Immanuel, for these and all other blessings we enjoy.

There are one or two other reports, from which we may hereafter give extracts, not being able to spare room for them this month.

MASONRY IN CALIFORNIA.

We have had upon our table for some months past, an abstract of the proceedings of the Grand Lodge of California, had at a communication held in the city of Sacramento, in May last. There were at that time six Lodges under its jurisdiction, having Charters. We believe one or two have since been added to the number, and a Chapter has been opened at San Francisco, where the Brethren are building a new Hall.

The following letter from the Grand Master, who was not able to attend the meeting, will be read with interest:—

To John H. Gihon, Grand Secretary of the Grand Lodge for the State of California.

The formation of a Grand Lodge for the State of California should be a subject of sincere congratulation to every Mason here and elsewhere; for probably in no part of the habitable globe has its usefulness been made so manifest as in this country within the past year. Already does California number among its inhabitants persons of every nation and clime known to the civilized world, all seeking by enterprise and industry to improve their condition in life; and it not unfrequently happens that within the distance of a few hundred yards of a mining district there will be found many persons laboring together who are strangers in language, heart, and in feeling; but if they be members of our ancient Order, each is the master of a language that all can understand, and there at once springs up that deep feeling of fraternal affection which has ever so distinctly marked and distinguished the members of the Masonic Fraternity above all others; for as a member of this Order no one can be a stranger among his Brethren—no one can be in sickness or affliction without some one ministering to his wants and contributing to his comforts—and no where is this holy fellowship and Brotherly love more frequently called into requisition than in this land of gold and promise; for no where is man more dependent upon his fellow-man for all the necessary comforts of life than in California; and so often has the benign influence of the Masonic Order been witnessed and felt in various parts of this country, as well in health as in the dreary hours of sickness and death, that all who have witnessed those influences have learned properly to appreciate the benefits of the Order in a community like ours. The cultivation of Brotherly love and affection is therefore earnestly recommended to all, and especially among the Lodges of this jurisdiction. No strife should ever exist either among Masons or Lodges, except that honorable strife of emulation of who can best promote the happiness of his fellow-man, and the true interests, honor and dignity of our ancient Order.

In accordance with the requirements of the Constitution of the Grand Lodge, the Grand Master respectfully reports, that since the adjournment of the Grand Lodge he has, pursuant to a resolution passed April 19th, A. L. 5850, issued a

Charter to Berryman Lodge, located in Sacramento City, and also examined the books of Benicia Lodge, and finding their work to have been conducted according to the usages of the Order, has issued a Charter to the said Lodge; under which Charters both Lodges are now working. Owing to the short time that has elapsed since the organization of the Grand Lodge, the Grand Master has no other official acts to report at the present communication of the Grand Lodge.

From the best information that can be obtained on the subject, there can be no doubt that Masonry is in a most flourishing condition in this country. In no part of the world is its usefulness to society more apparent than in California, and hence the manifest desire of so many persons to be admitted to the mysteries of the Order. In the city of San Francisco this is especially the case; for at this time there is standing upon the Books of California Lodge a greater number of candidates for each Degree than the Constitution authorizes to be admitted at any one meeting, and in consequence preparation is being made for the establishment of one or more Lodges in that city.

The Lodges under the jurisdiction of the Grand Lodge having received their original Dispensations and Charters from several different States of the Union, have not that uniform system of work which should characterize the Lodges within the same jurisdiction. The Grand Master would therefore recommend that a committee be appointed, denominated the *Working Committee*, who shall meet, campare their knowledge, and report to the Grand Lodge at its next meeting the proper mode of work for the Lodges under its jurisdiction.

In all action the Grand Lodge may deem proper to take upon any matter that will tend to promote the usefulness, interest, or honor of the Masonic Order in California, the Grand Master promises his most cordial co-operation.

J. D. Stevenson,
Grand Master.

San Francisco, May 5, *A. L.* 5850.

THE CHARACTER AND OBJECTS OF FREEMASONRY.

[From an Address delivered before the Grand Lodge of Tennessee, in October last, by Prof. Joseph Crawford.]

We are a secret society, say they. What is a secret? That which is confined to the bosoms of a few, and cannot with propriety be revealed to others. If this be a correct definition of a secret then I deny that Freemasonry is a secret society. I solemnly declare that there is nothing secret about it; the names of our members are not concealed, nor the objects of the Order, nor the nature of our business, nor the time and place of our meeting. There is nothing covered which may not be made known, nothing hid which may not be revealed. If you believe me not, come to us with the proper character and the proper motives, and you shall be admitted behind the veil which shrouds the imagined mystery. Hundreds of thousands have known it, and I sincerely hope that millions more may come to its knowledge. But if this will not stop the clamor against us as a secret society, suppose, for the sake of argument, we admit it,—We are a secret society. What then? Is there any thing reproachful in mere secrecy? In what consists the reproach? I put the question to all, and I ask each one to answer it to his own conscience. Where is the bosom that is not the depository of the secrets of others? There is not an individual in this house; there is not a bosom amongst the hundreds which now beat around me, untenanted by these invisible inhabitants. Nay, Brethren and friends, we but act upon the principle which governs every day life. What is a man's household? It is the place where his best and holiest affections centre. His wife and children are the dearest objects of his love; amidst all the troubles which attend his daily avocations, he looks forward to the domestic hearth as a haven of rest. But suppose the world had the right to gaze in upon the concerns of his family, or that he himself were to proclaim abroad all the events which occur within his little circle, would not all the charms of the fireside, all the sacred associations of home, forever depart. The very fact of its being a small community, separate and distinct from the mass of mankind, is the means of domestic felicity. Enlarge it by the admission of the multitude, and the fascination is lost. And yet upon the principle of our opponents, unless he proclaim abroad the affairs of his family, unless his household gods be trodden under foot, vice and immorality reign in his dwelling. Were this the case, what would be the fate of every sacred enjoyment—of all the relations by which our best feelings were promoted—from which arise the benefits of society. Where would be found the lover or the friend? Well might we say "the silver chord is loosed" and the chain of affection was at best but a rope of sand. Are there not mysteries in every department of human life which can never be fathomed Are there not secrets which occupy few breasts that never will be revealed? They only are ignorant who refuse to be informed. We invite men of every class in the community—those for whose injury it is falsely said we have associated, to come into our communion, to enter into our temples, to take hold upon the horns of our altars; we ask them to look into our arcana, to examine our mysteries, to feel their sublime influence, and lend us a helping hand in the great cause of virtue. But beyond this, on what ground are we accused of impropriety, on account of our secrecy? The principles of men are known by their lives. The tree is to be judged by its fruit. Vice may occasionally assume the form of virtue, and the moral vision may for a time be blind to its deformity, but the tenor of the life of him whose heart is corrupt, will be in accordance with the heart's impulse. The good man may occasionally fall into error, but the general tenor of his life will be correct and blameless. Our opponents assert that because all are not admitted, there must be something concealed we are ashamed or afraid to avow. Why, with such logic Satan and his legion host might condemn the doings of high Heaven, because they are refused admission into its secret courts. But, say they, because all your light is not set on a hill, the canker-worm is in the system, it is rotten at the core. Do such objectors recollect the ground of their faith in the religion which they hold? Will they insist that they can unravel all the workings of Providence, or impiously condemn those parts that are concealed? Will they deny that much of the code they reverence as Christians, is to be received as a matter of faith? Do they condemn it? No! They argue fairly from that portion of the system of the universe which their comprehension can reach, and in which the Almighty has abundantly provided for the happiness of the human family, to those matters which are hid from their view. By the same rule, you try every individual in the community, with the general correctness of whose life you are acquainted. There may be particular acts, the motives for which you cannot accurately know, and yet in relation to them the judgment will be favorable, because of the general purity of the character and conduct. Why will not mankind judge this and similar societies in the same way? But to prove to you that we wish no concealment, I will tell you in a few words the sum of the matter.

In the first place, Freemasonry is not a political institution. In our Lodge rooms, no Brother knows the creed of his Brother, from any thing that is said or done there. There is truly an asylum from political strife; there the spirit of party is hushed into silence, and discord effectually and forever banished. Freemasonry demands from her children, obedience to the civil authority, and subjection to the powers that be; no man is a good Mason who is not a patriot as well as a philanthropist, in principle and practice. Nor is Freemasonry christianity. As in politics, it interferes not with the sentiments of any of its members, so in matters of religion it questions not, interferes not with the religious faith of any. It acknowledges the existence of one God, recognizes His authority in all the affairs of the universe, receives the Holy Bible as its *great light*, adopts its teachings and the duties it inculcates; but Freemasonry only professes to be an association established voluntarily by men, to do good to each other, and thus to perform a part at least, of the duties inculcated by the word of God. There is therefore nothing in Freemasonry incompatible with religion, it is a great moral and benevolent organization.

The best test of the principles of any public institution, are the objects it has in view, the means resorted to in the attainment of those objects, and the character of those who constitute its members. If these be good, then are the entire principles and character of the institution good also. Now, the great object of Freemasonry is the practice and promotion of charity. Not that charity that begins at home and ends there, but that which, circumscribing the wants of home, expands itself abroad, spreading and spreading till it encompasses the vast family of mankind. The preservation of individual wealth, and the promotion of individual credit, are not more exclusively the objects of a banking institution. The exercise of benevolence is not more the object of a human society, the advancement of pure and undefiled religion is not more the object of the Christian Church, than is charity the all-absorbing object of Freemasonry; and if charity, then all the virtues—for charity is the crowning virtue, the diadem, the apex of the pyramid, the key-stone of the arch of virtue. Without it, vain are all the professions of the religionist, vain the speculations of the moralist, vain the honied phrases of the patriot; aye, the patriot! the great champion of his country's freedom. I pronounce his bosom narrow, if charity be not there—he loves only his country—he loves but a part of mankind—he loves not *man*, for patriotism is but one of the virtues, whilst charity is the highest, it is the great affiliation bond of universal man, confined in its embracings to no country, to no quarter of the earth, to no hemisphere, to nothing short of the whole round of human existence, wherever there is human suffering to alleviate or human wrongs to avenge.

The advancement of this universal charity is our great object. I say universal charity, and I say it in opposition to those, who, admitting that charity is the great object of our Order, yet slander us by saying that we confine it exclusively to the pale of our own Order. True it is, that Freemasons are bound to each other by a fraternal bond, but it is the same fraternal bond by which they are bound to all mankind. It is but the repetition of the great tie of nature, and the great glory of the former is, that it keeps alive and strengthens the latter. Vast has been the influence of this institution in the promotion of her favorite object—multitudinous and great the blessings it has scattered over the world. Could all the participants in her charities be brought to lay their testimonials at the foot of this altar, the last document would crown a high pyramid of glory in favor of Freemasonry. Yet this would be faint evidence of the reality. It might point out the number who had been relieved, but it could not depict the distress which it has prevented, it could not paint the tear of sorrow which attracted the eye of pity, or estimate the tears of joy which flowed down the channels which grief had fretted, in the moment of deliverance. Merciful Heaven! when we see the wretchedness and misery which reign even throughout this happy land, the numerous objects of pity which we can find every where without seeking them, where is the heart that does not rejoice that an institution whose soul is charity, whose great end, whose Alpha and Omega is charity, has been for ages contributing to its relief, and is now putting on new youth, and growing with its growth, and strengthening with the strength, of this young and vigorous republic, in its rapid strides to grandeur.

If, then, the practice and promotion of charity, and all the virtues of the heart be the great object of Freemasonry, it will be scarcely necessary to inquire, whether the means resorted to in the prosecution of this object are right and proper; for it would seem to be impossible that men who have such objects in view, could pursue them by unworthy means, or indeed that such objects could be promoted by means antagonistic to their nature. Were selfishness, a desire to promote our individual interest or our pecuniary advantage, mingled with the means which constitute us a society, then indeed, our motives might be questioned; but where there can be no such motives, where earthly gain is impossible, earthly loss certain, when the wealth amassed is that only which is treasured up in heaven, the means will surely be allowed to partake of the character of the end, and pronounced good.

CORRESPONDENCE.

Auburn, Ala., Oct. 27, 1850.

COM. C. W. MOORE,—The Craft in Alabama is in a flourishing condition, though I think Lodges are becoming too numerous, particularly in the country, where they may work well for a short time, but soon languish and die, for the want of material if nothing else. In our town (population 1600) we have a Blue Lodge, with about eighty members; a Royal Arch Chapter, which was chartered at the last session of our Grand Chapter, and a Council, recently organized under a Dispensation. The Fraternity at this place have determined to erect a "Masonic Female College," which we suppose will be ready to go into operation by next June. We shall commence with an outlay, for buildings and apparatus, of twenty thousand dollars, with the hope of adding to and increasing. I will give you the names, &c. of our Masonic bodies here, which, if you see proper, you can publish. Yours, Fraternally, J. W. W. D.

AUBURN LODGE.

N. J. Scott, W. Master; F. W. Dillard, S. W.; L. A. Foster, J. W.; J. A. Harvey, Sec.

MACON CHAPTER.

J. W. W. Drake, High Priest; P. H. Drake, King; W. B. Jones, Scribe; R. A. Crawford, Recorder.

AUBURN COUNCIL.

Wm. G. Swanson, Th. Ill. Grand Master; P. H. Drake, Th. Ill. D. G. M.; J. W. W. Drake, Pr. Con. of the Work; Geo. B. Nuckolls, G. Recorder.

Obituary.

New York, Nov. 18, 1850.

BR. MOORE.—Permit me to record in the columns of your Magazine the death of a worthy and well beloved Brother.

BR. NATHAN AMES was born in the western part of the State of New York, and was about 28 years of age. He was an engineer and millwright, and as such was employed on a plantation near Ponce, Porto Rico; at which place he died of fever October 10, 1850, and was buried the following day on the little Island of Cardones, off the mouth of the harbor.

With Brother Ames I had no acquaintance; but from those who knew him, I heard the highest testimonials of esteem, and from our excellent Consul, Mr. I. C. Galaher, I learned that he was a Mason. On the day of his funeral, the corpse being brought to the office of the U. S. Consul, we prepared to take it to the Island of Cardones, for interment, (he not being a Catholic could not be interred on the Island of Porto Rico.) The coffin was placed in my boat, covered with the flag of his country, and was towed by a boat from each of the other vessels through the shipping (which all had their colors at half-mast,) and across the harbor to its last resting place, where the funeral service of the Episcopal Church was read by the U. S. Consul, and we committed our Brother to his native dust, there to rest until summoned by the Grand Master to appear before his awful throne. I was the only Mason present, and of course our peculiar ceremonies could not be performed; but the scene was impressive; a few of us, mostly seamen—wanderers over the whole earth—were congregated to pay the last office to a departed countryman, in a distant country, where his religion debarred him from burial in consecrated ground; with no relative near, he closed his eyes, and strangers bore him to his last resting place; but were we all strangers?—no, there was one who felt a Brotherly tie, and a tear was dropped to the memory of one who, though a stranger, was still a Brother. Never did I feel the bond of Masonic union so strong as when I stood by the grave of that unknown Brother, and unseen by others, cast the green sprig upon his coffin, and mentally prayed that I might find one to cast it upon my last resting place.

I have the pleasure to remain,
Yours, Fraternally
Edward Hooker, *Master brig Marcellus.*

Mount Moriah Lodge, No. 77, Port Hudson, Sept. 7, 1850.

The Committee appointed to prepare appropriate resolutions relative to the death of our much esteemed Brother **Jacob Lapham**, who died on the 29th August—reported as follows:—

Whereas the Great Architect of the Universe in the dispensation of an all-wise Providence, has been pleased to remove from us our much esteemed and worthy Brother, Jacob Lapham, and as the high respect we entertain for his memory, demands from us an expression of our feelings on this occasion, be it therefore unanimously

Resolved, That we deeply deplore his death, and that in it society has lost a most valued citizen, the Masonic Fraternity an estimable, efficient, and worthy member, and the community in which he lived, a warm and devoted friend—as a Mason he was pure, zealous and faithful, devoted to the Order, and one, whose example was worthy of all imitation, as a friend, always true, kind and generous, and as a citizen, prompt and efficient in the discharge of every duty.

Resolved, That the members of this Lodge will wear the usual badge of mourning for thirty days.

Resolved, That the jewels of this Lodge be placed in mourning for the usual period, as a testimony of respect and esteem for our departed Brother.

Resolved, That the Secretary of this Lodge forward a copy of this preamble and resolutions to the Freemasons' Monthly Magazine, at Boston, and request the editor to publish the same.

Signed, **Jos. B. Ranaldson**,
Secretary.

REGISTER OF OFFICERS.

GRAND LODGE OF OHIO.

M. W. William B. Hubbard, G. Master.
R. W. F. M. Keith, D. G. M.
" H. Kuhn, S. G. W.
" D. H. Murphy, J. G. W.
" Leonidas Jewett, G. Treas.
" B. F. Smith, G. Sec.
W. E. Burr, G. Chaplain.
" H. L. Hosmer, G. Orator.
" James R. Pearce, G. Lecturer.
" L. V. Bierce, G. S. D.
" G. D. Palmer, G. J. D.
" W. McCammon, G. Marshal.
" R. B. Ryan, G. Sword Bearer.
" W. M. Meek, } G. Pursuivants.
" Jabez Harlan, }
" Jonathan Kelly, }
" C. Moore, } G. Stewards.
" John A. Weyer, }
Brother James A. Craw, G. Tyler.

The Grand Lodge adjourned to meet at Cleveland on the 4th Thursday of October, 1851.

GRAND CHAPTER OF OHIO.

M. E. Jacob Graff, G. H. P.
E. Thomas Orr, D. G. H. P.
" H. L. Hosmer, G. King.
" H. H. Dodge, G. Scribe.
" Isaac C. Copelen, G. Treasurer.
" B. F. Smith, G. Secretary.
" James T. Donahoo, G. Chaplain.
" A. D. Bigelow, G. Marshal.
Comp. J. M. Barrere, G. C. H.
" W. B. Moore, G. P. S.
" J. B. Brown, G. R. A. C.
" W. McCammon, }
" A. Wright, } G. M. of Veils.
" Isaac Davis, }
" J. B. Covert, G. Guard.

GRAND COUNCIL OF OHIO.

W. B. Dodds, G. Puissant.
George L. Shinnick, D. G. P.
Jonas Ward, G. T. Ill.
John M. Barrere, P. C. W.
John Sayre, G. C. Guard.
Isaac C. Copelen, G. Treas.
B. F. Smith, G. Recorder.
J. T. Donahoo, G. Chaplain.
J. B. Covert, G. Sentinel.

HERMAN LODGE, GARDINER, ME.

Stephen Webber, W. M.
James McCurdy, S. W.
James Tarbox, J. W.
William H. Byram, Treas.
George H. Cook, Sec'y.
William H. Lord, S. D.
Thomas Briery, J. D.
George Gay, } Stewards.
F. Blood, }

Meet Tuesday next preceding, or on Full Moon.

COUNCIL OF HIGH PRIESTS, OHIO.

Jacob Graff, M. E. President.
Thomas Orr, Vice President.
M. Z. Kreider, Chaplain.
Samuel Reed, Lecturer.
J. C. Copelen, Treasurer.
B. F. Smith, Recorder.

GRAND ENCAMPMENT OF OHIO.

Sir William B. Thrall, Grand Master.
" C. F. Hanselman, Deputy Grand Master.
" George L. Shinnick, Generalissimo.
" Edwin Smith, Captain General.
" J. T. Donahoo, Prelate.
" R. H. Cotton, Senior Warden.
" J. M. Barrere, Junior Warden.
" Leonidas Jewett, Treasurer.
" B. F. Smith, Recorder.
" John Redman, Standard Bearer.
" Thomas Salter, Sword Bearer.
" W. H. Beneke, Warder.
" J. B. Covert, Sentinel.

PETERSBURG CHAP., PETERSBURG, VA.

Thomas H. Peebles, High Priest.
Samuel W. Morgan, King.
John Burns, Scribe.
William J. Prichard, Treas.
James Davidson, Sec.

BLANDFORD LODGE, PETERSBURG, VA.

Joseph H. Cooper, W. M.
S. W. Morgan, S. W.
James M. McCullough, J. W.
J. Dudley Townes, Treasurer.
James Davidson, Secretary.
Thomas Byrne, S. D.
D. A. Weisenger, J. D.
William B. Davidson, Tyler.

PETERSBURG LODGE, PETERSBURG, VA.

William Tench, W. M.
D. G. Potts, S. W.
Andrew Leslie, J. W.
Samuel R. Coldwell, Treas.
Samuel Crawford, Sec.
S. B. Hatcher, S. D.
B. P. Briggs, J. D.
George F. Newson, Tyler.

MT. HERMON LODGE, ASHEVILLE, N. C.

Joshua Roberts, W. M.
James W. Patton, S. W.
John Burgin, J. W.
David C. Taylor, Treas.
T. T. Patton, Sec.
T. C. Senter, S. D.
T. W. Atkins, J. D.
John W. Wilson, } Stewards.
Samuel L. Lowe, }
G. W. Shackleford, Tyler.

Meet first Friday of every month.

MASONIC CHIT CHAT.

New York. Our readers will perceive by a notice on a preceding page, that there is now a prospect that the difficulty which has for some years existed between a body styling itself "St. John's Grand Lodge," (of which *Henry C. Atwood* is the head,) and the Grand Lodge of New York, (of which the M. W. *William H. Milnor* is Grand Master,) will soon be adjusted, by the dissolution of the former, and the restoration of such of its members as have heretofore been expelled. The reconciliation is to be consummated on the 27th Dec., instant; until which time matters remain as they now are. Of course, no communication by regular Lodges or Brethren, can properly be held with the clandestine body or its members, at present. We shall give the earliest notice possible of the time when the obstacle is removed. It is important that it should also be borne in mind, that even when this reconciliation is effected, there will still exist in the city of New York, a spurious body assuming to be a Grand Lodge, of which *Isaac Phillips* is the head. With this body all communication has been prohibited by the Grand Lodges generally, in this country.

☞The annual communication of the M. Worshipful Grand Lodge of this Commonwealth will be held at the Masonic Temple, in this city, on the 11th instant. Also on the 27th instant, for Work and Lectures.

The Grand Chapter of the State will also hold a quarterly communication at the same place, on the 10th inst.

☞We have a large amount of foreign and domestic intelligence on hand, including proceedings of various Grand Bodies, which we shall lay before our readers as fast as we can find room for it.

☞Br. Nathaniel E. Goodwin is an authorized agent for the Magazine at Columbus, Miss.

☞Br. James C. Tappan, of Helena, Ark., is an authorized agent for the Magazine at that place.

Grand Chapter of Vermont.—We have upon our table a copy of the printed proceedings of the Grand Chapter of Vermont, at its annual communication in June last. It contains several well written papers of much interest, but chiefly relating to subjects which seem for the present, at least, to have passed from the field of discussion,—the most important of them having been disposed of by the General Grand Chapter at its late session. The report of the Committee on foreign correspondence is among the ablest of the papers referred to. It is from the pen of Comp. **Tucker**, and discusses with singular ability the question of jurisdiction over the R. and S. Degrees, and other matters which have lately agitated the Masonic community. Did the occasion require it we should be pleased to transfer this report to our pages. We may do so hereafter. We are gratified to notice that M. E. Comp. **Haswell** was re-elected G. H. P. and Comp. **Phillip C. Tucker**, Jr., Grand Secretary.

☞It will be seen by reference to the preceding page, that the Grand Lodge of Ohio has made choice of Hon. **William B. Hubbard**, of Columbus, for its Grand Master for the current year. We understand that the meeting was one of much interest, and that the choice is received with great satisfaction by the Brethren. Brother Hubbard is an efficient officer and excellent Mason.

We are also pleased to notice that the Grand Lodge of Tennessee has elevated our intelligent Brother **Charles A. Fuller**, Esq. to the dignity of its Grand Mastership.

Antiquities. We are indebted to an attentive correspondent for the original manuscript copy of an installation address delivered in 1789, and also for a printed copy of an address delivered before the Grand Lodge of Connecticut in 1797, both of which shall receive early attention.

☞ Our correspondent at Nashville, Tenn., will please accept our thanks for his acceptable favor, and also for an early copy of the excellent address delivered before the Grand Lodge of that State, at its recent communication.

THE

FREEMASONS'

MONTHLY MAGAZINE.

Vol. X.] BOSTON, JANUARY 1, 1851. [No. 3.

DISCIPLINE OF MEMBERS—SUSPENSION OF BY-LAWS—RIGHTS OF THE ACCUSED—APPEALS FROM THE MASTER.

Auburn, Ala., Oct. 27, 1850.

Br. Moore—Your Magazine is esteemed as "high authority" by our Brethren and Companions here; and "doubtful questions," on which your opinion is given, through its pages, are generally amicably disposed of. Your kindness in noticing and giving your views on questions proposed by Brethren at a distance, emboldens me to ask one or two. I will first, however, give you the circumstances under which the questions arose in our Lodge.

A Brother was charged before the Lodge with intoxication. The testimony was regularly taken; but the offending Brother, even before the charge was regularly preferred, voluntarily came before the Lodge, admitted the extent of his offending, asked the clemency of the Lodge, and acknowledged himself willing to receive the penalty prescribed by the By-Laws. Our By-Laws justly recognize intoxication as an offence, and provide for its punishment thus: for the first offence, the Brother is to be privately reprimanded by the W. Master; for the second, to be reprimanded before the Lodge; and for the third, to be suspended for not less than three nor more than twelve months. In the case under consideration, the Brother had previously suffered the first penalty; consequently, he was on trial for the second offence. The Lodge, without even a motion to suspend the By-Laws, suspended the Brother for three months. Did the Lodge go beyond its powers? Perhaps not—but did it not irregularly and inconsistently use a power which is above the By-Laws?

The second question is one of more importance, as it is one affecting Constitutional or Masonic right. A Brother on trial before the Lodge for a minor offence, wishes to remain in the Lodge during the investigation and summing up of the testimony, but expresses his willingness to retire before any resolution is offered or final action had in the case. The W. Master decides that the Brother charged, has the constitutional or Masonic right to remain until the examination of the testimony is concluded. The Lodge appealed from the decision of the W. Master, and his decision was not sustained. Which was right, the Master or the Lodge? The Brother under charge then asked, as a courtesy, of the Lodge, to be permitted to remain—which was also refused to be granted.

These questions, at this time, are causing some dissatisfaction among Brethren who generally try to see "who best can work and best agree." A word from you will act as "oil upon the troubled waters." We hope therefore you will let us hear from you in due season. J. W. W. Drake.

In the matter first stated by our correspondent, the Lodge travelled out of the record, and entered upon the consideration of a case which was not before it. Or, in other words, it returned a verdict which was not authorized by the offence it was called on to adjudicate. The By-Laws of the Lodge clearly and distinctively describe the offence, and determine the punishment. It was not within the prerogatives of the Lodge to change either. The Brother could be tried only on the charge preferred against him; and he could be punished only in the manner prescribed by the By-Laws. It is not competent for a Lodge to arraign a member on a specific charge, and then to try him on another, of which he is neither guilty nor accused. Nor is it in the power of the Lodge to award a punishment greater than that which is specifically fixed by its own By-Laws as the penalty for the offence committed. The accused had been guilty of intoxication. It was his second offence. The appropriate punishment provided by the By-Laws is, that he shall be "reprimanded before the Lodge." Beyond this the Lodge could not go. It could not travel out of the record, and award the punishment due only to the third offence,—of which he was not accused. Public opinion would but little respect a judicial tribunal that should break over statute provisions and assume to award for a minor offence, the highest penalty known to the civil law—that should inflict for a breach of the peace, the punishment due only to capital crimes.

The Lodge clearly transcended its powers. But it acted judiciously in not suspending its By-Laws; for that would have been adding to the irregularity of its proceedings. By-Laws may be abrogated or amended, in the manner provided by themselves, or by the Grand Lodge; but they cannot be suspended to meet any particular emergency, or whim of a majority of the members who may happen to be present whenever a real or supposed necessity arises. There would be no permanency to them, nor safety to the Lodge, were such a proceeding allowable. They are made, no less for the protection of the minority, than for the majority of the members of the Lodge, whether present or absent.

The second inquiry proposed by our correspondent may be answered in few words. *The Lodge was wrong.* There is nothing in Masonic jurisprudence more irrevocably settled, than that the accused shall be afforded an opportunity to confront his accusers,—to meet them face to face, and, in person or by counsel, to interrogate them on all matters within the record. Nor do his rights end here. He may introduce rebutting testimony, or such explanatory facts as may tend to lesson the force, or wholly destroy the testimony against him. This is his privilege; but it is one of which he cannot avail himself, if he be not permitted to be present throughout the entire examination of the witnesses. It is also his privilege to examine, analize, and comment on each and every fact elicited against him; and this he has a right to do, either in person or by counsel, before the Lodge, and in the presence of all the parties, being Masons. It is his right, also, to hear the summing up of the opposite party, and to note exceptions to any statements or inferences which he may conceive to be inconsistent with the testimony, or calculated improperly to prejudice his case. This is his last privilege. He leaves the exceptions so noted, in the hands of his Brethren, and withdraws. The verdict is then made up, and communicated to him. He is not permitted to be present when the verdict is made up; neither are the witnesses; and for the same reasons that, in civil cases, exclude from the jury room all the parties immediately interested in the issue submitted for decision. He, however, has the privilege of an appeal to the Grand Lodge, of which he may avail himself, if dissatisfied with the verdict rendered.

The Lodge was, therefore, in error, in denying to the accused the privilege "to remain in the Lodge during the investigation and summing up of the testimony."

There was another irregularity in the proceedings, which it may not be unprofitable here to notice. We refer to the appeal taken by the Lodge from the decision of the Master. Such appeals are not in conformity with Masonic usage. The decision of the Master is final, except as to the Grand Lodge,—to which body he is not only amenable for his own official acts, but for the acts of his Lodge, also. He is under higher and weightier obligations and responsibilities, than those which rest upon the members of his Lodge. A single example will sufficiently illustrate this position. A candidate is proposed for initiation, in a manner contrary to the regulations of the Grand Lodge. The Master so decides. An appeal is taken, and his decision is reversed by the Lodge. How shall the Master act? Shall he submit to the decision of the Lodge, and violate his obligations to the Grand Lodge; or shall he fulfil his obligations to the supreme body, from which he derives all his authority, and by whose permission alone his Lodge exists? This may be an extreme case; but if appeals be allowed at all, they must be allowed as a general rule of action. The line of demarkation can be neither clearly nor safely drawn. But, waiving the argument, it is, perhaps, sufficient for our present purpose, that the practice is not sanctioned by the usages of Masonry.

Our correspondent will pardon the frankness with which we have answered his inquiries. This is our custom. We write to be understood. Our object in all cases of this kind is to give the information asked for, in direct and explicit terms. This prevents misunderstanding.

OBLIGATIONS OF A LODGE TO TAKE COGNIZANCE OF A BREACH OF RULES.

A CORRESPONDENT at Cayuga, Miss., states the following case :—A member of a Lodge had violated a fundamental point of duty in his personal relations to another member, but subsequently acknowledged his error, and the parties became reconciled. On this statement, our correspondent asks, if such reconciliation bars the right, or relieves the Lodge of its duty, to take cognizance of the offence ?

It is no part of the duty of the Lodge to go out into the highways in search of causes for litigation. It is time enough for it to act, in its judicial capacity, when complaints are regularly and properly submitted for its adjudication. The object of penal laws is the reformation of the erring and the prevention of crime, not the gratification of malice. If a member, in the heat of passion, offend against his Brother, and in his calmer moments acknowledge his error and is forgiven, the Lodge will best manifest the true spirit of Masonry, by saying to him—" If thy Brother condemn thee not, neither will I."

" You shall present no man for envy, hatred, or malice," is no less the language of Masonry, than of the civil law. In a case like that submitted by our correspondent, the Lodge will therefore be slow to entertain the presentment of a third party. We wish not, however, to be understood as intimating that the party making the presentation must necessarily be influenced by motives of envy or malice. He may be actuated by the highest convictions of duty, but at the same time mistaken as to what his true duty is. On this point the Lodge is competent to decide. It will or not entertain the complaint, as in its judgment the interests committed to its care may demand. It may, in cases of difference between individuals, where the immediate effect of the wrong is limited to the parties interested, consider the acknowledgment and repentance of the offender, as a sufficient reparation for the offence, and a satisfactory vindication of the integrity of its own laws. Under such circumstances, it will not entertain the complaint, when made by a third party.

There may, however, cases arise,—as where the general interests or reputation of the Lodge, or of the whole Fraternity, are involved,—when it would be the duty of the Lodge to take cognizance of the offence, on the complaint of any member. But the case submitted by our correspondent is not, we think, one of this description. Were the complaint to be made by the party injured, the Lodge might be bound to take notice of it, notwithstanding the admission of his wrong by the offender ; because, the injured party would not be under any obligation to accept the acknowledgment, and might, in vindication of his own character, properly request that the cause of the alleged offence should be judicially investigated by the Lodge. In such a position of the case, the Lodge would probably consider the acknowledgment, and the apparent degree of repentance, in mitigation of punishment. It might not, however, be at liberty to decline to enter upon the investigation asked for by the complainant.

BALLOTING FOR CANDIDATES AT SPECIAL MEETINGS.

Jackson, Mich., Dec. 3, 1850.

R. W. C. W. MOORE,—

Dear Sir and Brother :—As your opinion on Masonic questions is considered law in this part of the world, and knowing you are always ready and willing to diffuse light and information to uninformed Brethren, I am induced to ask you the following questions :—

In the first place I will give you all the law of our Grand Lodge in relation to the matter. Article vi. Sec. 2, reads—

" No candidate for Masonry shall be proposed and balloted for at the same meeting, nor balloted for at any other than a regular communication, unless every member of the Lodge shall have been notified of such meeting."

Is it necessary for a Master, in calling a special meeting, to state in the notification all the business that he may think is necessary to be transacted at said meeting ?

I am well aware that if the Lodge was summoned for a particular purpose, we could do no business except that stated in the summons. In the case to which I refer, the summons merely stated that there would be a meeting of the Lodge. I am Master of the Lodge and summoned every Brother who could be found, without too much inconvenience. Some of our members are in California, and others live out of all reasonable distance ; but there was no question in relation to this matter.

A single Brother, out of fortyfive present, thought, on the ballot being ordered to pass, that it could not be done, as the meeting was illegal, for the reason that the summons did not state that the meeting was called for balloting, although I informed the Brethren that balloting and work would be the principal business transacted. I am not favorable to many such meetings, but it was necessary in this case, for several reasons.

Yours, fraternally,
GEORGE F. GARDNER.

Special meetings are frequently rendered necessary by pressure of business, or by circumstances not within the ordinary control of the Lodge. But they are most usually required for the purposes of initiation, or the completion of unfinished work, as when the candidate is about to leave the State, or to remove his place of residence to an inconvenient distance from where the Lodge is held. The unnecessary multiplication of them has, however, always been discouraged by the usages and regulations of Masonry. They are liable to abuse, and may be made subservient to unworthy purposes. The Grand Lodges have, therefore, generally deemed it wise to place them under greater restrictions than are usually imposed upon the ordinary stated meetings. One of these restrictions is, that a candidate shall not be proposed at a special meeting ; another is, that he shall not be initiated at a special meeting, unless he has been proposed, stood the required time, and been admitted at a previous regular meeting.* The object proposed by these restrictions, is the better security of the Lodges against the admission of improper candidates. The members residing at a distance from the Lodge, generally attend the regular meetings as a matter of duty, and the special meetings as may suit their convenience. It is at the former that the regular business originates. Candidates are proposed, admitted, and initiated,—the officers, are elected, and the important business of the Lodge transacted, at the stated meetings. The members understand and expect this. If therefore they do not attend, and the business does not go to their liking, the fault, to the extent of their influence, is their own, and not that of their fellows. On the contrary, special meetings are called by the Master, and frequently for purposes which can be known to the members only as communicated by him. Hence the usages of the Fraternity require that the business to be transacted at such meetings, shall be stated in the summons, or notification, and that none other shall be entered upon. Where this course is strictly pursued, there can be no just cause of complaint on the part of any member. All are fully informed of the business to be done, and if any neglect to give it their personal attention, they do so at their own risk.

The article quoted by our correspondent from the Constitution of his Grand Lodge, is not sufficiently explicit for an organic law ; but we are inclined to think that it was intended by its framer, to require that the names of candidates for initiation at special meetings, should be borne on the summons, or notification, for the information of all the members.

We can hardly admit the propriety of the distinction made by our correspondent, between special meetings where the business is stated on the notices, and those where it is not. We prefer the broader and safer ground, that no business can be properly transacted except that named in the notifications. This is the only safe rule, and it is most consistent with established usage.

We entertain no doubt that the meeting was legally notified. The regulation of the Grand Lodge, as cited by our correspondent, does not specify in what manner the meetings of the Lodge shall be called, nor does it provide that the names of the candidates shall be inserted on the notifications. The meeting in question was summoned in the usual manner. The only doubt, therefore, is, as to what business could be legally transacted. We have already stated the general rule in such cases, namely, that the members shall be notified of the particular business to come before the Lodge. In the present case, notice of the balloting was verbally given by the Master ; and, although we regard this method of giving such notices, as essentially objectionable, yet, if it were given to all the members who are usually summoned to attend the meetings, we cannot doubt that the intention of the general rule for the government of such proceedings, was answered, and that the balloting was legal. If, however, only a part of the members were so notified, the proceeding was not in conformity with correct Masonic usage, although there is nothing in the terms of the local regulation of the Grand Lodge, to render it illegal.

WASHINGTON AND FREEMASONRY.

Whatever relates to the character of Washington as a Mason, or tends to illustrate his connection with the Institution, or the views he entertained in respect to it, cannot fail to interest the Brethren of the present generation, nor to be regarded by them as worthy of careful preservation.

Deeply impressed with their importance, and of the influence which they must continue to exert through all coming time, in favor of the moral purity and patriotic tendency of the great principles which lie at the foundation of our Institution, the editor of this Magazine, more than twenty years ago,—at a time when the Fraternity were beset on all sides by base and unprincipled foes,—made and published a collection of the "Masonic Correspondence" of Washington. It was the first and most complete collection which had at that time ever been given to the public. The letters were all from authentic sources. Many of them were from the original manuscripts. The collection, however, was not complete. Other letters were subsequently discovered, and it is probable there are still others in the hands of private individuals, which have never been made public. All, however, that have heretofore come to our knowledge, including the original collection above referred to, have been given in the pages of this Magazine ; and we have now the pleasure of adding one more to the number. For this we are indebted to the politeness of our esteemed friend and Brother, Nathan B. Haswell, Esq., of Burlington, Vt. We have been favored with a view of the original, and bear our testimony to its genuineness and the accuracy of the copy. The letter was addressed by Washington to Watson & Cossoul, a mercantile firm at Nantz, in France, in acknowledgment of the receipt of a richly embroidered Masonic regalia,—the particulars of which are stated in the subjoined letter from the son of the senior partner. Br. Haswell writes us, that ELKANAH WATSON, (the senior of the firm,) was for many years, and until his death, a resident at Port Kent, in the State of New York. He was a highly respectable and useful citizen, and " in his day, contributed largely to the prosperity of our common country, by his exertions in the establishment of agricultural societies, canals, railroads, and other public enterprizes."

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*That these requirements are sometimes suspended by dispensation from the proper authorities, does not affect the rule, as a regulation.

It may be proper to add, that the original letter is still in the possession of Col. CHARLES M. WATSON, who has had it handsomely framed,—within which is also preserved a small lock of the HAIR of Washington. The letters follow :—

From Col. Watson to N. B. Haswell, Esq.

The history of the enclosed letter from General Washington is as follows :—

During the latter part of the American Revolution, a mercantile house was established, at the instance of Doct. FRANKLIN, at the city of Nantz, by ELKANAH WATSON, who associated himself with a French gentleman by the name of COSSOUL. The object of this house was to receive the consignment of all American vessels that escaped the English cruisers, and dispose of their cargoes of tobacco, &c., and return French fabrics of cotton, silk, &c. ; but more particularly to furnish supplies of arms and ammunition, for the Continental service.

At that time, WASHINGTON was known as a distinguished member of the Masonic Fraternity, in Virginia—having united with a Lodge in one of the Royal Regiments quartered in Jamestown, previous to the Revolution.*

Messrs. Watson & Cossoul, (the firm as above mentioned,) caused a magnificent set of *Masonic Ornaments* to be embroidered by the nuns of an adjacent Convent, who excelled in their execution of gold and silver tissue—and sent the same to Gen. Washington, with a letter of thanks for his glorious efforts in the cause of Independence, and noble sacrifice of his own preferment to the welfare of his country. The reply to that letter is the one herewith forwarded.

The HAIR is fully proven by the Certificate on the back of his likeness, to have been cut from the head of Gen. Washington, while in Poughkeepsie, N. Y. Yours, respectfully,

CHARLES M. WATSON.

Hon. NATHAN B. HASWELL.

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*Washington was initiated in Lodge No. 4, at Fredericksburg, Va.—EDITOR.

State of New York, Aug. 10, 1782.

GENTLEMEN—The Masonic ornaments which accompanied your Brotherly address of the 23d of January last, tho' elegant in themselves, were rendered more valuable by the flattering sentiments, and affectionate manner, in which they were presented.

If my endeavors to arrest the evil with which the country was threatened by a deliberate plan of Tyranny, should be crowned with the success that is wished,—the praise is due to the *Grand Architect* of the Universe, who did not see fit to suffer his superstructure and justice to be subjected to the ambition of the Princes of this world, or to the rod of oppression in the hands of any person upon earth.

For your affectionate vows permit me to be grateful,—and offer mine for *true Brethren*, in all parts of the world ; and to assure you of the sincerity with which I am, Yours,

GEO. WASHINGTON.

Messrs. WATSON & COSSOUL,
East of Nantz.

MASONRY IN THE WEST INDIES.

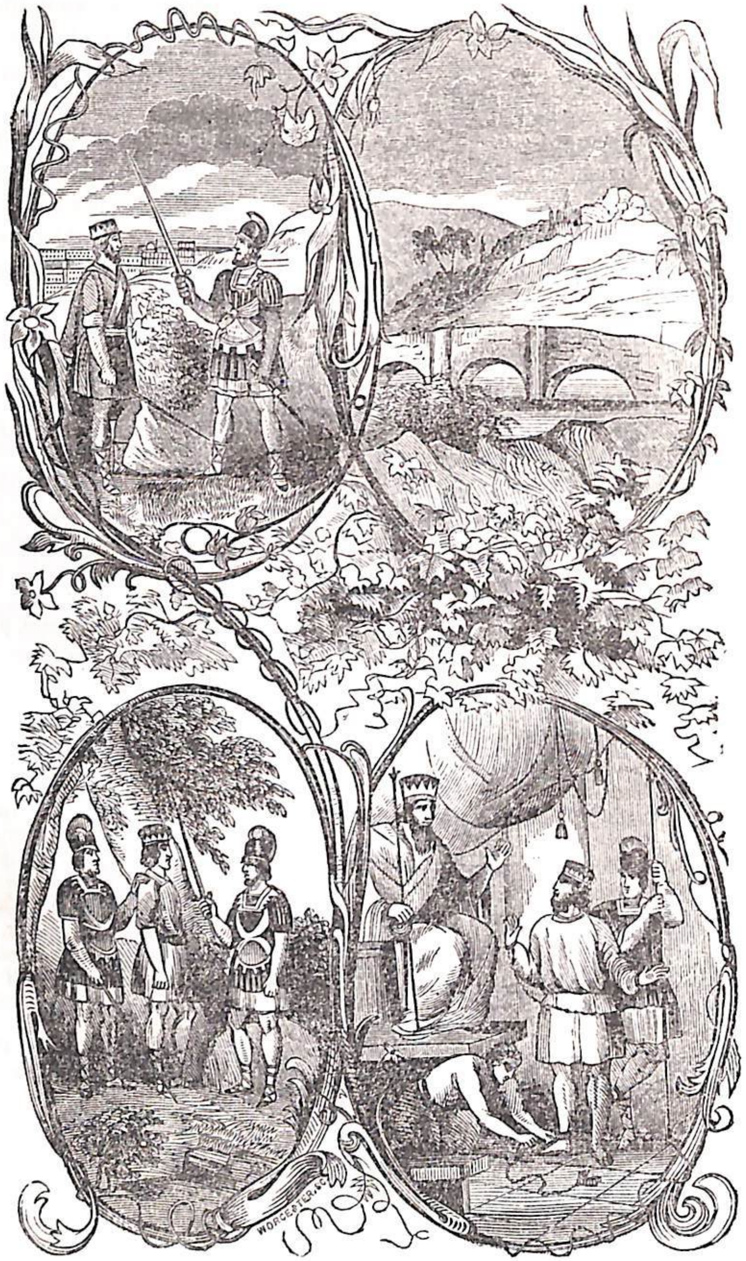
WE are indebted to a correspondent for a copy of the Royal Gazette, published at Grand Cay, Turks Island, of September 15th ; from which we make the following extract :—

" A Mason residing here, has put into our hands copies of the *Freemasons' Monthly Magazine*, published in Boston, by Br. C. W. MOORE,—with a request that from time to time, we should make such extracts from them, as we thought would be serviceable to Masons, as well as pleasing to our readers, not members of the "mystic tie." We do so with pleasure, hoping thereby to raise within the bosoms of Masons resident in these Islands, the flame of love for the Brethren, as well as gratitude to the Great Grand Master, the Architect of all good things—for His great mercy vouchsafed to the Brethren. Freemasonry is as old as the world—and has its records extending to the remotest period of antiquity. There is something singularly beautiful in its emblems. And where its character, of faith, goodness, mercy, brotherly love, peace, kindness, wisdom, and all the other Christian graces and perfections are fully developed, as they are in a well ordered Lodge,—surely all men, not Brethren, must concur in saying it is a noble institution.

True it is, that in many instances Chapters have not shown the Christian Graces in their fullest perfection, but we must not thereby suppose, that because some of the Brethren have slipped from the path of virtue, that the institution is not a good one, but founded on superstition, as we have heard some say. No! it is because of the frailty of our nature, and the fault does not lie at the door of Masonry. We hope that our remarks will not be taken amiss. We should like to see a Lodge established here. The Old Lodge expired, and its Charter was sent back to Nassau—we should suppose that it could, without much difficulty be procured again, and the Lodge revived."

Our correspondent adds—" The spirit of Freemasonry is extant here, and a strong desire exists to renew the Charter of the Old Lodge, and I have no doubt that in a year or so the Brethren will have a flourishing Lodge."

TRESTLE-BOARD ILLUSTRATIONS.



THE first edition of the "New Trestle-Board" having been exhausted, the whole work has been stereotyped, and a second edition published, enriched

by the addition of *four new and beautiful* ELECTROTYPE PLATES, illustrative of the degrees of the Chapter and Encampment. The above is given as a specimen. The Plates now contained in the complete work, are as follows :—

1. The E. A. Carpet, full and complete, fine copper-plate.
2. The F. C. " " " " " "
3. The Master's " " " " " "
4. Plate of Jewels for Chapters and Encampments, after the style and pattern recently adopted by the Gen. G. Chapter and Encampment of the United States. *Electrotype.*
5. Emblematical Plate for Chapters, with the Banners. *Electrotype,* highly finished.
6. Given above. Illustrative of the Red Cross degree. *Electrotype,* effective and highly finished.
7. In the style of the preceding—illustrative of the Templar's degree. *Electrotype,* fine.
8. Knight of Malta, in the ancient Habit of Reception. *Electrotype.*

The above Plates are all from original designs, and of fine workmanship,—being of a much higher order and cost, than any which have ever before been given in works of this description. The desire of the author has been not only to make the TRESTLE-BOARD a complete and perfect *Text-Book* for Lodges, Chapters, Councils and Encampments, but to produce a work, that, in the style of its composition, purity of language, arrangement of the matter, and beauty of appearance, should be both serviceable to his Brethren and creditable to the Institution. In his endeavors to accomplish this end, he has spared neither labor nor expense.

The price of the work remains as before, viz :—$12 a dozen—$1.25 single copy. It may be had of the agents whose names are given on the covers of this Magazine, or may be ordered through any of the booksellers in the principal cities of the Union. Single copies can be forwarded by mail.

New York, Sept. 15, 1850.

R. W. BR. C. W. MOORE :—I have examined with great care the new edition of the MASONIC TRESTLE-BOARD published by yourself, and while I congratulate you on the result of your exertions to supply the before needed desideratum, I cordially commend the *Trestle-Board* to the Fraternity. After having given my sanction to the first edition, published in 1843, I was frequently solicited to urge you to add to it the Text Book for *Chapters* and *Encampments.* In doing that, you have met the wants of the Fraternity, and your work will be approved. The present exalted condition of Freemasonry, together with the intelligent character of the young men who are crowding its portals, is such, that *they* will not be content as Masters; but, exalted to the Arch, they will hasten to perform the pilgrimage, to arrive at and enjoy the high and ennobling honors of Knighthood.

Hence the necessity of a *Text Book*, embodying all that is useful and proper for their instruction and encouragement. And no one can doubt the utility of the work you present. I have no hesitancy in saying, it is *the Book* the Fraternity desired, and that you will be abundantly recompensed for your labor.

Yours, fraternally,
ALBERT CASE, 33d.

EAST ALABAMA MASONIC FEMALE INSTITUTE.

THIS institution, located at Talladega, Ala., was founded under the auspices of Clinton Lodge, No. 38, aided by the liberality of Brethren of sister Lodges, and others, not of the Fraternity, but friendly to the enterprize. It is essentially a Masonic undertaking. Its President and Board of Trustees are required to be Master Masons, and its friends look mainly to the Masonic Fraternity for the encouragement and support necessary to sustain it. Nearly twenty thousand dollars have been already expended on the edifice and grounds, the principal part of which large sum, we presume, has been contributed by Clinton Lodge, and members of the Fraternity, without the remotest expectation of realizing any returns, other than those arising from the satisfaction of having contributed to the moral and intellectual wants of the needy, and the welfare of the community in whose midst their lines have fallen.

The edifice is a large and beautiful brick building, having twentyseven airy and commodious rooms. It is situated on an eminence commanding a picturesque view of rich and varied landscape. The grounds are spacious and retired, affording ample room for exercise in either riding or walking.

The board of instruction consists of a President (who is the Professor of ancient and modern languages); a Professor of natural and moral science, and mathematics; an instructor in the preparatory department; a Professor of music, with a female assistant; and a lady teacher in drawing, painting, ornamental needle-work, &c. Competent lecturers on chemistry and electro magnetism, are also employed.

The course of studies, in both the Primary and Collegiate departments, is well selected and arranged, and cannot fail, with proper attention and industry on the part of the pupils, to make good scholars.

We commend the institution to the favor and patronage of the friends of education, whether members of the Masonic Fraternity, or otherwise. The first term will commence on the first Monday in February next. The terms and all desired particulars may be learned by addressing W. C. HILL, Esq., Secretary of the Board of Trustees, at Talladega.

A NEW LODGE IN CANADA WEST.

ON Wednesday, Sept. 18th, a new Lodge of Freemasons was instituted at Sandwich, (Canada West,) on a dispensation from Sir Allen McNab, P. G. M.; by the R. W. Jeremiah Moore, G. M. of Michigan, assisted by W. B. Alex. Gordon, Esq., of the Prov. G. L., and W. B. Carpenter, of Detroit. The Church service was conducted by Rev. Mr. Salter of Port Sarnia, and the Oration by the Rev. Chaplain of the new Lodge, Wm. Ritchie, Rector of Sandwich. The Masonic procession was not large, but very respectable, consisting of many of the first gentlemen of Detroit, Sandwich and Amherstburg. The dinner was served up by Mr. Laughton, in excellent style, and a large number of the Fraternity partook thereof. Much good feeling pervailed throughout the day, and each one returned to his home highly pleased with the festivities and incidents of the occasion. We sincerely hope that "ROSE LODGE" may realize the expectations created by its auspicious and happy beginning. B.

THE LATE BROTHER PEABODY.

THE following resolutions, offered by the R. W. and Rev. Br. GEO. M. RANDALL, D. G. M., were adopted by the Grand Lodge of Massachusetts, at its annual meeting on the 11th December last:—

It having pleased the Supreme Ruler of the Universe, in His all-wise Providence, to remove from this world, the soul of our late Brother, the Right Worshipful Past Grand Master, AUGUSTUS PEABODY:—

Resolved, That in the death of our venerated Brother, this Grand Lodge has lost one of its most valuable members, and the Masonic Fraternity one of its firmest friends and ablest supporters, whose time and talents have been frequently, as they have been most cheerfully and zealously, devoted to the cause of Freemasonry.

Resolved, That this Grand Lodge owes a lasting debt of gratitude to the memory of our late R. W. P. G. M. Peabody for the important and permanent benefits which he rendered to the Masonic Institution, not only by the discharge of the duties of the several offices which he has holden, but by the wisdom of his counsels, and the firmness and consistency of his course, at a period when the Institution was threatened with danger from without and from within.

Resolved, That this Grand Lodge do bear their most cheerful testimony to the rare powers of mind and amiable qualities of heart, in connection with the Masonic zeal and fidelity, of our departed Brother, which he manifested in his unabated interest for the best welfare of our Institution, up to the last days of his life.

Resolved, That this Grand Lodge do most sincerely sympathize with his afflicted family in the sorrows of their great bereavement.

Resolved, As a testimony of our profound respect for the memory of our late Past Grand Master, that the apartments of the Grand Lodge, be clothed in the habiliments of mourning for the space of three months.

Resolved, That a copy of these resolutions, signed by the Secretary, be furnished to the family of our deceased Brother.

THE LATE BROTHER JESSE E. DOW.

[From an excellent and eloquent address before the Grand Lodge of the District of Columbia, Nov. 5, 1850, by M. W. BENJAMIN B. FRENCH.]

AMONG the members of this Grand Lodge who were present at our last annual communication, stands recorded the name of "Brother JESSE E. DOW." He stood here in our midst in the prime of manhood and in the glow of health. Now he sleeps "that sleep that knows no waking," in the silent tomb. Although disease had for some months marked him as a victim, still, with that energy of mind which so strongly characterized him, he held up against its attacks, and his final departure was so sudden and unexpected, as to startle us almost as much as if he had been smitten down in perfect health!

On a mild autumnal day, when the leaves were falling one by one around us, reminding us that all things bright must fade, we slowly followed his remains down the dark avenue of the dead to the tomb; and as we gathered there around the rose-wreathed coffin of the poet, and listened to the solemn service for the dead, the big drops which had gathered from the recent shower upon the shrubbery about us, fell like angel tears upon the assembled mourners, and mingling with those tears of Heaven our own, with heavy hearts we committed his mortal remains to their final resting place on earth—"dust to dust, ashes to ashes."

I cannot suffer this occasion to pass without paying some little tribute to his memory. I knew him well; years ago a warm personal friendship commenced between us, which ended only with his life. As men belonging somewhat to the public, we were thrown together, and with many kindred tastes, sentiments, and views, we became, naturally, personally attached to each other, and I may say proudly for the memory of my friend and Brother, and with deep sincerity, that a better human heart than that of Jesse E. Dow never beat in mortal bosom. With a mind naturally elevated, improved by constant thought, and well stored by study, he gave forth to the world in his writings much to improve and instruct his fellow-beings, that shall live long after his mortal remains shall have mingled with their kindred dust; while the more light and ephemeral productions of his pen, abounding with wit, and humor, and sarcasm, have been spread far and wide over this Union, and have given their author a name and reputation as a graceful essayist and elegant poet, which may well be envied.

No man ever possessed a more hopeful disposition, or more untiring energy of purpose. No worldly misfortune could depress the elasticity of his spirits. If he failed in one pursuit he was always ready to embark in another, and always sanguine in ultimate success in all. His heart was as open as his hand, and I do not believe that a spark of malice ever tenanted his bosom for a single moment. He was the friend of his race, and, although a warm and ardent politician, as we all know, he has not, as I believe, left behind him a single political enemy, and I doubt if he ever had one. As a husband and a father he was more than loved—he was almost adored—and we, who witnessed the heart-rending family scene at his burial, can feebly appreciate the dreadful bereavement of his widow and children. May the widow's God, and the father of the fatherless, comfort, support, and sustain them in their affliction.

While we mourn the loss of our Brother, it is a consolation to know, that his death was like that of one which his own muse beautifully describes:

> "She died, as sinks a weary child
>   Upon a mother's breast to sleep,
> And in her latest dream she smiled,
>   Oh, who o'er such a death could weep?
> As falls the leaf in Autumn's glen,
>   When whispering winds in music play,
> She died! and mortals knew not when
>   Her joyous spirit passed away."

So died Jesse E. Dow. In the words of our own burial service we will say, "Farewell Brother, we shall meet again."

INSTALLATION ADDRESS,

Delivered before Frederic Lodge, No 14, at Farmington, Conn., by W. Br. JOHN MIX,* in 1789. From the Original Manuscript.

BRETHREN—Having by your free suffrages been placed in the Chair of this Lodge, I take this opportunity to express the high sense of gratitude which I feel for this unmerited mark of your confidence and approbation; and at the same time to make a most solemn engagement that I will not wrong or injure the Lodge in any respect, but will govern it with mildness and moderation, having strict regard to justice and impartiality, (keeping the ancient landmarks in view,) according to my best skill and abilities. Order being the first law of nature, so no society, no institution, ever did, or ever can, long exist in any degree of respectability or usefulness, without having strict regard to this so essential a requisite; I therefore have the most full and entire confidence in the cheerful aid, co-operation, and support of every member of the Lodge, in my exertions for the maintenance of it. Should I deviate from the strict line of propriety, in any respect, during my administration as Master, I trust your Brotherly candor and affection will attribute it to the real cause, viz.: ignorance of my duty, or error in judgment; not to a premeditated design to do wrong. 'Tis the part of human nature to err. The mantle of charity and forgiveness we all want to be spread over our errors, blemishes and imperfections; let us be as ready to spread this mantle over others, as to have it spread over ourselves.

One duty which devolves on me at this time is, to install the new elected officers; by presenting them their respective jewels, and giving the common charges to each office particularly belonging; a performance of which duty I shall now attempt.

Brother Wardens, you having been by the free suffrages of the Brethren elevated to the offices which you respectively hold, I now invest you with your respective jewels. The plumb-level is the jewel or implement borne by the Senior Warden;—your place is in the W. The plumb-rule is the jewel or implement borne by the Junior Warden;—your place is in the S. I also present you with the three great lights of our Institution, nothing doubting but you will make such careful and diligent use of them, not only for the regulation of your own conduct, but for an example to others, as to do honor to the confidence the Brethren have placed in you. Your knowledge of Masonry, and attachment to its principles and to the Lodge, are firmly relied on for the faithful discharge of your important offices. Your constant attendance at the meetings of the Lodge will be indispensably necessary, whenever your circumstances will admit. You will please, Brother Wardens, remember that the jewels or implements borne by the three principal officers of the Lodge, are the Square, the Plumb-level, and the Plumb-rule; these ought emblematically to instruct us to reduce all our words, works, or actions to the perfect and unerring square of virtue, guided by the plumb-level of truth, supported by the plumb-rule of justice, that our Brethren may confidentially derive both instruction and example in their labors. Let us, therefore, Brother Wardens, critically and carefully set out the Masonic edifice or pillar, with the unfailing implements which we respectively bear, and see that the Brethren complete the work accordingly, having it matched and cemented by the Master's trowel; our pillar will then stand a huge Collossus, whose base, whose foundation is in eternity, and will mock equally alike the rude buffetings of calumny, and the ravages of time.

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*Br. Mix was afterwards Grand Master of the Grand Lodge of Connecticut.

Brother Treasurer, I now present you the jewel of your office, which is the key. This will emblematically inform you that the funds of the Lodge come under your immediate care and safe keeping. Your place is at the right of the Master; and your duty will be to receive all moneys at the hand of the Secretary; keep fair entries of all the receipts and expenditures of the Lodge, and account whenever thereto required by the Master or presiding officer, or by a major vote of the Brethren assembled at any stated Lodge. Your long and faithful labors have thus far fully merited the confidence of the Brethren; and your honesty and pointed attention to the duties of your office, fully convince them that their confidence is not misplaced. Your constant attendance on Lodge evenings will be indispensably necessary.

Brother Secretary, your place is at the left of the Master. I now present you with the jewel of office, which is the pens; this will emblematically instruct you that your duty will be to make true records of the votes and proceedings of the Lodge; receive all moneys and pay over to the Treasurer, and to give fair copies of any record when thereto properly required. Your known attachment to the principles of Masonry and to the Lodge, will, we have no doubt, induce you to discharge the duties of your office with honor to yourself and usefulness to the Brethren. Your attendance at Lodge will also be indispensably necessary.

Brother Deacons, your long and faithful services in the Lodge, have rendered you peculiarly deserving of the offices which have been conferred on you by the suffrages of the Brethren. Brother Senior Deacon, your place is at the back of the Master, or at his right hand, if permitted. Brother Junior Deacon, your place is at the back of the Senior Warden, or at his right hand if he permits. The principal duties devolving on you both will be to carry directions from the East to the West, and messages from the West to the East, and to other places as you may be instructed, that order and regularity may prevail in the Lodge. Your attendance, as often as the distance, and your particular avocations will admit, is particularly requested.

Brother Steward, your duty will be to see that the Lodge is furnished with such necessary refreshments, &c., as the Master or Brethren in Lodge assembled shall direct; to introduce visitors, and see them provided with clothing and seats at the board; and to superintend and direct the Tylers in their duty, so far as it hath relations to refreshments. Your attendance on Lodge will be expected.

Brother Tyler, when the Lodge is at labor your place is on the outside of the door; the sword is the badge of your office. This will instruct you that your duty is to guard the avenue to the Lodge, in such a manner that all cowans and eves-droppers shall be kept at a distance. You are also to bring to the room such refreshments and other necessaries as the Master or Steward shall direct. Your early and punctual attendance is therefore indispensably necessary.

Impelled, Brethren, by duty as well as inclination, I ask your candid and serious attention while I suggest a few ideas, partly my own and partly those of others, on the subject of Masonry. However trifling and insignificant the various hieroglyphics of our Order may appear to those who are unenlightened; and however trifling they may also appear to many, who have been admitted within the pale of Masonry, who have never thought or reflected, who have taken the shadow for the substance, who are acquainted with the ceremonies only, and catch not the spirit of the profession; yet to the mind given to inquiry and contemplation, these emblems will afford lessons many, and all-important in every station of life, calculated to mend the heart and correct the morals. In the early ages of the world, and before the invention of letters, mankind had no way to leave and communicate their instructions to those who succeeded them, but by hieroglyphic symbols. Through this useful and important medium has Masonry been transmitted down the long lapse of time from the creation of the world to the present day. You will readily perceive that in the way in which it has been communicated through such a series of revolving ages, it is a very extensive art; nor unless by diligent study and assiduous application can any one make much proficiency, or arrive at any degree of perfection in it. Remember, Brethren, that it is a duty incumbent on us all to labor for improvement in the art. Ponder, reflect; frequently contemplate the various hieroglyphic symbols of our Order—not one of which but will enforce on your minds some important moral truth; and, taken together, will be a sure and unerring guide in your journey through life; and if the line of conduct which they are strikingly calculated to point out is strictly followed, we shall never do wrong, (I will hazard the assertion,) either in the sight of God or man. Study to promote the credit of Masonry, and to increase the happiness of its professors. To promote its credit is to practise its precepts; to increase the happiness of its professors is to behave to them as Brethren. To behave to them as Brethren in one respect particularly, is to attend punctually the stated meetings of the Lodge, unless some important avocations should intervene to prevent it. Let us all attend punctually to this duty, which has, of late, been much neglected. We have solemnly promised to answer all signs and summonses from the door of a regular Lodge. What can this mean unless it be to honor it with our attendance when we can, without interferring with any important concerns? Here duty calls,—this is the place where instruction, amusement, and rational pleasure, may, or ought to be, found.

Permit me to caution you, Brethren, to be regular in your external deportment; and for the honor of Masonry and our own reputation, you will permit me, invariably, to close the Lodge at an early hour, that you may return seasonably to your families on Lodge nights; for though we may devote the time to innocent mirth and improving conversation, yet the keeping unreasonable hours gives the slanderer an opportunity of representing our meetings as the seats of riot and intemperance, and our families cannot entertain a high opinion of a society, the members of which violate the fundamental laws of order and regularity. Let this grand truth be firmly impressed on your minds, that whatever eloquence we may exert in proclaiming the excellence of our Order, it is our example only, that example which speaks more forcibly than the language of a thousand tongues, that can recommend and do service to it.

Masonry first of all instructs us, wehn properly attended to, in our duty to the Great Architect of the Universe, directs us to behave as becomes creatures towards their Creator, to be satisfied with his dispensations, and always to rely with entire confidence upon him whose wisdom cannot mistake our happiness, whose goodness will not contradict it.

It directs us to be peaceable subjects, to give no umbrage to the civil powers; and never to be concerned in plots or conspiracies against the State or nation; and as political matters have sown the seeds of discord among the nearest relations and most intimate friends, we are wisely enjoined in our assemblies never to speak of them.

It instructs us in our duty to our neighbor; teaches us to injure him in none of his connections, and in all our dealings to act with strict justice and impartiality. It discourages slander; bids not to circulate any whisper of infamy, improve any kind of suspicion, or publish any failure of conduct. It orders us to be faithful to our trusts; to deceive not him who relieth upon us; to be above the meanness of dissimulation, to let the words of our mouth be the thoughts of our hearts, and whatever we promise, religiously to perform. It bids us to seek our own happiness in the happiness we bestow, and to love our neighbor as ourselves.

It informs us that we are all children of one Father; that man is an infirm, short lived creature, who passes away like a shadow; that he is hastening to that place where human titles and distinctions are not considered; where the trappings of pride will be taken away, and virtue alone have the preeminence; and thus instructed, we profess that merit is the only proper distinction. In a Lodge, we rank as Brethren on a level, and out of a Lodge the most abject wretch we behold, belongs to the great Fraternity of mankind; and therefore, when it is in our power, it certainly is our duty to contribute relief to any being who bears the stamp of Divinity.

It directs us to divest ourselves of confined and bigoted notions, the source of so many broils, quarrels, and cruel persecutions, and teachs us that humanity and justice are the soul and essence of all religions. We never suffer any religious disputes in the Lodge; such disputes tend only to disturb the tranquility of the mind, and, as Masons, simply considered, we only pursue the universal religion,—the religion of nature. Worshippers of the God of mercy, we believe, that in every nation he that feareth him and worketh righteousness is accepted of him. All Masons, therefore, whether Christians, Jews or Mahometans, who violate not the rule of right written by the Almighty upon the tablets of the heart, who do fear him and work righteousness, we are to acknowledge as Brethren; and though we take different roads, we are not to be angry with each other on that account; we mean to travel to the same place, we know that the end of our journey is the same, and we all affectionately hope to meet in the Lodge of perfect happiness.

It likewise instructs us in our duty to ourselves; teaches us to set just bounds to our desires, to put a curb upon our sensual appetites; to walk uprightly. To enjoy the blessings sent by Divine beneficence, it tells us is virtue and obedience; but it bids us avoid the allurements of intemperance, whose short hours of jollity are followed by tedious days of pain and dejection; whose joys turn to madness, and lead to disease and to death. Of this, my Brethren, we have but too frequent instances. In the most striking manner it teaches us to act with propriety in every station of life;—the tools and implements of architecture, and every thing about us, as you have but just now heard, are contrived to be the most expressive symbols to convey from age to age the strongest moral truths.

In fine, suffer me to recommend to your close attention this piece of Divine furniture, this volume of holy inspiration, so essentially necessary to our Craft. In these sacred pages you will find the most sublime parts of our ancient mystery;—here are to be found the moral and the social duties strongly portrayed;—the knowledge and strict practice of which will point out to us the paths perfumed with the breath of benediction, leading to the celestial Lodge,—into the immediate presence and fruition of our supreme Grand Master, where the merciful shall find mercy.

To this end may the Craft rest happy and secure, and flourish forever as the palm! May public virtue and private friendship dignify and distinguish the heart and character of every Mason, who here shall form and fill the mystic Lodge, and make it what is so earnestly to be wished, the distinguished residence of immortal Masonry.

To conclude, let us all endeavor by our utmost exertions, to attain the highest degree of perfection of which human nature is capable, that when our works, either as Masons or as men, shall pass the final survey of our Supreme Grand Master, the architect of all worlds, the square of his probation may sit easy thereupon, and we receive that reward which this world can neither give nor take away.

To this Supreme and merciful Grand Master be ascribed dominion, honor, glory, power, thanksgiving and praise through the ceaseless ages of eternity.

THE LATE BROTHER ADDISON SEARLE.

The Committee appointed at the last meeting of St. John's Lodge, (Boston) to present suitable resolutions on the occasion of the death of Brother Addison Searle, beg leave to Report—

To the W. Master and Brethren of St. John's Lodge.

The melancholy intelligence has recently been received, that our worthy and esteemed Brother Addison Searle, has been removed from us by death.

We are informed that our friend and Brother, while in the discharge of his duty as Chaplain on board of the United States Ship Cumberland, within a few days sail of a foreign port, far from kindred and friends, and upon the "ocean wave," was suddenly called upon to render up his spirit, to the Father of all our spirits, and *that* tenement which we have so often seen warmed and electrified by the "soul within," is now in the "deep bosom of the ocean buried."

Most of the oldest members of this Lodge, who have been in the habit of attending its communications, will remember with pleasure, the devotion and zeal, manifested by our departed Brother, in the cause of Masonry, and will bear testimony that he possessed in an eminent degree, those virtues which go to make up the character of a "Most Excellent Master." For a series of years, Brother Searle held many important offices in the various Masonic Institutions in this city, among which was that of Chaplain of this Lodge. In view therefore of the position which our late Brother sustained to the Fraternity generally, and to this Lodge in particular, and of our recollections of the many excellencies of his Christian and Masonic character, we feel, that we should be doing violence to our own sense of justice, to let this occasion pass, without offering for the consideration of this Lodge the following Resolutions :—

Whereas it has pleased Almighty God, to remove from us by death, our Brother the Rev. Addison Searle, late a member of this Lodge, and for many years its Chaplain, and also Deputy Grand Master for the first Masonic District,—Therefore,

Resolved, That in the death of our late Brother, this Lodge would bow with entire submission to the will of Almighty God, who in His wisdom has seen fit to remove from his earthly labors, a zealous Mason, a faithful Brother, and an honest man.

Resolved, That we deeply sympathize with the affectionate sisters, and other relatives of the deceased, in this afflicting dispensation, and with them, we would "drop a tear to the memory of our departed Brother."

Resolved, That the altar of this Lodge be clothed with the usual badge of mourning for sixty days, as a feeble tribute of the respect and affection which this Lodge entertain for the high Masonic character of our late Brother.

Resolved, That a copy of the above resolutions be forwarded to the sisters of the deceased.

Respectfully submitted,

F. E. White,
John Flint,
John B. Hammatt,
} *Committee.*

Boston, Nov. 4, A. L. 5850.

THE HOLY CROSS.*

The Cross will be recognized as an emblem, in some of the higher parts of Masonry, and its import therein known to the initiated. Its value as a symbol in the Christian religion need not here be enlarged on. The ancient Egyptians used the cross, or the *Crux ansata*, as an emblem of resurrection from the dead, or of the life to come; and in the early times of Christianity, it is stated, that many Gentiles were converted to the true religion, from the similarity of some of their mutual symbols. Do not let us suppose there is any impropriety in admitting this, as some of the very earliest fathers advised, that the Christian ceremonies should in many cases be engrafted on those of the heathens : and Gregory Naziansene gives a particular account of the manner in which popular Pagan rites were made subservient to the advancement of the Christian faith. Indeed some of the heathen observances would almost appear to be imperfect types of the future perfect dispensation; and the ceremonies of the fate of Adonis, which were emblematic of the seeming death and revival of nature, shewing the twilight of a future state, and other similar rites, may be considered as a glimmering of the bright light afterwards fully manifested in the death and resurrection of our Saviour. Middleton, writing from Rome, now many years since, says, "We see the people worshipping at this day, in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies as the old Romans."

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*From Freemasons' Quarterly Magazine and Review."

In the first days of Christianity, miraculous legends were framed, if they did not exist, relating to all objects of sanctity: the Cross, and the various articles connected with it had speedily, therefore, their histories. These varied in some particulars, but the most popular seems to have been the following, which may in part have been founded on some early traditions of the Jews.

At the death of Adam, his son, Seth, applied for some of the oil of mercy, and a slip or branch of the tree of life was given him, (the tree whereof we read in the Apocalypse "the leaves shall heal the nations,") to plant on his father's grave.

"Ce rain tant montepliera,
Que une crois faicte en sera,
Ou la vie recovrera mort,
Qui aus ames donra confort,"

says an old French mystery. According to another legend, an Angel gives Seth three kernels from an apple of the tree of life, of which, having first made an oil from them to anoint his father's body, he places one in his father's mouth, and the two other's in his nostrils. From these, or from the branch, according to the other legend, sprung the tree from which the cross was made. There is a representation of this legend in one of the stained glass windows of St. Neot's church in Cornwall, where Seth is seen placing the grains under his father's tongue, with the inscription "*Hic Seth ponit tria grana sub lingua Adæ.*" This church is well worth visiting by those Brethren who take an interest in such subjects ; all the windows are of stained glass, which were restored a few years since by the munificence of the then patron, the late Rev. Richard Gerveys Grylls, whose son, the Rev. Henry Grylls, the Grand Chaplain for Cornwall, and a zealous Mason, is now the vicar.

From the above mentioned tree, according to some of the Rabbinical traditions, the rod of Moses, with which he performed his miracles, was taken; and also the wood with which he cured the bitter waters; as well as the pole on which the brazen serpent was elevated. At the time of the building of Solomons' temple, the tree was cut down for the purpose of being used ; but, when required, it always proved too long, or too short, or too narrow ; it was therefore at last thrown aside as useless for the temple, and employed as a bridge ; which, however, the Queen of Sheba, at the time of her visit to Solomon, refused to cross ; stating that it would prove the ruin of the Jews. Being used also as a seat, the Sybil would not sit upon it, predicting that the Redeemer of mankind would die triumphantly thereon. It afterwards laid in the pool of Bethesda, from whence it was taken to form the Cross. So that from Adam, in whom we all die, sprung, according to the legend, the tree, by means of our Saviour's sacrifice whereon, all men receive life eternal. It is stated in one account, amongst other minutæ, that the smith who was desired to make the nails, feigned sickness to avoid doing so, but his wife came forward and did the work. After the death of our Saviour, the cross, which, with its accompanying implements, had been buried in rubbish, was lost sight of until the time of Helena, mother of Constantine the Great, who went to Jerusalem in the year 326, and after diligent search found it, together with the two crosses on which the thieves,—Titus (the penitent) and Dumachus,—as they are called, were crucified ; and also the three nails, and the inscription, but this being detached from the Cross, there was a difficulty at first in identifying the true one. This was removed by placing them by the side of a lady dangerously ill, who was restored to health directly the true one was applied. Helena gave the nails and part of the Cross to her son, and placed another part with the inscription in a church at Rome, which she then founded. According to some writers, Constantine placed one of the nails on the bridle of his warhorse, and one on his sword ; and the third was cast into a dangerous gulf of the sea to appease a storm. One of the nails with part of a Cross, and the spear of Charles the Great, formerly that of Longus, or Longinus, were afterwards, according to Fabian, in the possession of Athelstan. Part of the Cross, with one or more of the nails, and the crown of thorns, are said to be at Nortre Dame, in Paris. As may readily be supposed, the relics of the Holy Cross throughout the many churches which profess to be possessed of them, would far exceed its size if put together, but others must reconcile this incongruity. Longus, or Longinus, before mentioned, was the soldier, or knight, as some accounts call him, who pierced our Saviour's side.

" Longeus came with a long spere
And claue his herte asonder."

He was blind at the time, but received his sight from part of the flow of blood and water touching them, and was converted in consequence, and sent to prison because he would not deny the miracle. One of the commissioners for the suppression of monasteries, Dr. London, writes to Cromwell, in 1537, of Reading Priory:—"I have sent uppe the principall relik of idolytrie within thys realme an aungell with oon wyng that browzt to Caversham the spere hedde that percyd our Saviour is syde upon the crosse." This is one of the many proofs of ignorant superstition brought to light by those commissioners, who, it must be remembered however, were not impartial men, and who sought to cast an unjust odium on genuine relics, where, by possibility, any might exist. JAN. T.

THE ANTIQUITY AND IMMUTABLENESS OF MASONRY.

[From Br. Huntoon's Centennial Address, before Hiram Lodge, No. 1, at New Haven, Con. Sept 5, 1850.]

THE subject for to-day's consideration, is that of Masonry, a topic on which time and talents will allow me but just to glance at a few of its imprints on the long track of ages and generations gone "to that bourne from which no traveler returns." Its annals are few and unpretending. They assume no conspicuous place in the public records of the world. Far back, down among the traditions, in the twilight of history, we trace vestiges of the existence of the Order. Many of them are formless; many are shrouded in obscurity and veiled in mystery; but dim and shadowy as they may be, nevertheless, they are veritable witnesses to the claims of its antiquity. In the infancy of society, some of "its ancient landmarks and usages" may be found, according with the forms, and blending with the customs of those primitive times. It is no disparagement to its childhood, that it participated in the fancies and puerilities of that early age;—that its dress and manners should conform to the fashions of its day, and symbolize with the companions of its youth. I have no doubt that in spirit and design it had affinity with the Eleusinian mysteries of Greece,* or the more ancient secret societies of Phœnicia, Chaldea, and Egypt.* It was not identical with them, but cœval and connatural. They had one origin, a similar parentage, the inextinguishable want of human nature for companionship, sympathy, and co-operation. They have passed away. Their mission has long since closed. But Masonry alone remains, the only survivor, the sole representative, the living type of all those ancient and venerable fraternities. The oak, which covers the earth with its shade, and spreads out its branches to the nations, was once a feeble plant in the forest, unknown and undistinguished from the feebler shrubs by which its early stem was surrounded. In this antique costume, in these mystical emblems, these peculiar badges of our Order, there is an element of sacredness and veneration. In them, the past stands up in the face of the present, and reads to it lectures of hoary wisdom, and utters charges of gray experience. They assure us that our ties with ancient days are not severed; fragments of them stand around us; the forms of by-gone generations revisit us; and we are edified and instructed by precedents and examples, by principles and practices, which have shown themselves proof against the corrosion of time, and the wear and rust of centuries.

In this single fact is found a triumphant demonstration of the excellence of Freemasonry. Nothing, except the inherent qualities, which command the esteem and confidence of man, could have transmitted this institution from age to age, from generation to generation, in undiminished honor and renown. We respect it for its venerable antiquity. We revere it because it is old—has lived so long—has been extended so widely—and has done so much good. What other institution of ancient times remains to exert an influence upon the world, or can boast a single member now to do reverence to its worth? But here is Masonry—at this day—at "the high twelve" of the nineteenth century,—exerting a mighty influence over millions, in every quarter of the globe,—a bond of union between all climes,—embracing the whole world, and receiving the willing homage of the minds and hearts of its numerous friends and supporters. Its very existence is the living monument of its power and goodness.

The world has been passing through a series of alternate changes—society has exhibited a succession of civilization and barbarianism, of light and darkness—systems of philosophy, natural, intellectual, and moral, have sprung up, flourished, and decayed—science has superseded the honors of one generation of her votaries, by the labors and discoveries of the next—forms of government, weighty in their day, have passed away into oblivion, with the names of their venerated or dreaded founders; and all other human institutions have been dissolved or remoulded to accord with the progress of the human mind: while Masonry, amidst the flux and reflux of this giant "tide in the affairs of men," in spite of the jealousy of power, the frowns of tyrants, the persecutions of despotism, the anathamas of bigotry, and the execration of superstition, has stood firm and undaunted; and from her commanding eminence looked down upon the stream of

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*The Eleusinian Mysteries, whose festivals were held in commemoration of the temporal and spiritual gifts of the goddess Ceres, were originally imparted to the Athenians, as tradition informs us, and by them communicated to the rest of Greece. "Corn, wine, and oil," were the principal productions of Attica, each of which had been introduced into that country by the propitious intervention of a divinity whose festivals were distinguished by appropriate honors, fourteen centuries before the Christian Era The Goddess Ceres is said to have communicated these invaluable rites and myteries, to Eumolpus and Keryx, two virtuous men, who had received her in the form of an unknown traveler with pious hospitality, and those particular good offices which are known to the initiated. The Goddess, not ungrateful for these favors, in return, conferred on them and their posterity the two most valuable presents, which even heaven can bestow, or mankind receive—The practice of agriculture, which delivered man from the fierce and precarious manner of life common to him with wild animals,—and the knowledge of those sacred mysteries, which fortify the initiated against the terrors of death, and inspire them with the pleasing hope of a happy immortality The candidates for initiation into these mysteries, it is further reported, were prepared by watching, abstinence, sacrifice, and prayer; and before having revealed to them the divine secrets, the most awful silence was enjoined.—*Gillee's Greece, page* 230—1.

*The origin of the secret order of the Therapeutæ, or Essenes, is veiled in obscurity. It is probable, however, that they were a class of Jews, who formed themselves into a community for the purpose of moral and religious instruction, by no means neglecting, in the meanwhile, the ordinary duties of life. They may have been the "Assidians"—"merciful men"—mentioned in the first Maccabees, ii. ch., 42, vii. 15, Ecclesiasticus xliv. 10.

Philo, Josephus, and Pliny make particular mention of this order, and from these writers all that is known of them is gathered. Philo divides the order into "practical and contemplative"—"operative and speculative"—a coincidence with Freemasonry worthy of note. Their principal residence was Egypt, in the neighborhood of Alexandria; but they were likewise scattered over Syria and Palestine. They may have been the Chaldeans, or the Maji—"the wise men of the East." They were strictly honest, temperate, and constant in their rites and ceremonies. They practised formal observances,—held mystic pretensions to an allegorical interpretation of the Sacred Scriptures,—reverenced, like other Jews, the seventh day as their Sabbath, and the seventh Sabbath as a great festival. It is highly probable that they, being free from many of the vices of their countrymen, and really desirous of leading a virtuous life, early embraced Christianity, and formed the order known and designated by the Christian Fathers as the "secret band,"—or the "Invisible Brotherhood."

time, and beheld the wrecks and desolations of ages and generations strewed along its bosom, and floated away by its impetuous, resistless current. On this time-enduring feature are stamped the bright and broad signatures of its claims to our respect and veneration. This shows its adaptation to the nature and wants of man—not as he is affected by climate and government, by different stages of civilization, and different degrees of advancement, but in every state of society, every condition and rank in life. Here is the grand *secret*, the vital principle; here the immutable, imperishable elements of its permanence and perpetuity.

Its outward form may change with the ever-changing vicissitudes of earth and time. Its external ceremonies, observances, and appendages, may be varied to accord with the fluctuations of taste, and the ever-wavering modes of fashion. These are only the folds in its accustomed drapery; these may be altered, amended, remoulded; but the spirit, the soul, the substance, will remain unaffected, unimpaired, while human nature is so imperfect as to require amendment, so ignorant as to need instruction, or till the woes and sufferings of our race shall cease to excite the generous emotions of compassion and benevolence.

GRAND ENTERTAINMENT GIVEN TO THE CRAFT BY THE LORD MAYOR OF LONDON, AT THE MANSION HOUSE.

On Friday, the 28th of June, the Right Honorable the Lord Mayor, (Br. Farncomb,) entertained the Most Worshipful the Grand Master and a distinguished party of Brethren, at the Mansion House. The invitations were to meet the Worshipful Master and Brethren of the Grand Master's Lodge, No. 1, of which the Lord Mayor is a member. Adout 300 Brethren were invited, and nearly 200 sat down to a most splendid repast in the Egyptian Hall. Messrs. Ring and Brymer employed their usual skill and labor in furnishing the tables with the most delicious viands, to which ample justice was done by the guests.

Amongst the company were the following Brethren:—Earl of Zetland, Earl of Yarborough, Lord Nass, Lord Dudley Stuart, Lord Suffield, Lord Rancliffe, Lord Milford, Hon. G. O. Callaghan, Sir J. M'Neil, Sir John Guest, *M. P.*, Baron de Paravicini, Whyte Melville, Sheriff Nicoll, George Hoyte, Chevelier B. Hebeler, Colonel Thomas Wildman, R. H. Lewis, R. Alston, Rev. C. J. Ridley, Hon. G. C. Anderson, John Simeon, *M. P.*, E. J. Hutchings, *M. P.*, Robert Holland, *M. P.*, Colonel Sibthorpe, *M. P.*, H. Stewart, *M. P.*, S. Blair, *M. P.*, Colonel Tynte, William Cubitt, *M. P.*, B. B. Cabbell, *M. P.*, A. Hastie *M. P.*, D. Morris, *M. P.*, T. A. Mitchell, *M. P.*, T. H. Hall, L. C. Humphrey, A. Dobie, Rev. Dr. Bowles, Colonel Vernon, Lieutenant Brereton, J. J. Hammond, F. Alston, H. C. Vernon, F. Dundas, Richard Percival, W. H. Smith, Thory Chapman, W. F. Beadon, Rev. J. E. Cox, Rev. W. Fallofield, Rev. J. Vane, Rev. J. W. Hayes, Under Sheriff Wire, Captain Bell, Lieut. Hill, Deputy Lake, Dr. Thomson, R. G. Alston, Dr. Rowe, Dr. Wallich, Sir George Smart, Thomas Pryer, Major Ward, Dr. J. Moore, Dr. Goulding Bird, and Rev. C. Marshall, (Lord Mayor's Chaplain.)

The following distinguished noblemen and gentlemen, among many other eminent Freemasons, received invitations, but were unable to attend:—The Dukes of Hamilton, Richmond, Devonshire, Beaufort, Leinster; Marquises of Devonshire, Kildare; Earls of Mexborough, Talbot, Aboyne, Howe; Viscount Cumbermere, Lord Elphinstone, Lord Geo. Lennox, the Lord Chief Baron Sir James Graham, Bart., *M. P.*, Sir Claudius Stephen Hunter, Bart., Sir Charles Lemon, Bart., the Right Hon. Fox Maule, *M. P.*, the Right Hon. Tennyson d'Eyncourt, *M. P.*, Admiral Dundas, Alderman Finnis, &c.

Brother Harker performed the duties of toastmaster with his usual efficiency.

The musical arrangements were under the direction of Mr. Hobbs, assisted by Mr. Francis, Mr. Genge, Mr. Young, &c.

Nothing could exceed the splendor of the whole scene.

The loving cup having gone round,

The Lord Mayor proposed the health of the Queen. (Loud applause.)

The next toast his lordship proposed was the health of Prince Albert, the Prince of Wales, and the rest of the royal family.

The Lord Mayor then gave the health of the M. W. G. M. the Earl of Zetland. (This toast was received with enthusiasm.)

The G. M. assured his lordship and the Brethren that as often as he had had occasion to return thanks for the kind manner in which the Brethren had received him, he never rose under circumstances of greater difficulty than at present, for a similar occasion had never occurred before in his time, although he understood that some thirty years since the Grand Lodge, under the mayoralty of Sir Claudius Hunter, had been assembled within these walls. He knew he might venture to express, on behalf of the whole Masonic body, their grateful feelings to the Lord Mayor for having noticed them in this handsome manner. (Cheers.) It would show the unanimity of feeling which existed among them. Although, as Masons, they never held out any inducement to others to join their body, because no one should do so from interested motives, yet such an assemblage as the present would show the estimation in which the Craft were held by the Lord Mayor of the city of London. (Cheers.) He begged again to thank the Lord Mayor for the kind manner in which he had received the Brethren upon this occasion. (Loud cheers.)

The Lord Mayor then proposed the health of the D. G. M. the Earl of Yarborough. (Loud Cheers.)

The D. G. M. said the manner in which his health had been drank was most gratifying to his feelings. He was proud of being able to attend here this day, because he felt a great honor had been conferred upon Freemasonry; and he had therefore travelled one hundred miles in order to be present. (Cheers.) He would not, on any account, have been absent; for he felt, with the Grand Master, that this was an occasion of which they ought not only to be proud, but to consider that it was their duty to show to the Lord Mayor their affectionate regard for his kindness. (Cheers.) The first magistrate of the first city in the world had thought that he should not act up to the principles of Freemasonry, had he not testified his respect for it during the time he filled the civic chair, (cheers,) and nothing could more completely show the fact than this event, that Masonry was flourishing. Again he returned them his thanks. (Cheers.)

The Lord Mayor then proposed the health of Lord Suffield, and the House of Lords. (Cheers.)

Lord Suffield briefly returned thanks.

The Lord Mayor then gave the health of Lord Dudley Stuart, and the House of Commons. (Cheers.)

Lord Dudley Stuart, in returning thanks, begged to assure the Lord Mayor that he felt most deeply the compliment which had been paid him, and he wished it had fallen into abler hands to acknowledge a compliment offered to that body to which he had the honor to belong. (Cheers.) He was impressed with strong feelings of gratitude to the Lord Mayor for having assembled around his hospitable board so many Brethren of the noble Craft; and it was highly pleasing to him that one of their Order now filled the chair as chief magistrate of this great city. (Cheers.) Not only had his Lordship discharged his duty to the satisfaction of the highest portion of the community, but he had upon the present occasion called around him his Brethren in Freemasonry. (Cheers.) On behalf of all the Brethren around him, he begged to return the most grateful thanks, for the honor which had been conferred upon them. (Loud cheers.)

The Grand Master then rose to propose the health of the Lord Mayor. (Loud and continued cheering.) As he expected, the mere mention of the name was sufficient to call forth their applause; but he had a few observations to add. It had fallen to his lot for a great many years to have the honor of dining in that hall, but upon the last occasion it was stated, he believed, by Sir George Grey, that it was his duty to have frequent communications with the Lord Mayor, and that no one was more anxious or efficient in the discharge of his duty than the present Lord Mayor. (Loud cheers.) This shewed the high character the right honorable gentleman had obtained. His Lordship's predecessor had been most liberal, and was most eminent for the splendor of his banquets; but he was sure the Brethren would now bear their testimony to the munificence with which they had been received on the present occasion, and agree with him in the opinion that no civic officer had ever surpassed their worthy Brother in the warmth of the reception he always gave his friends, or in the desire to render them happy. He was sure the hospitality of the present occasion would long remain engraven on their hearts. (Loud cheers.)

The Lord Mayor in rising to return thanks, observed that he hardly knew how to find words to express his feelings for the honor which had been done him; but if at the close of his term of office he could receive the same commendation which he had met with that evening, he should indeed be proud. (Cheers.) He felt that on this evening, he was placed in a most important position, as he had to preside over men who had done suit and service in the Craft, he being one of the least among them. (Cheers.) He felt most grateful to the Grand Master for the manner in which he had proposed his health, and to the Brethren for the way in which they had received it. (Loud cheers.)

The Lord Mayor then gave "the Grand Lodges of Scotland and Ireland," which were responded to by Br. Melville, and Br. Hoyte.

Br. Sheriff Nicoll returned thanks for the kind manner in which his health had been proposed and drunk.

The Lord Mayor then gave "the healths of the Worshipful Master and Brethren of the Grand Master's Lodge."

The Rev. Br. Gleadall said, my Lord Mayor, Most Worshipful Grand Master, and Brethren, the honor has devolved upon me, as the Master of the Grand Master's Lodge, of returning thanks for the toast just proposed and drunk. Considering the very peculiar nature of the occasion, the comparative length of time since a party of this precise character was entertained within these halls, and the long time which it is possible may again elapse before the same description of party shall again be found under this splendid and hospitable roof; however much I may regret, that the duty of responding to the toast has not fallen into abler hands than mine, yet I cannot help feeling a little, I trust pardonable gratification, that my position as Master of my Lodge confers on me the privilege of acknowledging your Lordship's courtesy on the present occasion. Let me assure you, my Lord Mayor, that myself and every member of the Grand Master's Lodge, appreciate most highly the honor conferred upon us in holding this banquet, partly—I believe I may say chiefly—on our account. And let me further assure your Lordship, that we consider it a subject of great congratulation among ourselves, that a Past Master of our Lodge is in that eminent and influential position which your Lordship now fills. We do not say that Masonry has put you there; nor do not say that had you never been a Mason you would not have occupied that chair; but this we say, that those principles which Masonry inculcates—integrity, fidelity, uprightness—have had no inconsiderable share in your Lordship's elevation, as they must always have no inconsiderable share in the elevation of all, who, like your Lordship, either have filled or shall hereafter fill, the first civic office in the first and greatest city of the world. And now, my Lord, that you have achieved this distinguished elevation, by what we may call the more unostentatious virtues of Masonry—though in reality the most exalted—we are proud to see you in a position in which you can exhibit its more splendid virtues, dispense the princely hospitalities, and encourage the munificent charities for which this gigantic and wealthy metropolis is famed. It is natural for men to look at things, at objects, and at systems through the medium of their own peculiar pursuits, habits of mind, and states of intelligence. The philosopher and the statesman, the man of business and the man of wealth, have each his own way of contemplating things—a way modified and determined by the character of the ideas with which he is mainly conversant. It is quite natural, therefore, that I, as a clergyman of the Church of England, should view Masonry as a great moral agency—as one of those influences in the world calculated to assist in promoting the moral welfare of society. A very ancient book—a book venerable for its antiquity, and still more for its origin—a book always kept open in our Lodges—I mean the Volume of the Sacred Law, tells us that mankind sprung from one and the same parentage. Hence, therefore, the Brotherhood of the human race is an original and essential truth—a truth founded in the very nature and constitution of humanity. But mankind have swerved from this their primary condition—from this order and intention of Providence in their creation. Causes of estrangement and enmity have sprung up among them. Wrath, war, and confusion prevailed over the earth. But this state of things is not to remain permanent and unmitigated. To counteract it, the Almighty has established various agencies in the world—agencies whose object is to restore the human family to their condition, and tie together again the broken bands of Brotherhood. It is the glory of human systems to co-operate with these agencies; and if Masonry—and such is the principle and purpose of Masonry, in applying itself to the root and ground of humanity to bring it back to its first estate of amity and peace—and if Masonry, I say, do but throw in its mite among these moral agencies—if it move and act in the same direction with them—if it contribute but something to the great ultimate result, it will not have existed in vain—it will have realized a purpose, and achieved a destiny. We of the Craft hold that Masonry dates from the remotest antiquity—that it goes a long way back into the obscurity of the past. But it not only links itself with the past, it links itself with the future, and will exist as long as the race to which we belong shall exist. Masonry connects itself with the deepest principles of our nature, with the strongest sentiments of the human mind, and the profoundest wants of the human heart. Wherever men are found they will require sympathy, assistance, union, combination. These necessities are inherent in humanity, and, therefore, they are co-extensive with humanity; they are felt wherever human beings exist—they will be felt so long as human beings shall exist. It is the design of Masonry to meet these necessities—to respond to these yearnings of our common nature; and, therefore, wherever they happen to be, Masonry will have a work to do, and a duty to discharge—in other words, wherever human beings are found, there will be a reason for the existence of our Craft—it will find a range for its operations, a sphere for its activity and usefulness. I must apologize, my Lord Mayor, for occupying your time so long; but, considering the peculiar nature of this occasion, I could not say less; I will not say more, but again, express to your lordship the warmest thanks of the Grand Master's Lodge for the honor you have done us, and to every Brother here present for the kind manner in which they drank the last toast.

The Lord Mayor then gave the healths of the Provincial Grand Masters, and he would couple with that toast the name of Colonel Tynte. (Great applause.)

Colonel Tynte returned thanks.

The Lord Mayor felt pride in proposing the Present and Past Grand Officers; he was quite sure they would join with him most cordially in drinking the toast. (Loud cheers.)

Br. F. B. Alston, S. G. W., returned thanks for the kind expressions used by his lordship in projecting this toast. He took the opportunity of assuring him how highly gratified he felt at being present at the Mansion House this day. After having received the noble and the great, after having dispensed his hospitality in a manner which never had been surpassed, his lordship had felt that the circle of his hospitalities would not be complete unless he extended his kindness to the Order of which he was a member, and testified to the world that he was proud of belonging to their body. He could not but consider that the event of this day was a very great and lasting compliment to the Craft, which would never be forgotten. (Loud cheers.)

The Earl of Yarborough having received permission to propose a toast, said he would not have trespassed upon them had he not felt that they would not depart from that hall satisfied if they had not drank the health of a distinguished individual—he meant the Lady Mayoress. (Loud cheers.) He had been invited to this house some time since, on another occasion, and if he could have attended he knew he should have then met the highest in the land—the most distinguished for rank and virtue—and he should also have had the good fortune to have made the acquaintance of the Lady Mayoress. They knew how liberally the Lord Mayor and Lady Mayoress supported their charities; and he had the highest authority for saying that the Lady Mayoress felt the greatest anxiety in the welfare of their institutions, because she knew the great interest her Brother took in Masonry. (Loud cheers.) He should not do justice to his own feelings if he did not ask them to drink the health of the Lady Mayoress. (Loud cheers.)

The Lord Mayor briefly returned thanks. His lordship then gave "the Brethren who had honored him with their company that evening." (Cheering.)

Br. Wire, on behalf of the Brethren, would say how gratified they were to meet so many distinguished Brethren gathered together in one bond for the promotion of peace and the extension of charity, which distinguished Masonry throughout the world. (Loud cheers.) He spoke the thanks of the Brethren for the honor which had been conferred upon them in calling them together under this hospitable roof. It would tend still stronger to bind them together in those bonds of brotherly communion which had existed for so many centuries—(cheers)—and to advance those principles of the Order which had in view the happiness of mankind. (Loud cheers.)

The Lord Mayor accompanied by his guests, then left the hall, highly delighted with the entertainment of the day.

COMPETENCY OF OFFICERS.

If there is any subject connected with our Order which demands, at the present time, the most serious consideration of the Brethren, it is this which we have just mentioned. It lies very near the root of all our prosperity. Nothing will invest our Order with so much dignity—nothing will so secure the respect of new members, and win their reverence and love—and nothing, we are certain, will make the ritual so attracting to ourselves, as a dignified, decorous, and correct administration.

Whereas, on the contrary, no one can conceive the injury which is inflicted upon us by inefficient officers; of whom, we are sorry to say, there are far too many. We have sometimes been infinitely pained, to say the least, when it has been our lot to witness the dreadful havoc which is made of our WORK, by incompetent officers.

A Lodge, in selecting individuals to fill the various offices, should have no other desire than to find the men who will best discharge the respective duties of each. The Charges and Lectures of the Order are exceedingly elegant and refined, and no one, therefore, should venture to lay sacrilegious hands upon them, or attempt to deliver them, unless he can do so with a corresponding elegance and grace. That miserable, mumbling, unintelligible manner of performing these duties, which is even now the bane of many of our Lodges, should be denounced every where, till the evil disappears. A gentlemanly address, a ready speech, and an impressive manner of delivery, are indispensable qualifications; without them no Brother, it seems to us, ought to be considered eligible to office.

We speak with great plainness on this subject, because it is of momentous importance. It is a fact, which we are obliged to confess, that there are hundreds of the most respectable and intelligent citizens of the United States, who never attend any meetings, having been disgusted at their initiation, by the undignified administration of the rites.

It is a happiness, however, to know that the Order is every where waking up to a consciousness of this evil, and all the Brethren are anxious for its removal. The members of the Fraternity have so deep a love for it, they will readily sacrifice all private feeling, for the general good. Those who have the requisite qualifications for office will not shrink from its duties, labors and responsibilities; and those who have them not, will apply themselves diligently to the business, that they may become proficient therein, to their own honor and the credit of the Order.

We would not, for a moment, be understood to favor the notion of an aristocracy in the Order. We do not mean to say, that none but literary and educated men should be allowed to hold offices in our Lodges. We only mean, that all who aspire to these honors shall, by previous study and practice, qualify themselves. And this we must most strenuously insist upon. We would not debar any one, whatever his condition in life, from the honors of the Order; but we would rather inspire all with a desire of becoming worthy of them by their qualifications.—*Selected.*

MASONRY AND ITS TRADUCERS.

[From Br. Huntoon's Address.]

The beneficent influence of Masonry, and its claims to our celebration to-day, for its salutary labors during the last hundred years, are by no means to be calculated and measured by the brilliancy of a few favored minds, or a few lofty models of individual greatness on the higher hills of humanity, but by its effects in extending the boundaries of comfort, kindness, charity, and virtue among the great class who are spread thickly over the broad levels and "deep valleys" of common life. It labors to achieve its object in calm regions, in the tranquil enjoyments of domestic, friendly, and social intercourse. It operates most upon those of whom history knows least—the fathers, brothers, neighbors; upon the orderly tradesman, the quiet villager, the mechanic in his shop, the manufacturer at his loom, and the husbandman in his fields. In all these great pursuits of man, the wide-spread departments of life, it labors to give integrity and sanctity to individual character, and thus secure the integrity and sanctity of the whole platform of associated humanity. It opens its portals of mysterious science to every worthy candidate of every rank and every station who knocks for admission. Its Masters of Ceremonies and Instruction are ready, competent and apt to teach every true seeker after knowledge, and I know of no other way in which any science can be learned. He that refuses to submit to the regular process of learning the Alphabet because its characters are unsightly, or because of Arabic or unknown origin, ought not surely to rail at the mystery of the art of reading, but to blame his own prejudice and perverseness.

NATURE, SCIENCE, and LITERATURE have their mysteries. These are the constituent elements of knowledge, and are to be attained, not by peremptorily demanding their revelation, by no enchanted "open sesame," but by a cheerful compliance with such prescribed forms and patient discipline, as are best adapted to impart them. He that would batter down the walls of yon College edifice, to obtain the secret of education, would deserve to be matriculated at quite a different Institution, and would probably receive his diploma at Hartford, rather than New Haven.

It is upon the mysterious walls of our Order, covered by the venerable moss of antiquity, embrowned by the breath of time, and hallowed by the observance of centuries, that the fiercest assaults for their demolition have been made. Lest in the review of the past hundred years, I should not give this spirit of Antimasonry its due consideration, I would remark, that its periodical attacks, (for it seems to have regular periods of return, like the locusts,) have recurred thrice during the last century. Its first assault was upon the door of the old edifice, judging that if the door could be battered down, the *secrets* would surely escape, like the darkness from the Dutchman's Church, leaving not a shred behind. This was attempted by "*The three Knocks*," a book published in England about an hundred years ago, proclaiming to the world that the door of Masonry was knocked down, and the secrets all out and the Order annihilated. This was the Entered Apprentice's, or First Degree, in the Revelations of Antimasonry.

The next attack was upon the pillars of the Temple, supposing that the secrets had returned some way, and were hidden in the pillars, and if these were overturned they would surely escape, and be scattered like the leaves of the ancient Sibyl, to the four winds, never again to be gathered together. This was the famous "Jachin and Boaz," a book published three quarters of a century ago, *strongly* asserting, and *beautifully* boasting, that *now* Masonry *was* extinct, its secrets all divulged, and that there could be no possible use any longer for its schools, because its Masters were *all abroad*, and could be read of all men—and women too, if they only had the curiosity to learn them. "Jachin and Boaz" was the second, or Fellow-Craft's Degree, of a full and entire revelation of Antimasonry.

Time rolled on, and Masonry pursued the even tenor of its way, when an event occurred in a neighboring State, which brought about another ebullition in the tide of Antimasonry. Of the rage and rancor of that restless sea, casting forth mire and dirt, I need not speak, for it is familiar to you all. This was a storm upon the whole structure, door, pillars, courts, sanctuary and all. The whole band of kindred spirits from the "vasty deep" were evoked, and came forth to the work of destruction. The green-eyed jealousy of power; the blind rage of prejudice; the burning wrath of bigotry; the poisoned shafts of slander; the bitter malice of baffled curiosity; the insane railings of ignorance, and all the envenomed acrimoniousness of political demagogues, hoping to be thrown up from the grave of Masonry, and raised into the high places of honor and profit, where their own merits could never place them, arrayed in long procession, in hostile bands and Babel tongues, and with confused noise of garments rolled in blood, demanded the secrets of Masonry under the penalty of death, within a cable-tow's length of the recusant. This was the Third Degree of Antimasonry, and deemed final and complete. And again, for the third and last time, the whole world was assured, that since these revelations,

"There's no more occasion for level or plumb-line,
For trowel or gavel, for compass or square;"
The Temple's demolished, Masonry's abolished,
And Morgan is greeted a martyr most rare.

But still the old fabric stands. Its adamantine pillars, "secrecy and silence," like the granite strata of the everlasting hills, are unmoved by the surges of ages, and its turreted battlements exhibit only here and there some vestige of the strife of its countless, misguided, forgiven, if not forgotten, foes. So, I ween, does the Geologist delight to stand on the summit of some lofty mountain, and be able to trace there the effects generated by the flood, as it made its way from the convulsed forces of nature up to that summit, and again ran down the sides of that mountain, and contemplate all the mighty masses of strata, heaving below the blind forces once in action, then surging and raging all in vain.

MASONIC INQUIRY.

We make the following brief extract from the report of the committee on correspondence in the Grand Lodge of Rhode Island. The views expressed are just and true:—

In Masonry, as in every thing else, "Wisdom is strength," and "Union is power." How delightful, then, to witness those ardent aspirations after wisdom and union, in principle, feeling and action, which are exhibited, not only by the leaders in our Fraternity, but by almost all the Brotherhood. By the free, fraternal, and intellectual discussion of all our principles and interests, and by the full and familiar interchange of views and sentiments afforded by our present system of correspondence, a closer approximation to the perfection of our system is attained than was probably ever before reached. Never were there so many vigorous and highly cultivated minds engaged in investigating the principles and interests, and inculcating correct views of our Order; and never was so strong an attachment universally manifested to the ancient landmarks. May we not, then, reasonably congratulate ourselves with the expectation that the time is not far distant when our principles, which always tend to perfect union and harmony, being fully understood, and appreciated, every occasion of bitterness and strife will be done away, and the jarring and discordant sound of "axe, hammer, or any tool of iron" shall no more be heard in the erection and completion of our Masonic moral Temple. Thus will our loved Order truly appear "fair as the moon, clear as the sun, and terrible to its enemies as an army with banners." And then, and not till then, will Masonry be fully fitted to assume its proper position among the moral elements of the universe, and to perform that part, as the real helper and handmaid of Religion, which we believe it is destined, by the supreme Architect of the universe, to accomplish in ameliorating, renovating and perfecting the condition and character of our race.

Obituary.

Died at his residence in South Lee, Mass., Dec. 10, 1850, Mr. Elijah Thomas, aged 48 years. Brother Thomas was made a Mason in the year 1827, and during the Antimasonic excitement that immediately followed that period, he remained a steadfast, consistent and faithful supporter of the principles of the Fraternity, of which he had become a member. And whereas, it has pleased Almighty God to take from amongst us our Brother Elijah Thomas, long known and highly esteemed, not only as a high minded, virtuous and useful citizen, but as a most worthy Brother, whose cardinal principles, not only in profession but in practice, were friendship, morality and Brotherly love,—As a Mason, he was a strict adherent to the true principles of our Order, holding fast to Brotherly love, relief and truth, Therefore,

Resolved, That in the death of Brother Thomas the Masonic Fraternity have been deprived of a bright example in Masonry, and a just and upright Brother.

Resolved, That Evening Star Lodge, of which he died a member, and the Fraternity at large, have sustained in his death an irreparable loss.

Resolved, That we tender our heartfelt sympathies to the widow, children and family relatives of our deceased worthy Brother, in the loss of a kind husband, an indulgent father and faithful friend,—one who has endeared himself to all by his kindness, benevolence and christian courtesy.

Resolved, That the furniture and jewels of this Lodge be clothed in mourning for the usual space.

Resolved, That the Secretary be and hereby is authorized to transmit a copy of the foregoing resolutions to the widow and family of our deceased Brother, and a copy of the same to the Freemasons' Magazine, for publication.

By order of the Master and Brethren.

Caleb Belder, *Secretary.*

MASONIC CHIT CHAT.

Death of Hon. Asa T. Newhall.— It has become our painful duty to record the death of this estimable Brother. He died at his residence in Lynnfield, on Wednesday, the 18th Dec. last, aged 71 years, and was buried on Saturday the 21st. The Grand Master, and several of the officers of the Grand Lodge of this State; the officers and members of Jordan Lodge, Danvers, and Brethren from Salem, and neighboring towns, were present in their appropriate regalia. The services at the grave were performed by Rev. Br. Benj. Huntoon, one of the Grand Chaplains of the Grand Lodge. The deceased had just been elected, for the second time, J. G. Warden of the Grand Lodge of this State, and was to have been installed on the 27th ult. He had previously been Master of Jordan Lodge, and Dist. D. Grand Master for the second District. He was an intelligent and active Mason, and most reputable citizen. He had been much in public life, and had held a seat at the Senate Board of this Commonwealth. Universally beloved by his Brethren, his loss will be felt by them as a calamity.

Suspension of By-Laws.—Our correspondent at Oxford, Miss., will perceive, by reference to the first article in the present number of this Magazine, that we had incidentally answered his inquiries, as to the power of a Lodge to suspend its By-Laws, previously to the receipt of his communication. Presuming that the answer referred to will be sufficient for his purpose, we have not thought it necessary to make his inquiries the subject of a separate article. We will however, add to what has already been said, that a clause in the By-Laws of a Lodge, authorizing their suspension for any purpose, whatever, would not, we think, meet with the approval of the Grand Lodge having jurisdiction in the case. By-Laws are made to protect the rights of the minority, against hasty and impulsive action on the part of the majority, as well as to secure a safe and good government for the whole Lodge. If the power to suspend be conceded to the majority, then the purposes for which By-Laws are framed, may, at any moment, be defeated.

☞The Grand Lodge of this State held its annual festival in this city, on the 27th ult. The body assembled in the morning at 9 o'clock, for the purpose of imparting, through the Grand Lecturers, instruction in the ritual. A large number of Lodges were represented by their proper officers.

In the evening, the officers of the Grand Lodge were installed, with appropriate ceremonies. The address was delivered by W. Br. Lucius R. Page, Esq. of Cambridge. We have neither space nor time for particulars.

The Trestle-Board.—A correspondent asks how he can remit $1.25 for a single copy. We answer—Send a $1 bill, and 25 cents in Post Office stamps, which can be had of the Post Master; or unite with another Brother and order *two* copies,—in which case send a *quarter eagle*, or $2.50 in gold, fastened in the letter by a wafer; or, order *four* copies, and send a $5 bill.

☞A correspondent at Eufaula, Ala., under date of Dec. 14th, writes as follows:—

"The Grand Council of the State of Alabama, at its last convocation, (just closed,) and at which I had the pleasure to be present, adopted as its Text-Book, the "Trestle-Board," as published by you.

"The annual communication of the Grand Lodge and of the Grand Chapter, exhibited, in the fullest manner, the unexampled prosperity of our Order. So large an increase in numbers has never before been equalled."

☞We learn that the Grand Lodge of North Carolina has located the contemplated Masonic College in that State, at Oxford, in Granville county. The vote was a unanimous one, and we are told the site selected is altogether eligible for the purpose.

☞R. W. Br. Lory Bacon, of Augusta, Me., is an authorized agent for the Magazine and Trestle-Board.

THE

FREEMASONS'

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PROCEEDINGS AND POWERS OF GRAND AND SUBORDINATE LODGES IN CASES OF EXPULSION AND RESTORATION.

A correspondent proposes the following inquiries, on which he requests our opinion:—

1. If a Lodge *expels a member* by erasing his name from the rolls as such, and the Grand Lodge restores said member to the general privileges of Masonry, the Lodge however still *sustaining in force* its sentence of expulsion *from membership* and the *privileges* of its body, can that Lodge afterwards, and under these circumstances, exercise any further jurisdiction over said expelled member? Or, in other words, can a Lodge, a second time, try or exercise any further jurisdiction over a Mason, who *stands already expelled*, upon her records, his name erased from her rolls, and he deprived of the privileges of a member of her body, in *consequence* of said expulsion, although restored to the general privileges of Masonry by the Grand Lodge?

2. If a Lodge pass a sentence of *definite* suspension upon a Brother, is it not bound to *fix the time* of said suspension?

3. Has said Lodge any right to leave to the Grand Lodge the limitation of said suspension?

4. Has the Grand Lodge any right to pass sentence, *or fix the penalty*, for any Masonic offence which has not been tried in its body?

5. Is it usual to use the *secret ballot* in taking the vote of the Lodge, or members, upon the *sentence* of a Brother for Masonic offence?

1. Our correspondent has embarrassed his first inquiry, by assuming positions which are not admissible. If we understand the ground he takes, it is, that although the Grand Lodge may restore an expelled Brother, the action of the subordinate Lodge is not affected thereby, and the delinquent still remains expelled, so far at least as the Lodge itself is concerned. This is not so. When an expelled Brother has been restored by the Grand Lodge, the previous action of the subordinate Lodge is rendered void and of no effect. Its decision is reversed, and the delinquent is reinstated in his standing as a Mason. In other words, the effect of the action of the Grand Lodge is to restore him to the position which he occu-

pied as a Mason, before he was expelled by the Subordinate Lodge. It does not, under the usual practice in this country, reinstate him as a member of the Lodge; because, it is generally conceded that the Lodges should be left free to determine for themselves whom they will have for members. Any more stringent rule than this would be liable to destroy the harmony and good fellowship which are essential to their prosperity. Under the English practice, however, the act of restoration by the Grand Lodge, both in cases of expulsion and suspension, restores the delinquent to all the privileges which he previously enjoyed, including his membership. But it is, at least, very questionable whether a Grand Lodge is within the line of its duty, when it attempts to force an offensive member into any Lodge under its jurisdiction. This is not, however, the practice in this country; and as there is no probability that it will ever find favor here, we need not discuss it further.

From the foregoing remarks, our correspondent will perceive that our position is, that after an expelled member has been restored by the Grand Lodge, the action of the Subordinate Lodge does not continue in force against him, further than it may deprive him of the privileges of actual membership. In all other respects, he stands upon a level with the rest of his Brethren, and is entitled to all the immunities which non-affiliated Masons may rightfully claim and enjoy. He is also subject to the same liabilities, and may be proceeded against, for delinquencies or breach of regulations, under the general laws of the Fraternity, precisely as though his integrity had never been called in question. The Lodge of which he was formerly a member, has the same control over him that it has over all non-affiliated Brethren residing within its jurisdiction. The record of expulsion has been cancelled by the action of the Grand Lodge. It is a nullity; and should be so declared by a counter-record of his restoration by the superior authority. The Lodge may, therefore, arraign and try him a second time, if he be guilty of a second offence against the laws of Masonry. It cannot, however, arraign him a second time on the charge of which he has already been declared innocent by the appellate power. Masonry does not recognize the principle of vindictiveness; nor may its judicial authority be perverted to the purposes of oppression, or the gratification of an angry spirit.

2. A sentence of suspension cannot be said to be "definite," which leaves unfixed and indefinite the time for which it is to continue. That cannot be "definite" which is indeterminate, and without fixed limits. If the Lodge, therefore, passed its sentence in the terms given by our correspondent, it acted inconsistently. And this is all that need be said in answer to this inquiry.

3. If the Lodge left the "limitation" of the suspension to be fixed by the Grand Lodge, its action was indefinite. We think it was also wrong. An indefinite suspension is equivalent to an expulsion. If the accused had been guilty of an aggravated offence, such as properly subjected him to the highest penalty known to Masonic law, that penalty should have been imposed upon him. If, on the contrary, his delinquency was not of an aggravated character, but such as would justify only a minor penalty, the Lodge was not at liberty, through a technical evasion, to visit him with the highest punishment in the power of Masonic law to impose.

The action of the Lodge was incorrect in another point of view. Its final decision was defective,—the sentence was incomplete. It left the extent of the punishment to be determined by a body that had not as yet any authority in the case. The Grand Lodge has *appellate*, not *original* jurisdiction, in the proceedings instituted by its subordinates against delinquent members. It can take cognizance of such cases, only when brought before it by appeal, or submitted for confirmation. It was therefore the duty of the Lodge that tried the case to award the punishment. It was the only body in possession of the testimony, and the only tribunal competent to render a just and equitable verdict. If the case be carried up to the Grand Lodge for the purpose indicated, that body will undoubtedly remand it back to the Subordinate Lodge, with instructions to return a verdict proportioned to the offence and in accordance with the evidence.

4. The Grand Lodge has an inherent as well as a constitutional right to consider and determine all matters and things that may be lawfully brought before it. It is the ultimate power, and from its decisions there is no appeal. It will not, however, assume to "fix the penalty for any offence," of the nature and extent of which it has not taken the proper measures to inform itself.

But the terms in which our correspondent proposes this question, do not convey his meaning. This we gather from his private note, in which he says—"I have entertained the opinion that the powers of the Grand Lodge extend only to confirming or reversing the sentences of its subordinates for Masonic offences, or referring back, and granting a new hearing."

The right of appeal to the Grand Lodge, from the decision of the Subordinate Lodge, in cases of discipline, is guarantied to every Mason, by the ancient usages and laws of the Fraternity; and this right supposes the existence of a power in the Grand Lodge to confirm, modify, or reverse the decision of the subordinate. In this it acts upon the same principle that governs all judicial proceedings, and only exercises a power conceded to all appellate bodies. As the supreme authority within a given jurisdiction, its decisions are final; but, if the view taken of the subject by our correspondent were correct, it would possess a mere negative upon the proceedings of its subordinates, and there would be no ultimate power competent to give a final decision in any case whatever. Suppose, in a matter of discipline, where the subordinate Lodge had exceeded its authority, the Grand Lodge should order the case back; and the Lodge, on the same evidence, should, as it would be most likely to do, come to the same decision as before,—which should recede, the Grand Lodge or its subordinate? If neither saw fit to yield to the other, the case might be held in abeyance to the end of time. There is no such principle in Freemasonry. The Grand Lodge is the supreme and final power, and to its decisions the subordinate Lodges within its jurisdiction must submit, or all government is at an end.

Our correspondent is mistaken in his supposition that the Grand Lodge fixes the penalty in cases that have "not been tried in its body." In all cases of appeal, the record of the trial is introduced; the parties are allowed a rehearing, either in person or by counsel, and, if desired, the witnesses are cited to appear, and are again examined in the presence of the Grand Lodge, or a commission appointed from its own body for the purpose. There can be nothing more equitable and just to the parties than this. A new trial in effect takes place, and the Grand Lodge is put in possession of all the facts and testimony in the case.

It is not unusual, where the proceedings are defective, and there is no appeal pending, to remand the case back to the Lodge, with instructions. But this is never done where the rules of proceeding have been carefully observed, and a proper verdict rendered. To refer the case back, on an appeal, with instructions to reverse a verdict once solemnly rendered, is to require the members of the Lodge to do an act, which a sense of duty to their obligations may not approve. The presumption always is, that the members have acted in view of the solemn obligations resting upon them as men and Masons, and have come to a decision which they believe to be demanded by the testimony. They may have erred, and their decision may be wrong. But it is not advisable, nor is it expedient, for the Grand Lodge, even though it possess the power, to require them to return a verdict against their own convictions of right and duty. It therefore takes the case into its own hands; or, as it properly may do, refers it to another Lodge for re-examination,—reserving to itself the right of final revision and confirmation. This power it ought never to divest itself of, nor delegate to another.

5. The usual method of voting, in cases of discipline, is by calling the names of the members, and recording their answers. This is the preferable way. Another method is by requiring the members to rise, and stand until counted. We have never known the secret ballot to be used in such cases, and do not think favorably of that method of taking the vote. The whole matter, however, is a subject of local regulation.

GRAND LODGE OF MASSACHUSETTS.

The Grand Lodge of this Commonwealth held its one hundred and seventeenth anniversary, at the Masonic Temple, in this city, on Friday, the 27th December last.

In conformity with its constitutional requirements, the Grand Lodge was opened at 9 o'clock in the morning, for the exemplification of the Work and Lectures of the first three degrees, under the direction of the Grand Lecturers. The object of this regulation is to establish and preserve uniformity, in this important respect, among the Lodges throughout the jurisdiction; and, while it accomplishes this end, it ensures a higher degree of accuracy in the entire ritual, than could be secured in any other way; and this, at a very inconsiderable expense, and little inconvenience. Nearly or quite all the active Lodges in the State, are usually represented, and the entire day is given to the subject. The Brethren make a festival-day of it,—in the ceremonies of which the useful is happily blended with the rational enjoyment of fraternal intercourse and counsel. In the evening, the Grand Officers are installed, and other appropriate ceremonies performed.

At the recent meeting, the Lectures were delivered and the Work exhibited, with great accuracy and beauty, by the Grand Lecturers, W. Brother Charles B. Rogers, of Charlestown, and Wm. C. Martin, of Boston, assisted, in the Work, by the Brethren present. The usual practice of the Grand Lecturers is, to open a Lodge, in form, on the first degree, and recite the Lecture. The Work is then exemplified, and the Lodge is closed. The same course is pursued in reference to the other degrees. This is found to be the most convenient method, and we believe it gives general satisfaction to the Brethren. It presents each degree entire, and the whole in an unbroken chain. At noon, the Brethren are called to the refreshment provided for them by the Grand Lodge, in one of the apartments of the Temple. This consumes about one hour and a half, and affords the members from a distance, an opportunity to exchange views and opinions with each, and to make such inquiries of the Grand Lecturers as they may deem necessary and useful. The Brethren are also at liberty, at the close of each section of the lectures, to ask for such explanations as they may judge needful to a proper understanding of the subject. It is, however, not considered expedient that any question should be started for the mere purpose of discussion, while the lecture is progressing. Such discussions, therefore, are not encouraged. The business of the day is usually closed about sun-down.

In the evening, as before remarked, the Grand Lodge assembles for the installation of its officers. At the late meeting, the following order of exercises was reported by the Committee of Arrangements:—

1. INTRODUCTORY PRAYER. *By the Grand Chaplain.*
2. HYMN.
3. INSTALLATION OF OFFICERS.
[*After the Installation of the S. G. Warden, Hymn No.* 107, *Power's Masonic Melodies, three first verses.*[*]]
4. HYMN.
5. ADDRESS, *By R. W. Brother Lucius R. Paige.*
6. HYMN.
7. PRAYER
8. DOXOLOGY.

There was a very full attendance of the Brethren, and the ceremonies were all of a high order of excellence. The elected officers were installed by the Grand Master,[†] and the appointed officers by the Deputy Grand Master. The installations having been completed, and the usual proclamation made by the Grand Marshal, the M. W. Grand Master briefly addressed the Grand Lodge as follows :—

THE GRAND MASTER'S ADDRESS.

BRETHREN :—In compliance with our regulations, and in conformity with long established usage, the Grand Lodge of Massachusetts has again been organized. Its officers have been elected with great unanimity, and installed into their respective offices, with the customary formalities of our ancient and honored Fraternity. The one hundred and seventeenth anniversary of our existence as a Grand Lodge, has been celebrated, under auspices that call upon each one of us, as Masons and Christians, to acknowledge our gratitude to our Heavenly Father, for the great and manifold blessings which he has been pleased to vouchsafe to us, and our beloved Institution, in time past, and reverently to invoke the continuance of his favor and protection, in time to come.

The past has been a year of universal Masonic prosperity, equally in our own and foreign lands. "Glad tidings of great joy" have been constantly greeting us from across the deep waters ; while our hearts have been encouraged, our resolutions confirmed, and our hands strengthened, by the gratifying intelligence which, from time to time, has reached us from every section of our own happy, prosperous and united country,—united by the glorious recollections of the past and the hopes of the future,—united by a common ancestry, common interests, and kindred blood. That it may forever continue to be *united and happy*, is a prayer that will find a ready and ardent response in the breast of every true Brother. It is the sentiment of *Masonry*,—the sentiment of *Philanthropy*,—the sentiment of *Patriotism !*

Within our own particular jurisdiction, the Fraternity are at peace, and emulous only in good works. I am not aware of the existence of any cause of difference or disquietude among the Brethren. Our Lodges, with few exceptions, are all at work and prospering ; and the receipts of the Grand Lodge for the past year, are most encouraging. This gratifying result is attributable in a great degree, if not entirely, under the favor of Providence, to a faithful observance of the ancient regulations and a conscientious regard for those great moral principles which lie at the foundation of our Institution.

I take great pleasure in bearing testimony to the fidelity of all the officers who have been associated with me in my administration of the affairs of the Grand Lodge. To their kindness and cheerful co-operation, I am indebted for much of whatever of success may have attended my official labors.

During the past year, the General Grand Chapter and General Grand Encampment of the United States, have held triennial sessions of their respective bodies in this city. The meetings were numerously attended by distinguished Brethren from every part of the country,—representing twentyfour States of the Union,—being a larger number than was ever before represented in any General Convocation of Masons on the American continent. The most perfect harmony prevailed among the members, and the proceedings were characterized by a high degree of intelligence. I am happy to add that the distinguished strangers in attendance, were received by the Brethren of this city, with kindness, courtesy and liberality ; and that these attentions were properly appreciated and duly acknowledged.

But, Brethren, how true it is, that the tear of sorrow is too often found mingled with the wine in our cup of joy! Since our last annual festival, we have had frequent occasion to exclaim with the sacred writer, "What man is he that liveth, and shall not see death!" Four of our elder Brethren have been gathered to their fathers! "They rest in the stilly shades," and the places they once adorned and made radiant with wisdom, shall know them no more, forever. The grave had scarcely closed over the mortal remains of our dear friend and Brother, R. W. Winslow Lewis, (Senior) Past Junior Grand Warden of this Grand Lodge, ere the sad tidings of the departure from this world, of the soul of our beloved associate and Past Grand Chaplain, the Rev. Addison Searle, reached us from a far distant and foreign land. Next in the sad catalogue, stands enrolled the name of our well-beloved and distinguished Past Grand Master, Augustus Peabody. And to-day, another has been added to the sad list of the departed. Our venerable and beloved Junior Grand Warden, the R. W. Asa T. Newhall, whose cheerful countenance and silvered locks it was pleasant to look upon, and who, we fondly hoped, would have been with us this evening, to take a part in our labors, has been called home! He has obeyed the final summons, and gone from us to join his Brethren in the celestial Grand Lodge above, where the Supreme Grand Master and Giver of every good and perfect gift, forever presides,—forever reigns!

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[*] The J. G. Warden, R. W. ASA T. NEWHALL, having deceased, subsequently to his election, and it not being Constitutionally competent for the Grand Lodge to fill the vacancy until its regular communication in March, the committee very tastefully selected the following, to be sung as a substitute for the installation services appropriate to that officer,—his vacant seat and pedestal being dressed in deep mourning :

LET notes of sadness gently rise
  Upon our solemn rite ;
Fraternal hearts and weeping eyes
  In sorrow's bonds unite.

Rest, pilgrim, rest ! thy journey o'er,
  Immortal life begun !
Now safely reached a calmer shore,
  Beyond a changing sun !

No painful thought, no anxious care,
  Can e'er invade thy rest ;
The bliss above thy better share,
  In Heaven's own glory blessed.

[†] The Grand Master was installed by the R. W. Past Grand Master, Rev. PAUL DEAN.

The Grand Master having resumed his seat, the W. and Rev. Benjamin Huntoon, Grand Chaplain, rose—and, after briefly and appropriately adverting to the melancholy event that had thrown a gloom over the occasion on which the Grand Lodge was assembled, offered the following resolutions, which were unanimously adopted:—

Resolved, That the sad intelligence of the death of the Hon. and R. W. Asa T. Newhall, at his residence in Lynnfield, on the 18th instant, has been received with the deepest sensibility by this Grand Lodge, of which he was a worthy officer and a much esteemed member.

Resolved, That, as a testimony of respect for the memory of our distinguished Brother, and a token of our heartfelt appreciation of his estimable personal character, his amiable disposition, his private virtues and public services, and his long and unwavering devotion to the Fraternity,—the station he held in the South be vacant for the space of three months, and clad in the usual badges of mourning.

Resolved, That as an expression of our sympathy with his afflicted family, a copy of these resolutions be transmitted to them by the Grand Secretary.

The address of the evening was then delivered by W. Brother Lucius R. Paige, Esq. of Cambridge. It is a chaste and elegant production, replete with good sense and wholesome counsel, and we recommend it to the Brethren, and particularly to the officers of our Lodges, as eminently entitled to their thoughtful consideration.

ADDRESS BY W. BR. LUCIUS R. PAIGE.

M. W. Grand Master:—Permit me to congratulate you on your re-election, for the extreme constitutional period, to the dignified office which you hold. This honor, the highest in the power of the Grand Lodge to bestow, you have richly merited by your untiring devotion to the interests of Freemasonry, for more than a quarter of a century. I congratulate the Grand Lodge, also, that all its principal offices, except one which is providentially vacant, are so worthily filled, and that it is blessed in the enjoyment of so much harmony and prosperity.

At the request of the Committee of Arrangements, I have consented to offer the customary address; and, with your permission, I shall now proceed to the performance of that duty.

There are certain periods, in the progress of affairs, when it is natural that we should pause and look back on the path we have trod; so that, encouraged by past success, and admonished by past failures, we may take a new departure with additional wisdom and energy. Such a period is the present. The first half of the nineteenth century is now closing. During this half century, very great vicissitudes of prosperity and adversity have been experienced by the Masonic Fraternity. The most remarkable of these vicissitudes have occurred within the last quarter of a century; and to these my remarks will be confined.

Twentyfive years ago, Freemasonry appeared to be in a state of perfect prosperity. Embraced by men, honorable and honored on account of their private virtues and their official position, it was respected by the community,—even by those who were utterly ignorant of its principles. But, notwithstanding its outward show of unexampled prosperity, the Institution was actually in great danger. It had become popular; and popularity is an element of corruption, which even the most watchful and jealous care cannot always counteract, and which, without such care, will certainly involve most disastrous consequences. The popularity of an institution or society induces many to attach themselves to it, who neither love nor understand its principles, but strongly desire to be on the popular side. Base and unprincipled men, also, will attach themselves to it, hoping to sustain their questionable reputation by the respectability of their associates. But such men are a curse to any society. Those, who join for the sake of popularity, will just as readily desert, whenever desertion becomes popular. And unprincipled men will injure a Fraternity, while in it; and will be among its most boisterous and malignant reproachers, after they have abandoned it. The events of the last twentyfive years demonstrate these truths.

In the first year of the quarter of a century now closing, a little cloud, apparently not larger than a man's hand, arose in the west. At first, it attracted not much general attention. But it rapidly increased in size and blackness, until it darkened the face of the heavens. A fearful tornado ensued, and the earth was swept as with the besom of destruction. Lodge after Lodge was prostrated by its fury; and universal desolation seemed impending. Those were days which tried men's souls. The timid and fearful were awed into silence. Those who had no strength of root in them withered away. The lovers of popularity, true to their instinct, deserted to the popular side, and assisted to overthrow what they had once professed to support. The unprincipled joined in the outcry, and violently denounced their former associates as their equals in depravity. See A.

B As the old pass away, the responsible charge of the institution must devolve directly upon the young. Heretofore, the change has been gradual. The time rapidly approaches, when it must be sudden. There is no middle class, to receive from their elders, and patiently communicate to their juniors, the fruits of past experience. It is of vital importance, therefore, that those who are so soon, and without the customary preparation, to wield the destinies of Masonry, should commence right, in the outset, and carefully guard our altar from the slightest profanation. Let them realize the value of the treasure committed to them; let them preserve and transmit it, pure and unsullied, to their successors; and future generations shall rise up and call them blessed.

M. W. Grand Master :—The change, to which I have alluded, is rapidly progressing. The aged are falling on every hand. During the past year, four officers and permanent members of this Grand Lodge have departed ; and the places which once knew them shall know them no more forever.

One, who formerly presided in the East, and gave wise instructions to the Craft, P. G. Master Augustus Peabody, Esq., has ceased from his earthly labors. His eulogy was eloquently spoken at our last communication ; and I need not add my testimony to his worth, as a man and as a Mason.

Another, who heretofore had charge of the West, P. S. G. W. William J. Whipple, Esq., of Cambridge, has gone to receive the wages due to him. In the days of his strength, he was an intelligent, useful and respected citizen, and a bright and active Mason. As a citizen, his townsmen bestowed on him the most important offices in their gift ; the duties of which he faithfully performed. As a Mason, having successively officiated as Master of his Lodge, and D. D. G. M. in his District, he was elected S. G. W. in 1833. The close of his day was clouded. After a gradual decay of vigor, both physical and mental, he was prostrated, about six years ago, by paralysis. He survived, in a state of helplessness and imbecility, until the fourth day of November last, when he died at the age of sixtythree years. Let us preserve the memory of his virtues, and draw the veil of oblivion over his imperfections.

Another, who not long ago stood as the pillar of Beauty, P. J. G. W. Winslow Lewis, Esq. has fallen. The familiar and always welcome tones, in which his life and character were portrayed by lips now sealed in everlasting silence, have scarcely ceased to vibrate on our ears.

And yet one more, only sixteen days ago unanimously re-elected to the office of J. G. W., our venerable and highly respected Brother, Asa T. Newhall, Esq., has been called from his labor, as we humbly trust, to heavenly and everlasting refreshment. He faithfully served his country and the Craft, in many important stations. Without brilliancy of imagination or the captivating grace of eloquence, by his sound judgment, clear-headed common sense, unbending integrity of purpose, and warm benevolence of heart, he commended himself to the esteem and affection of his Brethren. May we emulate his virtues, and affectionately cherish his memory.

Thus the fathers depart. And we must soon follow. May we so labor, while the day of life lasts, that when our final hour shall come, our work may be found done, and well done,—approved and accepted by our Supreme Grand Master.

But this storm, apparently so disastrous, was, in my judgment, very beneficial to our institution. As tempests and thundergusts purify the atmosphere of its noxious qualities, so this popular commotion winnowed the chaff from the wheat, and separated the impure from the pure. The worthless and hurtful portion of the Fraternity was scattered to the four winds ; but the faithful and true continued to minister at the altar of Freemasonry, as aforetime. Unmoved by the clamors of their adversaries, undismayed even by the treachery of false Brethren, they held fast their integrity, and patiently awaited the period when reason should triumph over passion.

Their fidelity and constancy were not ineffectual nor unrewarded. Gradually, the popular feeling changed ; and the opinion prevailed, that an institution which could outlive such a trial, and to which good men would adhere at such imminent hazard, must be founded on substantial and righteous principles. Prejudice gave way to admiration. And, at this day, Freemasonry holds nearly, if not altogether, as high a place in the estimation of all good citizens as in the days of its palmiest prosperity. Within the last few years, many weak Lodges have been strengthened by the addition of valuable members. Lodges, in which animation was suspended, have been resuscitated ; new Lodges have been organized, under favorable auspices. Only one Lodge, I think, has disbanded ; and even of this, so far as I know or believe, its former members are true and faithful.

Under such circumstances, we have cause to thank God and take courage. Nevertheless, it becomes us to be watchful against danger. Opposition, from without, in all probability, will not harm us. Adversaries, so effectually put to shame, will not be likely soon to renew the assault. But our real danger is from within. It consists chiefly in the admission of unworthy members. Weak Lodges have a strong temptation to admit as many as possible, both to secure respectability of numbers, and to replenish exhausted funds. The present high standing of the institution tempts many, as in former times, to obtain admission, for the sake of the honor thus to be acquired. Our only safety consists in constant watchfulness. Those of us, who personally knew the true state of affairs twentyfive years ago, have no need to be reminded of danger. The homely proverb, that " the burnt child dreads the fire," is verified in us. We have once suffered ; and we have no desire to pass through the furnace again. But those, who have entered the vineyard since that day of tribulation, will pardon me for urging them to look well to the threshold. Suffer none to pass it but good men and true. Unworthy members, like contention, are best let alone before they be meddled with. Admit none to your society, except such as you have good reason to believe are at least capable of being wrought into stones fit for the builder's use. While your door is freely opened to every worthy and well qualified applicant who knocks, let it be firmly closed against the dissolute and unprincipled, and against evil-doers of whatever name or description.

This caution to our younger Brethren is the more necessary, on account of the present peculiar state of our institution, resulting naturally from the circumstances already mentioned. For twelve or fifteen years, during and succeeding the Anti-Masonic frenzy, very few persons were initiated into our mysteries. Hence it results that our Fraternity consists, almost exclusively, of old Masons and young Masons. We have scarcely any of the middle aged or intermediate class.

The officers of the Grand Lodge for the current year, are given in the appropriate page.

UNION OF ST. JOHN'S GRAND LODGE WITH THE GRAND LODGE OF THE STATE OF NEW YORK.

THIS important and anxiously desired event has finally been consummated. St. John's Grand Lodge no longer exists, as a distinct and independent body. Its organization has been dissolved, and its subordinate Lodges have been enrolled, with new Charters, under the lawful Grand Lodge of the State of New York. So far all is well,—so far, the Fraternity in New York are again at peace—and so far, their Brethren throughout the country will rejoice and bid them God-speed in the great philanthropic duties before them. But they must not stop here. Their work is not yet finished. There is still a breach in the walls of their edifice. It may be difficult to repair,—there may be great and apparently insurmountable obstacles to overcome; *but they can be overcome;* and the end is worth the effort. The obdurate and selfish may rule for a season; but that season cannot last always. Uninformed men may be led astray by jesuetical and selfish leaders; but a better intelligence and more truthful reasoning must ultimately prevail and bring them back to the paths of right and duty. Show them that they are wrong, by calm and dispassionate reasoning, by enlightening their understandings, and they will return,—not all, but the majority. Kindness is an important auxiliary in all attempts to reclaim the erring. Harshness too often but strengthens and confirms the obdurate. All are not bad who are obdurate. If the heart be right, the will may be broken. In masses of men, the majority are always predisposed to the right. They may err from ignorance, or be deceived into error; but their minds and affections may we reached, reasoned with, and convinced. What has finally produced the important result which has just given so much happiness to our Brethren in New York,—a happiness in which their Brethren all over the country, joyfully participate? *Kindness*—conciliatory words, nothing else. *Harshness*—stern words and measures, would have been wholly inoperative for good. These were tried for ten years, and failed. The recusants grew strong under them,—strong in numbers—strong in respectability. Kindness subdued them, by opening the way for their return to their allegiance, without wounding their pride. It would have accomplished the same result thirteen years ago, had it been tried,—had their advances been met in the spirit of Masonry—in the spirit of Brotherly-love. We speak advisedly here. In 1837, we think it was, or soon after the organization of St. John's Grand Lodge, the writer of this article was commissioned by the late Brother HENRY MARSH, the Grand Master of that body, and speaking the sentiments of the Brethren associated with him, to intimate to an influential officer of the Grand Lodge of New York, a proposition for a reconciliation of the existing difficulty. He did so; but the intimation was received in a manner which forbade all further proceedings on his part, and the subject dropt. He could not go farther than he did, without compromising his principal; and that he would not do. The proposition, therefore, never assumed an official form. It was not, however, objected to on this account, or the objection would have been immediately removed. Had it been received in a spirit of kindness, harmony would have been restored to the Fraternity in New York, in less than three months thereafter.

Having said so much, on this particular point, it may not be improper to add, that the proposition referred to, was, to submit the whole subject, with plenary powers, to the Grand Lodges of Massachusetts, Connecticut, and New Jersey; or any other three Grand Lodges that might be agreed upon by the parties. Their decision was to be final and binding. It will at once be seen, that this proposition was, in reality an offer to dissolve the new Grand Lodge, with such protection and guaranties to its members, as the referees should see fit to afford them. The new organization would undoubtedly have been declared to be illegal and improper; yet, the Brethren concerned in it, would have been able to urge a justification so strong and reasonable, that the referees would probably have felt bound to afford them the protection they wished and needed. This was foreseen.

But the end desired has finally been attained, on terms satisfactory and honorable to all parties; and we have no wish to recall the errors or mistakes of the past. Our purpose in referring to the circumstance we have named, was merely to illustrate the principle, that in all cases of local differences among our Lodges, whether Grand or Subordinate, kindness and forbearance are the true agents of reconciliation; while harsh and unnecessary stringency only tends to strengthen and confirm the erring. Humanity is so constituted that masses of men, like individuals, will yield to kindness, when they will not to force.

The terms on which the union of the two Grand Lodges has been effected, are as follows:—

1st. That St. John's Grand Lodge shall, on or before the 27th day of December, 1850, pass a resolution to disband its organization as a Grand Lodge, on said 27th day of December, 1850.

2d. That each and every Lodge under the jurisdiction of St. John's Grand Lodge, shall, on or before the 23d of December, 1850, with their consent, surrender their warrants to St. John's Grand Lodge, and take out warrants from the Grand Lodge of the State of New York.

3d. That the Grand Lodge of the State of New York shall, immediately on the adoption of the propositions, acknowledge the Lodges now subordinate to St. John's Grand Lodge, as regular Masonic bodies, and their members as lawful Masons, entitled to the protection of the Grand Lodge of the State of New York throughout its correspondence; provided that St. John's Grand Lodge and its subordinates also adopt said propositions.

4th. On the consummation of the union of the two bodies, all the present and past officers of the now St. John's Grand Lodge shall be enrolled as Past Grand

Officers of the Grand Lodge of the State of New York, and be entitled to all the honors and privileges thereto belonging.

5th. That the Grand Lodge of the State of New York shall immediately after the confirmation of the above propositions, transmit the same throughout their own jurisdiction, and also to every Lodge in their correspondence.

6th. That whenever any of the subordinate Lodges, now under the jurisdiction of St. John's Grand Lodge, shall have passed a resolution or resolutions in accordance with the tenor of these propositions, said Lodge or Lodges shall forthwith transmit a copy thereof, duly authenticated by the officers of the Lodge, and the seal of said Lodge affixed thereto, to the Grand Secretary of the Grand Lodge of the State of New York.

The preliminaries having been settled as above, it was mutually agreed by the parties that the union should be consummated by public ceremonies and celebration on the 27th December, ensuing. The place selected for the meeting of the two bodies was Tripler Hall. The Grand Lodge of the State was the first to enter the hall, and having assumed its proper place, a prayer was offered by the Grand Chaplain and a hymn sung by the choir. St. John's Grand Lodge, with its subordinates, next entered and filled the body of the promenade room. The Grand Master then formally disbanded the organization over which he had presided, briefly alluding to the causes which had led to its formation, and expressing the hope that the union now formed would be lasting and beneficial. The Brethren were then received in due form by the Grand Lodge of the State, and an appropriate hymn was sung. New Charters were next delivered to the Lodges, formerly under the jurisdiction of the disbanded body, and the following Ode, written for the occasion by Br. George W. Stevenson, was sung by the choir.

MASONIC ODE.

Hail to the day that cements our lov'd band :
Hail to the day that sends peace through the land ;
Let Masons rejoice—spread the glad tidings wide—
Our Union's completed, never more to divide.

This day sees the blest consummation of love ;
The olive branch borne in the beak of the dove ;
Prosperity smiles, and bright Virtue stands, pleased,
That the demon of Discord has at length been appeas'd.

May we ne'er from the pathway of Peace again stray,
Nor forget to pluck wisdom from life's stormy way ;
That our future career may with pleasure abound,
When sweet mystical love does our Circle surround.

To the great Divine Architect let us give thanks,
That His wisdom has brought us in brotherly ranks ;
Let the mantle of Charity cover all faults,
And from danger and faction we're safe from assaults.

The M. W. William H. Milnor, Grand Master of the Grand Lodge of the State, then delivered a well written and beautiful oration. This was followed by an anthem and prayer; after which a procession was formed and moved through several of the principal streets of the city,—returning to Tripler Hall, the Brethren dined together.

The galleries of the hall were filled with spectators, a majority of whom were ladies. The tables were beautifully decorated, and presented a rich and imposing appearance. A great variety of toasts were given and speeches delivered. From the former we select the following, being all we have room for :—

The Union—one and indivisible.

This was received with loud and prolonged cheers. Music—Hail Columbia.

Dr. Powell, Grand Secretary, read a letter from the Grand Master of the District of Columbia, B. B. French, Esq. It was closed by a sentiment from St. Paul :—

But as touching the brotherly love, ye need not that I write unto you ; ye yourselves are taught of God to love one another.

Music—Masonic Ode.

Grand Secretary Powell then read the following sentiment from Dep. G. M. David McComb, of Washington :—

May Masonic Union in the Empire State, be the happy harbinger of Union throughout the United States :—

A Union of Lakes, a Union of lands,
A Union of States, that none can sever,
A Union of hearts with Union of hands,
American Union forever.

Which was received with nine cheers. Music—Masonic Ode.

The next toast was from Sen. G. W. Ezra Williams, of Washington :—

The Purple Banner—We rejoice that our Brethren of New York have once more adopted it as their ensign—may they never cease to feel the lesson it Masonically inculcates.

R. W. Br. James Evans, of Va., sent the following :—

Obedience—An essential to that peace and harmony characteristic of our beloved Institution, happily acknowledged and consummated in the act of Union and Affiliation of St. John's Grand Lodge of New York, with the only recognized head of Masonry in that State. We most cordially extend the right hand of fellowship to their members, and cheerfully welcome them to the great body of Masonry throughout the world.

At about 8 o'clock, the Brethren dispersed. The occasion was a happy one, and all parties seemed to rejoice, with a right good will, in the final consummation of the important event they were assembled to celebrate.

CELEBRATION AT TROY, N. Y.

The anniversary of St. John, the Evangelist, was celebrated by the Brethren of Troy and West Troy, on the evening of the 27th December. The Brethren assembled at the Masonic Hall, in Troy, at 6 o'clock, and proceeded, dressed in their regalia, to the Universalist Church, where the ceremonies were commenced, says the Troy Whig, (from which we copy) with the singing of the following Anthem :—

Hail ! mysterious, glorious science,
Which to discord bids defiance,
Harmony alone reigns here.
Come let's sing to him that rais'd us
From the rugged path that maz'd us,
To the Light, that we revere.

The Officers of Apollo and King Solomon's Primitive Lodges, of Troy, and of the Evening Star Lodge, of West Troy, were duly installed, in accordance with the time-honored forms of the Order; the performance of which was witnessed with great interest and excited general admiration.

The next in order, was the singing of the "Brothers' Call:"*

When friendship invites to the joys of her home;—
So gentle her whispers!—O, then, Brothers, come!
The bliss that is offered all hearts will approve;
For Hope lies before us; her promise is love.
Come! come!
Brothers, come!
O, then, Brothers, come.

Though fortune shall smile, and the world shall be kind,
Here still may be gathered the joy Brothers find;
No envy shall reach us, nor discord be heard;
A smile is our token, and friendship our word.
Come! come! &c.

Should trouble oppress, or should sorrow be near,
Then come to the friends who still wait for thee here;
For Truth ne'er shall fail, nor our faith ever roam,
This life but our journey, and Heaven our home.
Come! come! &c.

The Address was then delivered by W. Brother, A. J. ROUSSEAU, which was a most appropriate and able production, abounding in historical interest and replete with instructive admonition. He referred to the day, as one held in sacred remembrance by all good Masons—the anniversary day of St. John, the Evangelist. He gave some interesting historical detail in reference to the life and career of the Holy Evangelist; the progress and triumphs of Masonry; the uses and benefits of the Order—vindicating its claims to honorable consideration from the good works which had distinguished its triumphant career in all ages of the world. It had encouraged education; promoted morality; defended liberty. It had administered comfort to the distressed; protected the innocent; reclaimed and reformed the erring Brother. It had resisted the encroachments of tyranny and borne aloft the banner of freedom. It was a noble Institution, designed for a noble end. It had already performed a glorious mission, and the end was not yet. The duties of Masons to stand by the principles of the Order—to carry them out faithfully, and to illustrate by their works the sincerity of their professions, was strongly enjoined.

After the conclusion of the Address, the "Masonic Melody" was sung:—

From East to West, o'er land and sea,
Where Brothers meet, and friends agree,
Let incense rise from hearts sincere,
The dearest offering gathered here.

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*This beautiful Ode is from Br. Power's "Masonic Melodies," as is also that which is subsequently given. They both appear in the Troy Post, without the usual and proper credit, and it is probable they were so published in the "order of exercises," used on the occasion. This is all wrong. The work from which they are taken, is the property of the author, and when Brethren borrow from it they should give the proper credit.—*Ed. Mag.*

Let notes of praise united tell,
Of thoughts most kind where Brothers dwell;
Though clouds may dim our darkened way,
Some kindly *hand* shall be our stay.

Our trust reposed on him alone
Who ne'er will contrite hearts disown.
Our faith shall mark that Holy light,
Whose beams our dearest joys unite.

The Benediction by Rev. Br. WALDO closed the interesting ceremonies of the evening, when the Brethren departed, all feeling, we have no doubt, that it was good for them that they had been there—while the audience, generally, seemed highly gratified with the celebration of this anniversary of St. John, the Evangelist.

ORIGINAL ODE,

Written by Brother B. B. FRENCH, M. W. Grand Master of Masons of the District of Columbia, for the celebration of the Festival of St. John the Evangelist, by Mount Vernon Lodge, at Newport, N. H., on the 27th day of December last.

FATHER on high, to Thee we raise
Our song of thankfulness and praise,
For Thou hast been our shield—our stay,
Through persecution's troubled way.

O'er our good name hung falsehood's blight,—
Extinguished was our altar-light—
We bowed in humbleness, oh God,
And owned, and kissed Thy chast'ning rod.

Then was Thy mighty arm our stay—
Thou *raised us* in that darksome day,
And the quenched fires upon our shrine,
Were lighted by a coal from Thine.

Our *feet*, that oft have gone astray,
Now tread again Thy sacred way,
Again, in thankfulness, to Thee,
Father, we humbly bend the *knee*.

While, deep within our *breasts* shall glow
The love that to our kind we owe,
A Brother's voice shall e'er command
The listening *ear* and helping *hand*.

Great source of Light, once more we raise
To Thee our song of grateful praise,
For Thou hast been our shield—our stay
Through persecution's troubled way.

THE TRESTLE-BOARD.

From Hon. WM. B. HUBBARD, *G. G. M. of the G. G. Encampment of the U. S., and G. M. of the G. L. of Ohio.*

Columbus, Jan. 16, 1851.

BR. CHARLES W. MOORE,—

Dear Sir:—Since my last letter to you, I have found the missing book, called the "NEW MASONIC TRESTLE BOARD," and have given it as an attentive examination as my limited time would permit. And I take pleasure in saying to you, that I deem the work a very valuable one to the Craft, in general. For the different Orders, it is worthy, in my opinion, of being adopted as a TEXT-BOOK, and would be pleased to see it in general use. It is due to you to observe, that the work throughout bears the impress of great care and labor in its preparation, and sound judgment, combined with a thorough knowledge of the different Orders, in excluding what ought not to be inserted, and publishing, in a concise and methodical manner and under appropriate heads, pretty much, if not altogether, all that was necessary.

You will oblige, by sending me a copy of the last edition, embracing the electrotype plates. Yours, respectfully and fraternally,

W. B. HUBBARD.

MASONRY IN CALIFORNIA.

WE learn from the San Francisco Picayune of the 19th Nov., that the Grand Lodge of the State of California, closed its semi-annual communication on the 28th, it having been in session three days. From Dr. John B. Gibson, G. Secretary, the Picayune has the following particulars. The Grand Master being absent, the R. W. D. G. Master, John A. Tutt, of Sacramento city, presided at the several meetings of the Grand Lodge. Ten subordinate Lodges were represented. The Order throughout the State was represented as in a highly flourishing condition, and its great usefulness exhibited in the reports of the large amounts of money that have been expended during the past year for charitable purposes. In Sacramento city alone, an expense of $31,436 19, has been incurred in the support of a Charity Hospital. Gen. A. M. Winn, presented to the Grand Lodge ten acres of land, situated within one mile of Sacramento city, with a view to the establishment of a Masonic School. A beautiful Masonic Hall, which cost ten thousand dollars, was reported to have been erected and handsomely furnished, at Benicia. The receipts of the Grand Lodge were more than adequate to meet all demands upon it, and one-half the amount of fees from subordinate Lodges was ordered to be remitted. Much other important business was transacted.

It cannot be otherwise than gratifying to our readers to perceive, as they may from the above, that the benevolent principles of our Institution have, with almost electric speed, permanently fixed themselves upon the social system of California, and that their good results are already manifested in their practical operation.

CENTENNIAL ANNIVERSARY AT HALIFAX, NOVA SCOTIA.

THE 19th of July last, being the hundredth anniversary of the establishment of Freemasonry in Halifax, was celebrated with due honors by the Craft. The Brethren of the English Lodges assembled in their hall, Barrington-street, and at eleven o'clock were joined by those under Scottish jurisdiction, who were escorted from their hall in the Exchange, by two Highland Pipes. The assemblage at the Hall was very numerous. The Brethren being arranged in Masonic Order, a Grand Lodge was opened in due form by the Right Worshipful and Honorable Alexander Keith, Grand Master under English and Scottish authority, and Honorary Member of the Grand Lodge of France. The Lodges then formed in procession—the junior Lodges first, the senior last—in Masonic order. The Scottish Lodges were preceded by the pipers; the English by the band of the 38th Regiment, which discoursed some fine Masonic airs. The procession moved through Barrington, Morris, and Hollis Streets, to the residence of the Grand Master, where grand honors were given, with three cheers for the Right Worshipful and three more for his lady. The Brethren then proceeded to the Masonic Hall, to lay the Corner Stone of the new addition to that edifice. Prayer was offered up by Br. the Rev. J. T. Twining, D. D.; who officiated as orator of the day. He then read the inscription, in Latin, to be placed under the Corner Stone. The following is a translation—

"By the blessing of the Almighty God!—The Right Worshipful the Honorable Alexander Keith, by appointment of the Most Worshipful Grand Master of England, Provincial Grand Master, with the assistance of many Brethren, laid the foundation stone of this addition to the Masonic Hall, on the hundredth anniversary of the opening of the first Lodge in Halifax, being the 19th of July, in the fourteenth year of the reign of Her Most Gracious Majesty Victoria, in the ninth year of the city, in the year of our Lord 1850, Lieutenant General Sir John Harvey, K. C. B. &c., being governor of the Province. The Trustees of the Building were the Hon. Alexander Keith, James Forman, jun., Esq., Mr. John Richardson, Mr. John Woodill, Henry C. D. Twining, Esq., Joseph Whidden, Esq. The Architect—Charles W. Fairbanks, Esq. The Contractors—Saunders and Brown, Thomas Clouston."

The inscription having been read, the Grand Chaplain returned the scroll of parchment to the architect, and it was deposited under the Corner Stone, with various other tokens and records of the day. The stone then descended into its place with solemn music—the Grand Master, giving three knocks, pronounced the work finished, and poured the corn, wine, and oil thereon. The grand honors were given with three cheers. The Rev. Dr. Twining, G. C., then delivered the following oration—

"Brethren,—Of the permanent and indestructible *basis* on which Freemasonry rests—of the solemn and imperative duties which it imposes on all who assume its obligations—of the indissoluble ties by which it binds them together—it has frequently fallen to me to speak to you. The present occasion seems rather to demand a consideration of the expansive character of our institution—diffusing itself wherever the step of civilized man has trodden—girdling the globe—embracing the whole human race—carrying with it to the remotest climes the emblems of union, order, and science; and inculcating the practice of all the moral and social virtues. Little more than a year has elapsed since our city poured forth its multitudes to celebrate the anniversary of the arrival in our harbor of the first British settler—the treading of our strand by the first British foot—in this celebration the Masonic body participated in common with their fellow-citizens. We are now congregated on an occasion of avowedly less general importance, but of much interest to us, to mark the hundredth recurrence of the day on which a Lodge was first opened and a Brother first initiated in what is now the City of Halifax. Freemasonry had its cradle in the East at so early a period that its origin is enveloped in the mists of antiquity. From its commencement its progress has been continually westward. It gradually overspread the face of Europe, and, crossing the Atlantic, was fully established in every one of the North American States previously to the revolution which severed them from the Mother Country. We find it embarking with the hardy pioneers who came from Britain's shores to seek a settlement in the wilds of Nova Scotia—with them conveyed across the vasty deep and early setting up of its tabernacle and commencing to diffuse its charities on the site, which until that period had been the abode only of wild beasts and savage men; for our records inform us that so early as the year 1750, which was almost as soon as any houses were erected in Halifax, a number of Brethren met together with Governor Cornwallis at their head, *deeming it for the benefit of the settlement* that Masonry should be propagated in the province. They agreed to petition for authority to hold a Lodge at Halifax, and that his Excellency might be Master of it, his Royal Highness the Prince of Wales, father of his late Majesty George III., then presiding over the Craft in England. The warrant was speedily issued, and, being received on the 19th of July, the Lodge was opened without delay, and the same evening Lord Colville and several other gentlemen of the navy were entered as apprentices. The same Lodge subsequently made many of the principal inhabitants and most of the persons who had considerable offices under Government; and the number so rapidly increased that on the 18th of March, 1751, it was found expedient to form a second Lodge at Halifax. Governor Cornwallis was succeeded in his Government, and in the chair of the Lodge, by Governor Lawrence, who held both until his death. To him followed Lieutenant Governor Belcher. His successor was Governor Parr, who was installed and proclaimed Grand Master in the year 1785. After Gov. Parr, his Royal Highness the Duke of Kent, father of her Majesty, our Most Gracious Majesty the Queen, honored the Fraternity in this province by presiding over them. Under such illustrious auspices Masonry greatly flourished in Nova Scotia. The site was obtained and the corner stone of our venerable hall laid by his Royal Highness, amid a numerous concourse of Brethren, in the year 1800, being fifty years from the first introduction of Masonry. After the lapse of another half a century, it is found necessary to enlarge this building, and what day so appropriate to the formal commencement of this work as that whereon the sound of the gavel was first heard amid the surrounding winds, the sacred emblems were first displayed, and the solemn obligation first assumed, which pledges devotion to God, fidelity to the Brotherhood, and relief to the distressed? Great are the changes which have passed upon the scene, as it *then* presented itself, to render it what it *now* is. The great change to which we are all tending has passed on every individual who shared in those transactions, who bore any part in those solemnities. But the landmarks of our Order, continue from age to age unchanged; they are the same to-day that they were when, under the *Red Cross Banner*, the chivalry of Europe rushed to the rescue of the Holy Sepulchre; the same that they were when Solomon, with the aid of the King of Tyre, and under the direction of the Ingenious Artist, caused the first material temple to be erected to the Great Jehovah. Are *we*, then, steadily pursuing the course which those who have gone before us marked out? If they who first established Masonry in our land could arise from the graves, which, almost within our view, hold their lifeless remains, they would recognize the great object they had in view as having been carried out. If Masons are known in the several walks of life which they occupy, for the reverence which they show to God and sacred things—for the uprightness and integrity of their lives—for the steady consistency of their conduct—for active kindness and benevolence—then indeed has our institution proved what those who first propagated Masonry among us declared their conviction that it would prove—a *benefit* to the community—the pledge of loyalty, harmony, good order, and Brotherly love. Consider, then, Brethren, the obligations which rest upon you. Act up to your profession—adorn it by your conduct—recommend it by your example. But to turn to the matter more immediately before us. I congratulate you, Right Worshipful Sir, on presiding over the Craft at this auspicious season, having delegated authority and Masonic jurisdiction over the Brethren in this and the neighboring provinces. I congratulate the Halifax Lodges on the commencement of this building, long required to accommodate their numerous meetings, and enable them to carry on their work with comfort and advantage. I congratulate the Craft in general on the progress Freemasonry has made, and its present standing in Nova Scotia. The blessing of heaven has, I trust, rested on the past. The future is all unknown. But we have a duty to perform. This done, we may safely confide it to the hand of Him who, while he directs the planets in their courses, regulates also the minutest concerns of those who trust in Him. Let us entreat Him to direct us in our doings with his gracious favor, and further us with his continued help, that in all our works begun, continued, and ended in Him, we may glorify His Holy name, and finally, by His mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

THE GOOD REWARDED—AN INTERESTING ANECDOTE.

The Corner-Stone of the new High Cross at Bristol, Eng., was laid by the Provincial Grand Lodge for Somersetshire, on the 8th of August last, with all the customary forms and ceremonies of the Order. In the evening, the Brethren sat down to a banquet together, when an exceedingly interesting incident occurred. It was the presentation of a handsome gold jewel of office, and a massive gold snuff-box of the value of forty guineas, suitably inscribed, to Br. Arthur Hare Palmer, Grand Registrar, in token of the esteem entertained for him by the members of the Craft, and of their appreciation of his able and fraternal services while filling, for a period of several years, the office of Provincial Grand Secretary.

The Grand Master, in presenting the token, remarked that they were of pure gold, emblematic of the purity of the motives which had suggested the presentation, and they were made at once beautiful and of intrinsic value, as suited to the service they were designed to acknowledge. It was due to the Craft to state that they were not merely intended as tokens of the Society's admiration of Br. Palmer's zeal and energy in the Masonic cause, but to acknowledge his peculiar kindness of heart as shown to an aged Brother, who, after a long life of honest and honorable industry, was reduced to want. Near a thousand pounds (hear it those who are not Masons,) would have been raised for the relief of that Brother's necessities, had not his lamented death ensued. When the old man was removed from a larger to a smaller house, it was found that the kindness of Br. Palmer's heart had led him to buy the furniture which he had before owned, the chair in which he used to sit, the little couch for his favorite dog, and even the very pictures which had adorned his walls, so that he might see no change, and that his aged eyes might rest upon the objects with which he had been familiar for forty years. Masons' money was found for the sustenance of the poor old gentleman, but Br. Palmer dispensed it with right Masonic feeling.

Br. A. H. Palmer acknowledged in feeling terms the mark of kindness and esteem thus shown him; and in relation to the presentation Br. W. D. Bushell, of Cardiff, delivered an eloquent and effective address. The evening was spent in true Masonic harmony. The snuff-box was thus inscribed—

"Presented, together with a Masonic jewel, to Brother Arthur Hare Palmer, by the Provincial Grand Lodge and the Freemasons of the Province of Bristol, in testimony of their high esteem, and in acknowledgment of his unwearied exertions to promote the interests of Masonry in general, and more particularly in raising the Husenbeth Fund—August, 1850."

PHYSICAL BENEFITS OF MASONRY.

At a meeting of the Provincial Grand Lodge of the province of Dorset, Eng., held at Poole, on the 23d of August last, Admiral Sir Lucius Curtis, Bart., P. G. M. for Hampshire, was present, and in reply to a complimentary sentiment at the Banquet which succeded the meeting, related the following interesting anecdotes :—

" Masonry," he said " was free, it was open to all who wished to enter within its portals ; by meeting as the Brethren of the Craft did they become cemented in friendship, and when their principles were properly carried out they formed one compact and solid body. This unity was shown even in the battle field, as after a battle it frequently happened that a Mason, when wounded, or a prisoner, made himself known, he immediately received all possible succour and assistance from a Brother Mason, even though neither could understand a word the other might say. Let them go to any part of the world they pleased, they would be sure to find Freemasons, and by making themselves known, as every where the same signs and signals were used, they received as much assistance as would be accorded them even in their own country. On this matter he spoke from experience, and had himself been placed in situations to prove the value of being a Mason, and the exercise of true Masonic principles. He would give one instance of this being shown where it was little expected. A general in the army, well-known to him, some years since left Gibraltar with his family as passengers in a small vessel for Sicily, and on their passage the vessel was taken by an Algerine pirate ; intreaty and intercession failed to induce the pirates to grant them their lives, and the order was given for all hands to walk the plank, or in other words, to be thrown overboard, when as a last resource General Gardiner, who was a Freemason, thought he would try what effect the sign of unity might have upon the pirate captain ; he made the sign, it was acknowledged, and the result was that their lives were spared and the Algerine landed them all safely in Sicily. As regards himself, he was taken prisoner during the war, and during his captivity, being without shoes and stockings, and but half clothed, he had made himself known, and was acknowledged by a Mason, and from that time he was clothed and fed by Brethren as long as he remained a prisoner. He mentioned these instances to show that in whatever nation a Mason may be, as soon as he made himself known the feeling which bound the Brotherhood together, prompted those who were in any way able to do so to afford the required relief."

At the same meeting, and in answer to a similar call, the Rev. B. Maturin, curate of Rindwood, who had preached the sermon on the occasion, spoke as follows :—

" He had long been attached to Masonry ; he loved to meet Brother Masons in his own province or out of it, and this he was not ashamed to publicly express that morning in his place in church. He thought it well became every man to join in such a body as that, the grand principles of which are peace, charity, brotherly love. He loved to meet those then around him ; there was something in Masonry that drew forth the feelings of one's nature, that drew them together heart to heart and hand, soul and sympathy. They might long live in parts of the country not far removed from each other, and yet be entirely unknown to each other, were it not occasionally for such assemblages as the present. He repeated that he was not ashamed of Masonry ; on the contrary, he gloried in the name of a Mason. Masonry could be traced up even from the most remote antiquity, as a chain which connected the great men of one age with those of another. Masonry is a sublime science ; it looks among the stars above, it contemplates the glorious hemisphere by which we are surrounded, rises through nature's works to nature's God, and ascribes all glory to the Great Architect of the Universe ; it comes down the stream of time laden with honors ; it is an institution which should be encouraged by every man who has the welfare of the human race at heart. Viewing Masonry in its social aspect, he would again say he was not ashamed of it. God has ordained that men should be brought together for social intercourse. He had given him the good things of this world rightly to enjoy ; to use, not to abuse."

CORRESPONDENCE.

Charleston, S. C. Jan. 8, 1851.

C. W. Moore, Esq.—

R. W. Brother : For three weeks I have been in this queen city of the South, after an absence of more than six years. I have met many of the Brethren, visited Lodges and Chapters, and should have attended the Annual Festival of the Grand Lodge on the 27th ult., had not my engagements with Malle. Jenny Lind prevented. That sweet songstress gave three Grand Concerts here, to the delight of the elite of South Carolina and Georgia. She sailed on the 1st inst. for Havana, and left me here sick. I have so far recovered as to be able to walk about. Malle. Lind gave $3,500 to charitable associations in this city, and among them was $100, to the Masonic Benevolent Society. The Institution is in a prosperous condition in the city and State. I attended the Installation of the officers of my old Lodge, (Solomon's No. 1,) and was pleased to know of its success and Masonic character. Br. Erichson is the present Master. Several of the members withdrew from it to form *Ancient Landmark, No.* 76. Br. John A. Gyles is the Master. It was instituted the last of December, and bids fair to be a useful preserver of the ancient landmarks of the Order. This Lodge is said to be the offspring of Solomon's, and it was remarked by a Brother that "as I was the father of the former, I would be grandfather of the latter." You will doubtless conclude the grey hairs rose at the announcement, but I have not discovered them yet. Strict Observance Lodge, No. 73, has been at work about one year, and has 74 members, mostly young men. Br. F. C. Barber, P. D. G. M., a capital man and zealous Mason, presides over it for the second year. Br. S. J. Hull, your present agent, is one of his Wardens, and under their direction no wonder the Lodge flourishes.

Zerubbabel Chapter has just been Chartered, making three in this city. Rev. Br. John H. Honour—the Gr. H. Priest of the Gr. Chapter, was elected High Priest. Zerubbabel has already nine applicants, and last night three were exalted. Grand Master Miller, and P. M. Hull, are among the members. Union Chapter, No. 3, has an excellent H. P. in the person of Gr. Secretary Albert G. Mackey, who is always at work. Br. Mackey is the editor and publisher of a monthly, which is an able co-worker with Moore's Magazine.

South Carolina Chapter, No. 1, keeps regularly on its course, and is doing well. It suffers some from the withdrawal of the Companions that formed Zerubbabel, but will add to its numbers during the year, as a lauable spirit of rivalry exists to work well. The Encampment of Knights Templars has not held a session since I arrived. Br. Mackey presides over it. The Supreme Grand Council of the 33d Degree, has one vacancy, which is soon to be filled by a worthy Brother residing at Milledgeville, Georgia.

The Hall has been improved and beautified since my last visit. It has been arched and frescoed, the floor covered with oil cloth, and the furniture is of the richest description. The Brethren now have an elegant place for their labor—they are zealous, and their work is done well. Boston and Charleston are two great Masonic cities. Long may they remain Lights to the Fraternity at home and abroad.

My association with the Brotherhood here has been most pleasant. They are Freemasons, and as such, they have been acknowledged by the Swedish Nightingale, to whose generosity they are indebted for a hundred dollars, in aid of the fund for Masonic purposes.

The weather is warm here, while you are writing sharp editorials, in a snow storm, with a cold pen. Yours, Masonically,

ALBERT CASE.

El Dorado, Union Co., Ark., Nov. 27, 1850.

COMP. CHARLES W. MOORE,—

Dear Sir:—I do not remember to have seen any notice of Masonry in *Arkansas* in your Magazine: hence I hope you will not consider me obtrusive if, while calling your attention to other matters, I afford you some little intelligence of our beloved Institution immediately among us. We have six Lodges and one R. A. Chapter *U. D.*, in our county,—all in a flourishing condition; and at the same time there is a growing disposition among our citizens to regard Masonry in a very favorable light. Our Lodges and Brethren are, many of them, zealous, and are gradually acquiring a knowledge of our mysteries; and not a few, I hope, are thoroughly imbued with a genuine spirit of "Brotherly Love, Relief and Truth." There is some opposition to the Order here, but of an uninfluential character. Our Lodge is called "El Dorado Lodge, No. 13," and numbers about seventy members; and, there are many Masons in its jurisdiction, not members. "Friendship Chapter, *U. D.*" holds its meetings in the same Hall with the Lodge. Our Chapter was established about eighteen months since: and during that time about forty Brethren have been created, and still the work goes bravely on.

Possibly you may think this manufacturing R. A. Masons rather fast. Under ordinary circumstances, perhaps it would be; but from the fact that there were but *few R. A. M.* amongst us at the institution of our Chapter, and most of them residing at a distance, often making it difficult to obtain the requisite number to open, it was thought advisable to take steps to remove such difficulty; especially as all, or nearly all, the applicants were *known* and *tried* men.

As you will see from the proceedings, our Grand Lodge has at last taken the initiatory step towards establishing a Masonic institution for the education of the children of deceased Masons, and I doubt not, in a few years, with the blessing of the *Grand Master* of us all, our labors will be crowned with success. It is true the sum *actually* on hand, unappropriated, is small, but it will be increasing each year, for there are between four and five thousand Masons in the State; and *surely* their private contributions will *average* at least ten dollars. If so, from that source alone, some forty or fifty thousand dollars can be raised,—amply sufficient for a beginning

H. D. MARR.

MASONIC INTELLIGENCE.

CALIFORNIA.

WE are indebted to our California correspondent for a copy of the proceedings of the Grand Lodge of that State, had at its semi-annual communication, held in Sacramento city, on the 26th Nov. last. The following extracts will be read with interest:—

REPORT OF THE GRAND MASTER.

"SAN FRANCISCO, Nov. 25, A. L. 5850.

Br. John H. Gihon, R. W. G. Secretary of the Grand Lodge of F. and A. Masons for the State of California:—

It is with inexpressible regret that the Grand Master finds himself deprived, by circumstances he cannot control, of the pleasure of meeting the Grand Lodge at its present semi-annual communication; but he begs to assure the Brethren that in every feeling of the heart, as well as in interest, he is with them, and will take pleasure in carrying into effect any action they may take upon any subject calculated to promote the true interest of the Masonic Fraternity, here or elsewhere.

Pursuant to the requirements of the Constitution, the Grand Master has the honor to report, that since the last semi-annual communication, Dispensations have been granted by him for four Lodges, to wit: Davy Crockett Lodge, located in San Francisco; San Jose Lodge, located in San Jose; Tuolumne Lodge, located at Sonora; and for Willamette Lodge, located at the town of Portland, Oregon Territory; all of which are in a flourishing condition, and are promoting, by their usefulness, the best feeling of respect in the community for the Order. In addition to these, applications for three more Charters from different points in California and Oregon are on their way, and may reach the G. Lodge before the close of the present session. At the next semi-annual communication of the G. Lodge there can be no doubt of a great accession of Lodges, and that the usefulness and strength of the fraternal bonds that bind Masons to each other will be made so manifest as to secure to the Order the confidence and respect of the whole community. At every point where Lodges are located, the good influences of the Order are seen and felt, and the manifest desire to become members is greater than the capacities of the Lodges to admit them. Under these circumstances, every Mason feels a just pride in acknowledging himself a member of our ancient and honorable Order.

The Grand Master would again renew his suggestions of taking some action upon the subject of establishing a uniform system of work for the several Lodges under the jurisdiction of this Grand Lodge, if it be practicable; or that, at least proper Grand Visitants be appointed, whose duty it shall be to visit each Lodge within the State and report their condition.

The Grand Master would call the attention of the Fraternity to the fact, that the Grand Lodge is still without any regalia or the necessary implements and furniture required by the well established regulations of the Order. He would therefore recommend, if the funds will justify it, that a committee be appointed to procure suitable regalia, implements and furniture, or so much thereof as may be deemed most necessary for the use of the Grand Lodge.

All of which is most respectfully and fraternally submitted.

J. D. STEVENSON, *Grand Master.*

GENEROUS DONATION FOR EDUCATIONAL PURPOSES.

SACRAMENTO CITY, Nov. 26, 1850.

To the Grand Lodge of Free and Accepted Masons for the State of California:

WORTHY BROTHERS;

An ample provision for the education of children has ever been one of the dearest objects of every good Mason.

The thousands of Masons coming to this country that die on their way, and the thousands that will die and have died after arriving here, warn us that some provision should be made for the education of their orphans, and the sooner we commence the work of preparation, the more apt we will be to succeed to our own satisfaction.

I own four hundred acres of high and beautiful land within one mile of this city, about ten acres of which I design laying off in its centre, for the use of a Masonic Institution of Learning; the balance I design laying off into family squares, that residences may be had near enough to the city for business, and at the same time, our children can be educated at home.

I propose to give to the Grand Lodge the ten acres, and also, five per cent. of the balance of the tract; and ask that during this session they will appoint trustees to receive the deed for the property. Yours, fraternally, A. M. WINN."

THE HOSPITAL AT SACRAMENTO CITY—APPEAL FOR AID.

The following communication was received, and referred to a Committee, consisting of Brs. Olds, Watkins, and Kimbrell, with instructions to report to-morrow:

"*To the Most Worshipful Grand Master, R. W. D. Grand Master, Wardens and Brethren of the Grand Lodge of the State of California:*

One year ago the Masons of this city united with the Order of Odd Fellows to provide a place for the indigent sick.

Until within a few weeks, the hospital of these two Orders, has had in its wards from five to twenty sick. For defraying the expense we have depended upon voluntary contributions, but the burthen has fallen upon comparatively few.

The total amount of monies expended and due to the present time, is	$31,436 19
Amount in full, paid, - - - - -	17,010 70
Leaving an indebtedness of - - - - -	$14,425 49

For a large portion of this the Trustees are held, and for the payment of the whole, the credit and honor of our Brotherhood here are pledged. We therefore ask the Grand Lodge to take our situation into consideration, and authorize two persons, in the States, to appeal to our Brethren there to aid us in relieving ourselves from embarrassment, that we may be prepared to go forward in that good work of relief, in which the Order has acted so noble a part within the past year.

WM. GROVE DEAL, *President,*
JOHN F. MORSE, *Secretary,*
N. C. CONNINGHAM,
A. M. WINN,
J. BIGLER,
} *Board of Trustees.*

Sacramento City, Nov. 27, 1850."

The Committee, to whom was referred the petition of the above Trustees, offered the following

Report, That they consider it a matter of justice to the Brethren of Sacramento City, that this Grand Lodge should grant the prayer of the petitioners, to enable them to obtain all the aid in their power to relive them from their embarrassments consequent upon their benevolence and charity toward our distressed Brethren.

Your Committee would therefore respectfully recommend the appointment of Brs. Wm. N. Doughty and Wm. Grove Deal as suitable persons to carry out the views of the Trustees.

On motion, the report was received and the committee discharged.

It was then *Resolved,* That the suggestions in the report of the Committee on Sacramento Hospital be adopted; and that the Grand Lecturers in the various States, and the Grand Masters in the States where there are no Grand Lecturers, and the Editors of the several Masonic Periodicals and Magazines be requested to co-operate with Brs. Doughty and Deal in the object specified.

TENNESSEE.

THE Grand Lodge of Tennessee held its annual session in October last. The printed proceedings have reached us, from which we extract as follows:—

ON GENERAL GRAND LODGE.

The committee to whom was referred so much of the report of the committee on Foreign Correspondence, as relates to the establishment of a General Grand Lodge of the United States, have had the same under consideration and beg leave to report:

That they have given the subject that reflection which the time allowed them would permit. This question has for several years been before the Representative Grand Lodges, without coming at any positive conclusion. Whilst some of them approve of such an institution "founded upon proper principles," others are altogether opposed. Your committee will not take up the time of this Grand Lodge, by entering into an exposition of the various arguments which have been urged both for and against a General Grand Lodge, but will merely state that two Constitutions have been proposed—the one proposed by the Baltimore Convention, the other by the Grand Lodge of Rhode Island, both of which, however, in the opinion of your committee, contain some objectional features, but as a whole, your committee prefer that of Rhode Island.

First. Because they believe that such an institution would be of essential benefit to the whole Fraternity, in settling the various subjects of Masonic jurisprudence and Masonic usage, among the various Grand Lodges of the United States, extending from Maine on the North to California in the South. The various opinions which prevail, will in the course of time, unless checked by some controlling power, lead to such results as must produce discord and disunion in our Fraternity, and destroy that harmony which has hitherto distinguished it above all other institutions of human origin, an event most devoutly to be deprecated by every genuine and enlightened Mason.

Second. Because, by the members composing a General Grand Lodge, which we may reasonably suppose would be constituted of the most intelligent and best informed Masons of our country, all controversies which might unfortunately arise, would be settled upon an impartial judgment.

Third. Because such an institution would be fully competent to propose and disseminate a system of Masonic Jurisprudence, on the basis of our old and venerable Constitutions, which have stood the test of time and are still our safest guide, and put down that spirit of innovation which is too frequently manifested in the proceedings of Grand and subordinate Lodges.

Fourth. Because your committee regard uniformity of work, that is uniformity in the administration of our peculiar rites and ceremonies, as highly important. This uniformity in the opinion of your committee, can best be attained by the adoption of the most approved system by a General Grand Lodge, and by its authority be disseminated throughout our widely extended limits. Diversity of work has a tendency to destroy the beauty and harmony of a system in which the highest morality is displayed in every part when properly performed, and in every symbol when justly and properly exemplified.

With these few remarks, your committee beg leave to recommend the adoption of the following resolutions:—

Resolved, by this Grand Lodge, That it is desirable that a General Grand Lodge of the United States be established by the Grand Lodges of the United States.

Resolved, That of the two Constitutions proposed for the action of the several Grand Lodges, this Grand Lodge prefers that submitted by the Grand Lodge of Rhode Island, and should said Constitution be approved by a majority of the Grand Lodges, this Grand Lodge will become a party thereto.

ROBERT STARK,
D. R. RAWLINGS,
J. H. WILLIAMS.

The foregoing report was concurred in, and the resolutions adopted.

OHIO.

We acknowledge the receipt of printed copies of the proceedings of the several Grand Bodies in the State of Ohio, for the Masonic year ending in October last, and regret that the pre-occupancy of our pages prevents our making so free use of their contents as we should otherwise be inclined to do. The meetings were all held at Cincinnati.

THE GRAND LODGE

Assembled on the 15th Oct. The attendance was very large, there being more than a hundred Lodges represented. The annual address of the Grand Master (Michael Z. Kreider, Esq.) is an interesting paper, and contains many suggestions worthy of the consideration of the Brethren to whom it is more immediately addressed, as well as several of more general application. We give such extracts as we have room for:—

NON-ATTENDANCE OF MEMBERS.

Much complaint is justly uttered against Brethren for wilful absence from the Lodge room. It is difficult to understand how Brethren can so easily forget a duty made so plain and enforced so solemnly. The ancient and unrepealed charges require "that no Master or Fellow shall be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure, until it appear to the Master and Wardens that pure necessity hindered him." If the high moral obligations of Masonry fail to constrain a Brother to discharge his duty, no pecuniary penalty will correct his vitiated sense of right. In too many instances a few Brethren are expected to do all the work, while others under the same bonds are "drones in the hive," and seen only when the sun shines and during hours of refreshment.

PROSELYTING.

Allow me, my Brethren, to advert to a growing evil, uncongenial with the spirit of Freemasonry, and most mischievous in its results. I allude to a *proselyting spirit*, whose only aim seems to be to swell the host of our Israel. *Persuasion* is sometimes used to induce men to become Masons. Brethren who thus practice have misunderstood the precepts. Masonry needs no such means to sustain her. In all times, whether of prosperity or adversity, she has, unsought on her part, opened her portals to "good men and true," who of their "own free will and accord" desired to partake of her "rites and benefits." An unworthy and puerile cause may need such helps to sustain it, but the imperishable pillars of our glorious moral edifice possess inherent strength, for "magna est veritas et prevalebit." Every *right-hearted* man, though a "rough ashlar," may become a living and polished stone in our temple; but he who is destitute of moral principle, though persuaded to be used, will only mar its beauty and endanger its strength.

ITINERANT MASONS.

In these "evil days" it behooves every Brother to be on his guard. A host of mendicants, supplying their lack of principle and intelligence with effrontery, are travelling up and down, and endeavoring to impose themselves on the unwary and confiding. *No such pretensions should be taken on trust!* Lodges and individual Brethren should require all strangers to submit to the most rigid examination by skillful and prudent Brethren. And the examining committee should never forget, that no man applying for admission, (or recognition as a Mason,) however strong may be his recommendations, is to be considered a true and lawful Brother, until by undeniable evidence he has proved himself to be such. The increasing number of suspended, expelled, and otherwise unworthy persons claiming Masonic notice and aid, makes this extreme caution imperatively necessary.

NON-PAYMENT OF DUES.

Many enlightened Brethren are of opinion that the 22d section of our By-Laws is too stringent in its provisions, and inconsistent with the long established principles of the Order. Certain it is, that many difficulties have grown out of the application of the provisions of said section. It is contended that "the payment of arrears is a contract, in which the only parties are a particular Lodge and its members, of which contract the body at large knows nothing. It is not a general Masonic duty, and is not called for by any Masonic regulation. The system of arrears was unknown in former years and has only been established of late for the sake of convenience. The non-payment of arrears is a violation of a special and voluntary obligation to a particular Lodge, and not of a general duty to the Fraternity at large. The punishment therefor inflicted, should be one affecting the relations of the delinquent with the particular Lodge whose By-Laws he has infringed, and not a general one, affecting his relations with the whole Order. But expulsion has this latter effect, and is therefore inconsistent and unjust; and as it is a punishment too often inflicted upon poverty, it is unkind. A Lodge might in this case forfeit or suspend the membership of the defaulter in his own Lodge, but such suspension should not affect the right of visiting other Lodges, nor any other privileges inherent in him as a Mason. It is further argued that only such "immoral conduct as would subject a candidate for admission to rejection, should be sufficient to produce expulsion."

THE PROSPEROUS CONDITION OF THE INSTITUTION.

[From the able report of the committee on Foreign Correspondence.]

In concluding this report on Foreign Communications, your committee congratulate the Fraternity on its general prosperity throughout our beloved country. The unquenchable fire continues to burn in every city, and town, and hamlet; light streams up from the East, and darts its bright beams from the Atlantic to the Pacific ocean; the burning plains and broad savannahs of the South send forth glowing streams which mingle in harmonious union with the ice-reflected rays of the North. Thus we are, in deed and in truth, a united Brotherhood; the broad arch of Heaven is our canopy; the blue vault of the sky encircles us round about as an unfading emblem of that union which is the glory and pride of the Mason's faith. Storms and clouds may cross the placid arch, and obscure its beaming orbs; the angry lightning, flashing from its tempest-heated home, may spread a wild and fictitious glare over the serene sky; but anon the Omnipotent arm rolls back the dark mists, and stays the flashing fires of the tempest. Again the stars beam forth; and there, pure and unchanged, the same broad arch, and the same blue heavens, mirror the spirit of peace, and distil refreshing dews on all beneath.

Glowing lights arise from every altar throughout the length and breadth of our land. Ours is no meretricious fame. During the dark and silent hours of night, when none but the All-seeing eye can penetrate the veil, thousands of holy fires are kindled. What a glorious contemplation! Behold the broad earth spread out beneath the mantle of night; tired and weary nature seeks repose, and man and beast lie down to slumber. And nature thus sleeps, clothed with the sable habiliments of temporary death, but conscious of a Protector that never slumbers. The strong arm that guides the star and curbs the wild comet—that eternal vigilance which nightly hangs out the shining lamps of Heaven, and daily feeds the burning orb of light—reigns and rules, while man sleeps and slumbers.. The same great power instructs the tempest-tost mariner to hang out his beacon, that it may illumine the dark waves, and light up the hidden breakers. The same holy power guides the Mason to his sacred temple; and there, clothed in the emblem of innocence, he renews his vows, and breathes a prayer for the slumbering millions. There he *works* for the suffering of his race. Dastardly cowards, and stealthy eaves-droppers, are too weak to enter his sanctuary; but the feeble cry of the suffering orphan, the piteous wailings of the heart stricken widow, or the groans of a languishing Brother, roll back, as with magic hands, the portals of his Lodge, and he goes forth to heal the afflicted, to comfort the distressed, and counsel the weak.

This, Brethren, is the spirit which lives in undying freshness, and lingers in the path of life to guide the wanderer and cheer the pilgrim. It serves to remove the asperities and defects of our nature, and, like the ivy-mantled rock, imparts beauty and grace where roughness and deformity prevailed. Let us rejoice, then, at the prosperity of our Order, and send forth the silent breathings of thankful hearts, which shall rise up as peace-offerings richly perfumed with the blood of the too early slain.

In surveying this broad and bright picture, but a single blot mars the fair prospect. For a moment, a portion of our fair sky is dimmed by a strange and angry storm; and our noble ship is tossed on turbulent waves. It becomes us, Brethren, to pour oil on the troubled waters: let us exhort our Brethren to tear down the ensign of strife, and throw out to the breeze the genial banner of union. We pray God to stay the hand of violence; and may our sister resume her wonted course, ere a star is blotted out from the Masonic Constellation.

And now, Brethren, let us invoke the blessing of the Great Architect of the Universe on our beloved Fraternity, and pray that it may be preserved pure and unsullied, free from all innovations on its ancient landmarks, from domestic turmoils and personal contentions. Let us seek peace and union, friendship and mutual confidence, that we may aid each other in the great drama of life. This is our privilege, this our duty:—

> " For man will ask below the skies
> That breast may lean to beating breast,
> That mingling hands and answering eyes
> May halve the toil and glad the rest."

There are some other matters in the proceedings to which we should be pleased to refer, if we had the room to spare.

THE GRAND CHAPTER

Met on the 16th Oct. Thirtyseven Chapters were represented. The business was entirely of a local character. A resolution was adopted requiring the subordinate Chapters to pay, in addition to the present dues, a capitation tax of twenty cents on their members. This branch of the Order seems to be in a flourishing condition throughout the State.

THE GRAND COUNCIL

Assembled on the 17th. Fourteen Councils were represented, and there seems to have been a very good attendance of members. The whole number of Councils in the State, is sixteen, and they appear to be in excellent condition and prospering. The proceedings present no matter of general interest.

THE GRAND ENCAMPMENT

Assembled on the morning of the 16th. Representatives were present from all the Encampments in the State, except one. The Grand Master, in his opening address, says—

It affords me great gratification to be able to congratulate you, and through you, the Sir Knights of Subordinate Encampments which you represent, on the advancement and prosperity of our Order in the State of Ohio. The intrinsic merits of the institution are developing themselves at every point, and inviting our Christian Brethren to participate with us in the dissemination of those principles which tend to deeds of Charity and Beneficence.

We notice nothing of general interest in the proceedings, except that they indicate a healthy and prosperous condition of the Order.

EXPULSIONS BY THE GRAND LODGE OF GEORGIA.*

By authority of a Resolution of the Grand Lodge of the State of Georgia, passed at the annual communication on the first November, 5850, I am directed to publish the Expulsions made by the subordinate Lodges under this jurisdiction, during the years 5849 and 5850, which have been *confirmed* by that body.

Expulsions in 5849.

John Loyal, expelled by Golden Fleece Lodge, No. 6, held at Covington.
Edward Kelly and Nimrod C. Childs, by Franklin Lodge, No. 11, Warrenton.
W. B. Prichard and W. L. Smith, by Darley Lodge, No. 17, Fort Gaines.
Isaac N. Scott, by Madison Lodge, No. 29, Madison.
James Baughon, by St. John's Lodge, No. 45, Jackson.
Silas Butler, by St. Thomas Lodge, No. 49, Thomaston.
Dr. John C. C. Blackburn, by Knoxville Lodge, No. 55, Knoxville.
William J. Poole, by Randolph Lodge, No. 62, Randolph county.
Solomon Lomey, by Zeredathah Lodge, No. 83, Lexington.
George W. Mercier, by Magnolia Lodge, No. 86, Blakely.
Lockey W. Millraps, by Mount Moriah Lodge, No. 53, Fayetteville.

Expulsions in 5850.

Rev. Thomas C. Benning, by Clinton Lodge, No. 54, Savannah.
Henry N. Smith, by Fraternal Lodge, No. 57, Macdonough.
John Hodges and L. C. Clopton, by St. Mark's Lodge, No. 93, Gold Hill, Merewether county.
Andrew Boyd, William Stoddard, Bryant C. Eason and James M. Bolton, by Lythonia Lodge, No. 84, De Kalb county.
Dr. William G. Dunn, by Mount Moriah Lodge, No. 64, Woodstock.
Henry B. Hill, John W. Evans, and A. W. Wheat, by Atlanta Lodge, No. 59, Atlanta.
Edward J. McElroy, by Montgomery Lodge, No. 31, Zebulon.
James A. Newton, by Mount Moriah Lodge, No. 53, Fayetteville.
William H. Davidson, by Enharley Lodge, No. 97, Van Wert.
Charles P. Henson, by St. Thomas Lodge, No. 49, Thomasville.

By order of the M. W. Grand Lodge of the State of Georgia.

SIMRI ROSE, *Grand Secretary.*

Macon, Geo. Jan. 9, 1851.

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*We are pleased to perceive that the Grand Lodge of Georgia, reserves to itself the final action in all cases of expulsion. It is a power which rightfully belongs to the Grand Lodge *alone*, as the supreme authority in the State. Expulsion is the highest punishment known to Masonic law, and it should be under the exclusive control of the highest tribunal. This is the view taken of it by the English authorities, and we believe it to be the only correct view. It is the practice in this and some other States, and we trust it will ultimately become the only practice known in the country.—*Editor Magazine.*

MASONIC CHIT CHAT.

☞Our correspondent at Plymouth, N. C., under date Jan. 15th, writes as follows .—" We have at this time our Lodge and Chapter in a prosperous condition. Br. L. L. Stevenson, G. L., is with us and doing his work effectually. A new Chapter is now at work at Windsor, and in the course of a few weeks one will be at work at Hamilton, and one at Hertford ; also, a Lodge at Elizabeth City. The work is progressing prosperously in this region."

☞The Trestle-Board may be had in quantities through Lippincott, Grambo & Co. *Philadelphia*—Joseph Robinson, (G. Secretary) *Baltimore*—Clark, Austin & Co., *New York*—Thomas L. White, and J. C. Morgan, *New Orleans*—A. P. Pfister, (G. Sec'y) *Montgomery*, Ala. ; and of all the other Booksellers named on the covers of this Magazine. It may also be had of Br. F. S. Palmer, Mobile. Single copies sent by mail.

☞The anniversary of St. John the Evangelist, was celebrated by Dresden Lodge, No. 90, and Dresden Chapter, No. 70, at Dresden, Tenn., on the 27th Dec. The ceremonies, including the installation of the officers, were performed at the Presbyterian Church. The address was delivered by Rev. W. D. Snapp.

T. J. Chambliss, late resident at Parham's Store, Va., now in California, is indebted at this office in the sum of $14, which he will oblige us by transmitting,—the P. Master at his former residence having just notified us that the Magazine is not taken from his office. We have a long list of such cases, which we may hereafter publish, as a caution to other periodical publishers.

☞The back numbers of the *present* volume of the Magazine can be furnished to new subscribers.

☞Br. L. H. M. Cochran, publisher of the "Odd Fellow," in this city, has a Masonic department in his paper, which is ably sustained. Brethren belonging to both Orders will find the paper an interesting and well conducted weekly sheet.

☞It will be seen from the letter of Br. Case, in a preceding page, that a new Chapter (Zerubbabel) has just been established at Charleston, S. C. under favorable auspices. Comp. Rev. John H. Honour, is H. P., Comp. S. J. Hull, K., and Comp. L. Cheves Duncan, S.

☞The Brethren at Nashville, Ten., celebrated the 27th Dec. by a public procession, supper, &c.

☞The remains of the late Br. Stephen Girard, of Philadelphia, are to be removed from their present place of deposit to the Girard College grounds. The Grand Lodge of Pennsylvania will take part in the ceremonies.

☞One entire set of the Magazine, bound and in good condition, can be had at this office.

☞R. W. Willetts, of Palestine, Texas, is an authorized agent for the Magazine, for that place and vicinity.

☞Messrs. Courtenay & Wienges, Booksellers, Charleston, S. C., and Brother Scott Thompson, of Lowndes County, Miss., are authorized agents for the Magazine and Trestle-Board.

Travelling Agents —Mr C. W. James, No. 1 Harrison street, Cincinnati, Ohio, is our General Travelling Agent for the Western States, assisted by James R. Smith, J. T. Dent, Jason Taylor, John W. Armstrong, Perrin Locke, W. Ramsey, Dr. Joshua Wadsworth, Alexander R. Laws, A. J. Smiley.

Mr, Henry M. Lewis, of Montgomery, Ala., is our General Travelling Agent for Alabama and Tennessee, assisted by B. B. Brett.

Mr. Israel E. James, No. 182 South Tenth street, Philadelphia, is our General Travelling Agent for the Southern and Southwestern States, assisted by Wm. H. Weld, John Collins, James Deering, A. Kirk Wellington, E. A. Evans, James Clarke, P. Locke, Jos. Button and John T. Judkins.

☞Messrs. *Courtenay* & *Wienges*, at the "Corner," Charleston, S. C. have the Trestle-Board on sale, and will receive subscribers for the Magazine.

FREEMASONS'

MONTHLY MAGAZINE.

Vol. X.] BOSTON, MARCH 1, 1851. [No. 5.

THE NEW YORK SCHISM IN ENGLAND.

At the quarterly communication of the Grand Lodge of England, in December last, the Earl of Zetland, Grand Master, being absent, the Grand Secretary stated, that he was directed by the Grand Master to acquaint the Grand Lodge that there had been in the State of New York, in America, a disunion among the Craft ; and that an application had been made to his Lordship to receive a representative from a Grand Lodge there.* The Grand Master, however, in view of the existence of two Grand Lodges in that State, had declined to receive the representative as desired, lest his doing otherwise might be made to convey an opinion as to which was to be considered the legitimate body.

The Grand Secretary said further, that his Lordship had written a letter of considerable length to the Grand Lodge which had made the application, stating his deep regret at the schism that had taken place, pointing out the mischief which must result to themselves, and referring to the injury which had occurred to the Masonic body in England, about a century since, by a similar disunion. In that communication, his Lordship had stated, that he should be very happy to do aught within his power to forward a reconciliation ; recommending to the parties to make mutual concessions ; and adding, that he could not acknowledge the existence of two Grand Lodges in any kingdom or state ; and, therefore, as he could not say which was right or wrong, he could not receive any representative from either. The Grand Lodge, proposing an exchange of representatives, had subsequently made a request to the Grand Master to arbitrate between the parties at variance. To this his Lordship replied, that having no power to enforce any opinion he might give, he must first know from the parties, whether they were prepared to act upon his decision, if he undertook the investigation.

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*This application, we understand, was from the seceding body.

The Grand Secretary further stated, that on the preceding Monday, (Dec. 2d,) he had received a communication from the M. W. John D. Willard, (Grand Master at the time of the rupture,) who expressed himself confident that the Fraternity in New York, would be very willing to receive any suggestion from the Grand Master of England ; and that a communication of a somewhat similar character had been made by the Grand Lodge over which Mr. Isaac Phillips presided. These communications having been laid before the Grand Master, his Lordship had said he should be willing to lend his aid towards a reconciliation ; but he must have an expression from both parties, of their willingness to abide by his decision, before he would look into the matter; and it was his Lordship's intention to make such a communication, and state that, upon receiving their acquiescence, he would appoint a committee of a few experienced Brethren, to look into the whole affair and make a report to him ; which report he would lay before the Grand Lodge of England, and take their opinion on the subject.

Our readers will perceive from the foregoing details, that the subject of the New York schism has been officially brought to the attention of the Grand Lodge of England, by order of its Grand Master ; though it does not appear to be regularly in the possession of that body, nor in any suitable position for its action.

Presuming that the parties to the controversy had officially communicated their respective statements, and copies of their subsequent proceedings, to that Grand Lodge, we had supposed that, if the subject came up at all, it would come up in the usual form, and be allowed to take the usual course of such business. But the Grand Master has thought and determined otherwise. He does not seem to be disposed to involve his Grand Lodge in the controversy, nor to subject it to the labor of the investigation necessary to enable it to come to a proper understanding of the merits of the case he has brought to its notice. He takes the shorter method, and rejects both parties, as not entitled to the usual courtesy of fraternal intercommunication with the Grand Lodge over which he presides! This may be right, or it may be wrong. It is certainly a very convenient way of disposing of a troublesome matter. We may not be fully nor precisely informed as to the exact relation which the Grand Lodge of New York held to the G. Lodge of England, prior to the unfortunate occurrences which resulted in the establishment of the irregular body. But, if that relation were one of full Masonic reciprocity, the summary course taken by the Earl of Zetland, may be of questionable propriety, if not positively discourteous to his N. York Brethren. He was not insensible that the Hon. John D. Willard was, and had been for several years previously to the schism, the

Grand Master of the Grand Lodge of New York. As such, he had been acknowledged by the Grand Lodge of England, and by every Grand Lodge in the United States. He probably knew, also, that Mr. Willard, and the body over which he presided, continued to be recognized by the whole Fraternity in America,—the former, up to the date of his resignation in June last, and the latter, up to the time his Lordship caused the subject of the schism to be brought before his own Grand Lodge. We say he probably knew these facts; because, they were known to Brethren in London, and documents containing them, had been officially forwarded to the Grand Secretary of England. We respectfully submit, therefore, in view of this state of the case, that the disfranchisement of the Grand Lodge, with which he had long previously been in fraternal intercourse, on the representation, or in deference to the assumptions of another body, of which he could not officially know anything, except what was in derogation of its pretended claims, may be a proceeding of questionable propriety.

The controversy had already been passed upon by the only tribunal which, in our humble opinion, is competent to pass upon it, with any view to the ulterior action of the Fraternity in this country. It had been voluntarily submitted by the parties, to the decision of the Grand Lodges in America. That decision had been rendered with entire unanimity. The Grand Lodge over which the M. W. Brother Willard presided as Grand Master, had been declared to be the only legitimate and lawful Grand Lodge in the State of New York. This fact was known to the Grand Master of England ; and yet, strangely disregarding it, and placing the Grand Body so declared to be regular and lawful, on an equality with the other body, which had been as emphatically declared to be irregular and unlawful, he declines to " receive a representative from one or the other"—or, in other words, he refuses to extend to either the comity freely granted to similar bodies, " lest his doing so," says the Grand Secretary, speaking for him, " might convey an opinion as to which was legally to be considered the Grand Lodge" of New York. Had his Lordship submitted the question to the respectable Grand Lodge over which he presides, they would have promptly relieved him of the embarrassment under which he labored. And, with due deference to his position, we respectfully submit, that this would have been the more Masonic and satisfactory course. It would have been more just to the parties, and more respectful to the Grand Lodge of England, as the supreme Masonic arbiter in the kingdom. We impute no improper intentions to the Grand Master of England. He could have entertained none. His motives were undoubtedly pure and honorable ; but he has not had so much experience in the practical operations of the Institution, nor is he probably so well acquainted with its proceedings and precedents, as some other members of his own Grand Lodge; and it is unfortunate that he did not think proper to submit the whole matter to their examination and decision. As the case now stands, he has prejudiced the lawful Grand Lodge of New York, by withholding from it the full recognition and reciprocity of intercourse, to which, from its position and character, it is entitled; while, on the other hand, he has given encouragement to a body which has been unanimously declared by every Grand Lodge in America, before which any definite action has been had in reference to it, to be irregular and unconstitutionally organized. We do not presume that he contemplated any such result as this; but it is inevitable from his position.

His Lordship further informs his Grand Lodge, that the recusant body in New York, claiming to be a Grand Lodge, has "made a request to him to arbitrate between" it and the regular Grand Lodge of the State; and that he has consented to do so, if the two parties will agree to abide by his decision. An arbitration is a reference by mutual agreement of the parties to the controversy. It does not appear that any such agreement has taken place. One of the parties requests his Lordship to arbitrate between it and the opposite party. This he kindly expresses his willingness to do, and forthwith applies to both parties to pledge themselves to abide by his decision. It would have been more in conformity with the usage in such cases, and not less dignified, had his Lordship's answer been—"Brethren, when you have agreed to the reference between yourselves, I will take the matter into consideration." And it would have been far better and safer still, had he taken the proper steps to inform himself, if he had not already done so, as to the precise nature and present condition of the controversy, before committing himself even to this extent. He would, we think, have learned that the further adjudication of the case has been foreclosed,—*estopped* by the action of the parties. At least twentyfive Grand Lodges in America have passed upon it, as arbiters chosen by the parties themselves. Their decision has been rendered with the most perfect and entire unanimity. They have, with one voice, declared against the legality of the body which now appeals to the Grand Master of England to arbitrate—between whom? Not between the original parties to the controversy; for the condition and relation of those parties are changed. The question is no longer whether the recognized Grand Lodge of New York, or the seceding body, is right. It has assumed a new and broader aspect. The controversy, as it now stands, if there be any controversy, is between the whole body of Grand Lodges in America, and the association over which Mr. Phillips presides as Grand Master. It is, therefore, between these twentyfive or thirty Grand Lodges on the one part, and the body claiming to be a Grand Lodge in the city of New York, on the other part, that the Grand Master of England has incautiously consented to arbitrate. We say incautiously; because he could not have been aware of the present condition of the subject, nor of the nature and extent of the responsibility he was assuming. He is a Brother of less intelligence than we esteem him to be, if he could for a moment entertain the presumption that the great body of Grand Lodges in America could be induced, by any opinion which he might be able to give, to turn their backs upon themselves, and walk squarely up to the negative of their own deliberate judgments. He cannot presume this. It is more reasonable to suppose that he has acted under a misapprehension of the true state of the facts, and that when more correctly informed, he will adapt his course to them, as they actually exist.

But suppose he should determine otherwise, and that the two original parties to the controversy should accept him as their arbiter. Suppose, further, his decision to be adverse to the judgment which has been rendered, with singular unanimity, by the Grand Lodges of the United States. How would the case stand in such an event? The effect would be, either to place every Grand Lodge in America in the wrong—to require them to turn their decisions back upon themselves,—to acknowledge the legality of a body they have deliberately declared to be illegal, and to disown a Grand Lodge as irregular, which they have solemnly pronounced to be regular and lawful, (for both the New York Grand Lodges cannot be sustained,) or to place them in an antagonistic relation to the Grand Master and Grand Lodge of England! This, it seems to us, would be the natural consequence of an adverse decision by the arbitrator. We should not anticipate any such decision by the Grand Lodge of England. We entertain no doubt whatever that the judgment of that body would be, in all respects, in agreement with the action already had by the Grand Lodges in America. But this is not the question. In a more difficult case, for which the present would stand as a precedent, it might, from an imperfect understanding of the facts, or deficiency in the testimony, be otherwise.

But, above and beyond all this, the Grand Lodges of the United States can never, with a proper regard for their own sovereign position and dignity, concede the right of appeal, from their united and solemn decisions, to any foreign power whatever. They are fully competent to adjust all difficulties and controversies which may unfortunately arise among them, without extraneous aid. In Europe, the case may be different, for the circumstances are different; and there may be occasions when appeals from the Grand Lodge of one nation to that of another, may be justifiable and proper,—though we cannot readily conceive of them. But the United States are a union of nations,—each having its own sovereign and independent Grand Lodge; and these all standing in the relation of appellate bodies one to the other, and all to each. Their decisions are, and of right should be, determinate and final. Appeals from them to foreign Grand Lodges, while they could be productive of no immediate benefit to the parties, could hardly fail of ultimately prejudicing the harmony and fraternal reciprocity which now, and we trust ever may subsist between the governing bodies of the Fraternity throughout the world. We can regard the communication of Mr. Phillips and his Grand Lodge to the Earl of Zetland, in no other light than that of an appeal from the decisions of the American Grand Lodges to the Grand Lodge of England. It was probably so intended to be considered and received. As such, the Grand Lodge of England could not entertain it. The Grand Master, with a benevolent "willingness to lend his aid towards a reconciliation," has therefore, if our conjecture be correct, seen fit to give it a different direction; but one which is hardly less objectionable than that originally contemplated by the appellees.

The Grand Master further tells us, that he has "recommended to the parties to make mutual concessions." Mutual concessions in controversial matters usually imply the existence of mutual wrongs, or an unyielding adherence to opposite extremes, where both parties may make concessions without compromising any acknowledged principle. In such cases, his Lordship's recommendation would be wise, and might be useful. But, as we understand the subject, the point involved in the present controversy is purely one of principle, and that of fundamental importance. There is no dispute about the facts. It is simply a question whether a Grand Lodge possesses the power to regulate itself, and to make laws for the preservation of its own existence. This is claimed and denied. There can be no mutual concessions in such a case. One party or the other must be wholly right or wholly wrong. A simple principle like this, must be either true or false. It is a unit, not capable of subdivision. If true, no part of it can be conceded, without destroying the whole. The parties are contending for opposing principles,—not disputing about facts. His Lordship's recommendation, therefore, seems to amount to this, viz.: that the party holding to the true principle should do a positive wrong, in order that the party advocating the false principle may do a partial right. In this way he proposes to bring the parties together. We fear, however, that, if he succeeds, by the time he has accomplished his benevolent purpose, there will be but very little principle of any kind remaining between them.

It is said that the M. W. Br. Willard has "expressed himself confidently, that the Fraternity in New York would be very willing to receive any suggestion from the Grand Master of England." And this is undoubtedly true. Suggestions from so high a source, on any subject connected with the welfare of the Masonic Institution, would receive respectful consideration before any Grand Lodge in America. But Br. Willard does not intimate that the Brethren of the Grand Lodge with which he is connected, would favor the reference contemplated by the Grand Master of England. There is a commendable propriety in what he says. He leaves his Grand Lodge unembarrassed by any action of his.

Had the case been presented to the Earl of Zetland, while in its incipiency, it might have been proper for him, as Grand Master of England, to decline to recognize either party, until the questions at issue had been passed upon by the Fraternity in America. Or, the whole matter being then open, had he seen fit to submit it to the consideration of the Grand Lodge of England, and taken the decision of that respectable body for his own government, whatever might have been thought of the propriety of his course, as a mere abstract question of right, it would not probably have been objected to in any quarter. But, it seems to us, that the time has gone by when either of the courses here indicated can, with a proper degree of respect for the independent and sovereign position of the Fraternity in America, be allowed. The admission of such a principle, as a rule of proceeding, would be to concede to the Grand Lodge of England appellate jurisdiction over the Grand Lodges in this country, with the right of reversion of judgment. We are not prepared to concede such a power to any foreign body whatever. Neither would our recusant Brethren of the irregular Grand Lodge in New York concede it, were they less unfavorably circumstanced. And we take the liberty here to remark, that their appeal from the united decisions of the Grand Lodges in this country, to the Grand Lodge or the Grand Master of England, is no compliment to the intelligence or honesty of their American Brethren; nor is it a proceeding calculated in its results to affect favorably either themselves or their position.

We are fully assured that the Grand Master of England will not knowingly place his Grand Lodge in a false position, as to his Brethren in America; nor will he for a moment countenance any proceeding subversive of the laws and recognized landmarks of the Craft. Our conviction, therefore, is, that he will carefully review this whole subject, before he ventures upon any decisive action in relation to it himself, or recommends any such action to his Grand Lodge.

THE GRAND ENCAMPMENT OF VIRGINIA.

OUR readers will be gratified to learn, that the disagreement which has for some years past existed between the Grand Encampment of Virginia and the General Grand Encampment of the United States, has been amicably adjusted, and that the two bodies are now in full amity and union. The disagreement originated in a misconception of the relative powers of the two bodies, as connected with the organization of the present Grand Encampment of Virginia. Which was in the wrong, is no longer a matter of consequence: it is enough that they are now both in the *right*. We give below the official announcement of the termination of the difficulty, and the consequent recognition of the Grand Encampment of Virginia, by the Grand Master of the Gen. Grand Encampment of the United States; and we are sure that there is not a Grand Encampment in the Union, that will not feel a pleasure in extending to the Sir Knights of Virginia, a sincere, warm and hearty welcome :—

OFFICE OF THE GRAND MASTER OF THE GENERAL GRAND ENCAMPMENT OF THE UNITED STATES OF AMERICA.

Columbus, Ohio, January 25, 1851.

TO WHOM IT MAY CONCERN, GREETING :

WHEREAS, it has been officially certified unto me, that the Grand Encampment of Virginia, has in due form, and in accordance with the principles maintained in that behalf, by the General Grand Encampment of the United States, receded from its position or claim to independence of that General Grand body, and recognized and acknowledged its jurisdiction: Therefore, I, W. B. HUBBARD, by virtue of the high powers in me vested as the G. Grand Master of the G. G. Encampment of the United States, do hereby make known the fact, that the Grand Encampment of Virginia, and all the Encampments in that State, subordinate thereto, and also all the Sir Knights under the jurisdiction of the said Grand Encampment, are now in Knightly Union with the General Grand Encampment as one of its Subordinates, and members of the General Grand Body; and that the Grand Encampment of Virginia is entitled to equal Knightly respect, officially, and otherwise, that pertains to any and all other Grand Encampments subordinate to, and members of the General Grand Encampment. Our Worthy Sir Knight, the General Grand Recorder, will make out and officially certify, under the seal of the General Grand Encampment, a copy of this Order, to each of the several State Grand and Subordinate Encampments, (inclusive of those working under dispensations,) in the United States of America, and under the jurisdiction of the G. G. Encampment. W. B. HUBBARD.

In compliance with the General Order of the Most Eminent General Grand Master of the General Grand Encampment of the United States, of which the foregoing is a true copy, I, BENJAMIN B. FRENCH, General Grand Recorder, do hereby certify the same to you.

(SEAL.) IN TESTIMONY of which I hereunto subscribe my name, and affix the seal of the General Grand Encampment, at the City of Washington, on this 30th day of January, A. D. 1851, and the year of our Order, seven hundred and thirtythree.

B. B. FRENCH, *G. G. Recorder*

THE TRESTLE-BOARD.

SEVERAL of our Brethren of the press having examined and noticed the "New Trestle Board" in their own publications, we shall be pardoned the liberty of laying their opinions of the work before our readers :

The following is from the "Yankee Nation," Boston, edited by M. E. Comp. Rev. STEPHEN LOVELL, one of the Gen. G. Lecturers of the Gen. Grand Chapter of the United States :—

"NEW MASONIC TRESTLE-BOARD. Some time since we gave to our readers a commendatory notice of this excellent work, published by Charles W. Moore, Esq., Grand Secretary of the Grand Lodge of Massachusetts. Since that time, we have given the Trestle-Board a more thorough examination, which has resulted in still greater satisfaction. It is decidedly the best work in America as a text-book for LODGES, CHAPTERS, COUNCILS AND ENCAMPMENTS; and, with the Masonic knowledge and experience which Brother Moore possesses, it could not be otherwise. The last edition of this very valuable work is handsomely embellished by a number of very beautiful illustrative engravings, in addition to those found in the preceding editions. We use and recommend this work in all the Chapters we have occasion to visit in our official capacity as G. Grand Lecturer."

[From the "Olive Branch," Boston, edited by Br. Rev. Thomas F. Norris] :—

"THE NEW MASONIC TRESTLE-BOARD, adapted to the Work and Lectures, as practised in the Lodges, Chapters, Councils and Encampments of Knights Templars in the United States of America, by Charles W. Moore, Editor of the Freemasons' Monthly Magazine. Published by the Editor, at the Office of the Freemason's Magazine, 21 School street, Boston. Brothers Tuttle & Dennett, printers. The members of the Masonic brotherhood have been so well acquainted with the accuracy of Brother Moore's knowledge of every thing concerning Freemasonry, they will not need our recommendation of this volume. It covers the whole ground of Masonic labors, and we are happy to advise our Brethren of the mystic tie all over the Union, of the appearance of a work so appropriate, and one which will truly aid the brotherhood in the noble work of extending their principles."

[From the "Bunker-Hill Aurora," Charlestown, Mass., edited by WM. W. WHEILDON, Esq. who, though not a Mason, was a talented and consistent advocate of the Institution in the days of its bitterest persecution]:—

"NEW MASONIC TRESTLE-BOARD," for the use of Masonic Lodges. A work with this title has lately been prepared by C. W. Moore, Esq., editor of the Monthly Masonic Magazine, and is now offered for public sale. We have looked the volume through with great pleasure, and though we cannot understand all that doubtless appears so familiar to the initiated, we can understand something of the character of the Masonic Institution from the teachings of its pages, and from the scraps of history to be gathered from them. The inculcations of the Order, as exhibited in this little manual, are of the highest moral and religious tendency, and if followed even remotely by the members of the Fraternity, cannot fail to be productive of much good to mankind. The work appears to be admirably arranged for the use of Masonic Bodies, and has had the benefit of the large and varied experience of its talented author—than whom, we apprehend, no man in the country is better qualified to prepare any work that may be needed by the Masonic Fraternity."

[From the "American Sentinel," Boston, edited by Brother B. Perley Poore] :—

"THE NEW MASONIC TRESTLE-BOARD, adapted to the Work and Lectures as practised in the Lodges, Chapters, Councils and Encampments in the United States of America. By Charles W. Moore, Editor of the Freemasons' Monthly Magazine. Boston : C. W. Moore, 21 School street.

"Mr. Moore is well known to the Fraternity as better versed in the history and ceremonies of the Craft than any other American, and this text-book, emanating from such a source, is invaluable to every intelligent Brother. It contains all the

Illustrations, Scriptures, Charges and Forms of Ceremonies, appropriate to the practical working of the various bodies for which it is designed."

[From the "Chelsea Telegraph," edited by Br. Wm. P. Haskell, Esq. :]—

"Charles W. Moore, Esq., the able Grand Secretary of the Grand Lodge of Massachusetts, has just published a new and improved edition of "The Masonic Trestle-Board." The work is admirably adapted to the wants of the Craft, every thing of an irrelevant nature being excluded, while the great moral teachings of the Fraternity are beautifully illustrated and enforced."

LETTER FROM REV. BROTHER CASE.

Charleston, S. C., Feb. 8, 1851.

R. W. C. W. Moore,—

Dear Sir and Brother :—I have been in this city a month, and find it much improved in appearance since I resided here in 1844. Several splendid dwellings have been erected—three large churches, and an elegant Military Hall. The Military School is attended by about two hundred cadets; beside the military tactics the cadets are instructed in the common English branches, Latin, Mathematics, Engineering. Preparations are being made for the erection of a Custom House on a large scale. I have a word to say about Masonry. It continues to flourish here. In fact, Strict Observance Lodge No. 73, is entitled to the sobriquet of 'Banner Lodge.' P. D. G. Master F. C. Barber, presides over it, and our zealous Past Master S. J. Hull is Senior Warden. It was formed about a year since, and at the close of the Masonic year (Dec. 27th) *fifty-three* had been raised and *four* initiated and crafted. The dues to the Grand Lodge paid by it were two hundred and sixty odd dollars. I doubt if any Lodge in the Union has done more work. The Brethren raised, are all young men, engaged in mercantile pursuits. There is no more active and efficient Brother than F. C. Barber, the W. M. of this Lodge. Zerubbabel Chapter No. 11, formed in December, has already exalted fifteen Brothers, and given some degrees to ten more. G. H. Priest, Rev. John H. Honour, presides over it.

The new edition of the Trestle-Board, has been received, and is for sale by Courtenay & Weinges. It is highly approved by Br. Honour, and the fraternity generally, and will meet with a rapid sale. The Brethren propose making Jenny Lind an honorary member of the Lodge, previous to her return to Europe, as a return compliment for the donation she gave the Masonic Benevolent Society. I met with Br. Abiel Holden, of Reading, Mass., in Lodge last evening. He was much gratified with the work. Br. Mackey is busy, in lecturing Lodges, delivering addresses, and editing his Magazine. I shall take a trip to Georgia, and if I discover any thing of importance to the Craft, will hand it over for your inspection. The weather is warm now, and I hesitate about going north, till your snows have disappeared, and spring presents its cheerful visage.

Yours, Fraternally,

Albert Case.

THE RISE OF THE FIVE ORDERS OF ARCHITECTURE.

BY BR. STEPHEN BARTON WILLIAMS.

In the history of man there is nothing more remarkable than that Masonry and civilization, like twin sisters, have gone hand-in-hand. The orders of architecture mark their growth and progress: dark, dreary, and comfortless were those days when Masonry had not laid her line nor extended her compass; the race of mankind, in full possession of wild and savage liberty, mutually afraid of and offending each other, hid themselves in thickets of the wood, or in dens and caverns of the earth; in those poor recesses and gloomy solitudes Masonry found them, and the Grand Geometrician of the Universe, pitying their forlorn situation, instructed them to build houses for their ease, defence, and comfort.

It is easy to conceive, that in the early state of society, genius had expanded but little; the first efforts were small and the structure simple and rude—no more than a number of trees leaning together at the top in the form of a cone, interwoven with twigs, and plastered with mud to exclude the air and complete the work.

In this early period we may suppose each desirous to render his own habitation more convenient than his neighbor's, by improving on what had already been done; thus, in time, observation assisting that natural sagacity, inherent even in uncultivated minds, led them to consider the inconveniences of the round sort of habitation, and to build others more spacious and convenient of the square form, by placing trunks of trees perpendicularly in the ground to form the sides, filling the interstices between them with the branches closely woven and covered with clay; horizontal beams were then placed on the upright trunks, which, being strongly joined at the angles, kept the sides firm, and likewise served to support the covering or roof of the building, composed of joists, on which were laid several beds of reeds, leaves, and clay.

Yet rough and inelegant as these buildings were, they had this salutary effect, that by aggregating mankind together, they led the way to new improvements in arts and civilization, for the hardest bodies will polish by collision, and the roughest manners by communion and intercourse; thus, by degrees, mankind improved in the art of building, and invented methods to make their huts more lasting and handsome as well as convenient; they took off the bark and other unevenness from the trunks of the trees that formed the sides, raised them above the earth and humidity on stones, and covered each of them with a flat stone or tile to keep off the rain; the spaces between the ends of the joints they closed with clay or some other substance, and the ends of the joints they covered with boards cut in the manner of triglyphs; the form of the roof was likewise altered, for being, on account of its flatness, unfit to throw off the rains that fell in abundance during the winter seasons, they raised it in the middle, giving it the form of a gable roof, by placing rafters on the joints to support the clay and other materials that composed the covering.

From these simple forms the orders of architecture took their rise; for when buildings of wood were set aside, and men began to erect solid and stately edifices of stone, they imitated the parts which necessity had introduced into the primitive huts, and adapted them in their temples, which, although at first simple and rude, were in course of time, and by the ingenuity of succeeding architects, wrought and improved to such a degree of perfection on different models, that each was, by way of eminence, denominated an order.

Of the orders, three are of Grecian origin, and are called Grecian Orders; they are distinguished by the names of the Doric, Ionic, and Corinthian, and exhibit three distinct characters of composition, suggested by the diversity of form in the human frame; the other two are of Italian origin, and are called Roman Orders; they are distinguished by the names of the Tuscan and Composite.

The Tuscan order is the simplest and most solid, and is placed first in the list of the five orders of architecture, on account of its plainness; its column is seven diameters high, the base, capital, and entablature have but few mouldings, and no other ornaments; whence it has been compared to a sturdy laborer dressed in homely apparel. This order is no other than the Doric, more simplified or deprived of its ornaments to suit certain purposes, and adapted by the inhabitants of Tuscany (who were a colony of the Dorians), yet there is a peculiar beauty in its simplicity, which adds to its value, and renders it fit to be used in structures where the rich and more delicate orders might be deemed superfluous.

The Doric is the first of the Grecian orders, and is placed second in the list of the five orders of architecture. Its column, agreeably to the modern proportions, is eight diameters high, it has no ornament except mouldings on either base or capital; its frieze is distinguished by triglyphs and metopes, and its cornice by mutules; being the most ancient of all the orders, it retains more of the primitive hut style in its form than any of the rest; the triglyphs in the frieze represent the ends of the joists, and the mutules in its cornice represent the rafters. The composition of this order is both grand and noble; being formed after the model of a muscular full grown man, delicate ornaments are repugnant to its characteristic solidity; it therefore succeeds best in the regularity of its proportions, and is principally used in warlike structures, where strength and a noble simplicity are required.

At this era their buildings, although admirably calculated for strength and convenience, wanted something in grace and elegance, which a continual observation of the softer sex supplied; for the eye that is charmed with symmetry, must be conscious of woman's elegance and beauty; this gave rise to the Ionic order. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentils. History informs us that the famous Temple of Diana, at Ephesus, which was upwards of two hundred years in building, was composed of this order. Both elegance and ingenuity were displayed in the invention of this column; it is formed after the model of a beautiful young woman, of an elegant shape, dressed in her hair, as a contrast to that of the 'Doric, which represents a strong robust man.

Thus the human genius began to bud, the leaf and flower ripening to perfection, producing the fairest and finest fruits—every liberal art, every ingenious science which could civilize, refine, and exalt mankind; then it was that Masonry put on her richest robes, and decked herself with her most gorgeous apparel. A new capital was invented at Corinth, by Callimachus, which gave rise to the Corinthian, which is deemed the richest of the orders, and masterpiece of art; its column is ten diameters high, its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. This order is chiefly used in stately and superb structures. Callimachus took the hint of the capital of this column from the following remarkable circumstance: accidentally passing the tomb of a young lady, he perceived a basket of toys which had been left there by her nurse, covered with a tile, and placed over an acanthus root; as the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.

Yet not content with this utmost production of her own powers, Masonry held forth her torch, and illuminated the whole circle of arts and sciences: this gave rise to the Composite order, so named from being composed from parts of the other orders. Its capital is adorned with the two rows of leaves of the Corinthian, and the volutes of the Ionic, and has the quarter round of the Tuscan and Doric orders; its column is ten diameters high, and its cornice has dentils or simple modillions: this order is chiefly used in structures where strength, elegance, and beauty are displayed.

Painting and sculpture strained every nerve to decorate the buildings fair science had raised, while the curious hand designed the furniture and tapestry, beautifying and adorning them with music, eloquence, poetry, temperance, fortitude, prudence, justice, virtue, honor, mercy, faith, hope, charity, and many other Masonic emblems—but none shone with greater splendor than Brotherly Love, Relief, and Truth.

FREEMASONRY IN FRANCE.

BY BEN. PERLEY POORE.

About the year 1725, Lord Derwentwater, Sir Nevil Maskelyne, and some other Englishmen, established a Lodge at Paris, in a house in the rue des Boucheries, belonging to an English restaurateur, named Hure.

The Lodge of Goustand, an English lapidary, was afterwards founded.

At an inn, in the rue des Boucheries, called the *Louis d'Argent*, a brother, named Le Breton, established, in May, 1729, a Lodge which took the name of the inn, and that of *Saint Thomas*. This Lodge was the first that had a regular constitution, and is classed under No. 90 among the hundred and twentynine Lodges of which a description was drawn up in 1735, by the Freemasons of England.

In 1732, a new Lodge was established at a restaurateur's, named Landelle, in the rue de Bussi, which at first bore the name of the street where it was situated, and afterwards that of *Loge d'Aumont*, because the Duke d'Aumont became a member of it.

Lord Derwentwater was considered Grand Master of these nascent Lodges, but on returning to England he was beheaded. Lord Harnouester was elected Grand Master of the Parisian Lodges in 1736, the number of which, at that time, did not exceed four.

Lord Harnouester, being about to quit France, convoked an assembly for the election of his successor, upon which the king declared, that if the choice fell upon a Frenchman, he would send him to the Bastile. On the 24th of June, 1738, however, the Masons elected the Duke d'Antin to be their permanent Grand Master, and he was not imprisoned.

An event which occurred at this period contributed greatly to the increase of Lodges. Some Freemasons held their meetings at the house of Chapellot, a restaurateur, near le Rapee. Herault, the lieutenant of police, repaired there with intentions not very fraternal; the Duke d'Antin, who was present, gave him an ill reception. Herault being offended, the Lodge was closed, and all Masonic assemblies prohibited.

A few Masons having, in defiance of this prohibition, assembled on the 27th of December, 1738, in a Lodge situate in the rue des Deux Ecus, to celebrate the festival of the Order, they were arrested by Herault's command, and sent to the prison of the For l'Eveque.

In 1742, the number of Lodges in Paris was twentytwo. On the 11th of December, 1743, the Count de Clermont, a prince of the blood, succeeded the Duke d'Antin as Grand Master, and the mother Lodge received the title of *Grand Loge Ecossaise*, in a solemn assembly.

On the 5th of June, 1744, the chamber of police of the Chatelet issued a decree which prohibited Masons to assemble together in Lodges, and forbade householders or innkeepers to receive them, under a penalty of 3000 livres. The Prince de Clermont then discontinued his attendance, and sent as his deputy a banker, named Baure.

It was at this period that, under the title of Lodges, the order of the *Aphrodites* was founded, of which little is known; and the order *de la Felicite*, which consisted of persons of both sexes, of *chevaliers* and *chevalieres*. By one of the publications of this Lodge, we learn that M. de Chambonas was its founder and Grand Master.

On the 8th of June, 1745, whilst the Freemasons were celebrating the ceremony of a reception, at the Hotel de Soissons, police officers arrived, who dispersed the assembly, and seized the furniture and utensils of the Lodge. On the 18th of the same month, the chamber of police of the Chatelet renewed its prohibitions, and sentenced Leroi, a restaurateur, to pay a fine of 3000 livres for having transgressed their decrees.

Notwithstanding these severe measures, the chevalier Beauchaine, permanent Master of the Grand Lodge of France, founded, in 1747, the order of the *Fendeurs*, where ladies were admitted, and which was named *l'Ordre d'Adoption.* Their first meeting took place on the 17th of August of the same year, in a garden of the *quartier de la Nouvelle France*, near Paris, which was named by the founder *le Chantier du Globe et de la Gloire.*

The inhabitants of the provinces shared the rage of the Parisians for Masonry, and the English, especially those of the Pretender's party, and even the Pretender himself, favored the establishment of Masonic Lodges. Charles Edward Stuart, when at Arras, on the 15th of April, 1747, delivered to the Masons of that city a bull for the institution of a primordial chapter, under the distinctive title of *Ecosse Jacobite*, the government of which he conferred on some barristers of that city.

Marseilles, Lyons, Toulouse, Bordeaux, and several other cities of France, had Masonic Lodges, independent of the Grand Lodge at Paris.

In the *quartier* called *la Nouvelle France*, the chevalier de Bonneville founded a *Chapitre des hauts Grades*, which was installed on the 24th of November, 1754. It consisted of powerful men of the court and city, who, disgusted with the dissentions prevalent in the Lodges, formed this private association, to which they gave the name of *Chapitre de Clermont*, and revived the system of the Templars.

In 1756, the *Grand Loge Ecossaise de France* was declared *Grand Loge du Royaume*, and free from dependence upon the Grand Lodge of England ; it also assumed the exercise of supremacy over all the Lodges of France, which had fallen into great disorder.

The sieur de Saint Gelaire, in 1757, introduced into Paris a new order, entitled *Noachites* or *Chevaliers prussiens.* He also founded, in the following year, a chapter, entitled *Chapitre des Empereurs d'Orient et d'Occident*, the members of which assumed the pompous title of *Souverains Princes Macons.*

While the Grand Lodge of France was laboring to re-organize all the others in the kingdom, the Prince de Clermont, its Grand Master, chose for his Deputy a dancing-master, named La Corne. The Grand Lodge refused to recognize him. La Corne retired, and formed a second Grand Lodge, composed of persons of inferior rank. Hence arose a rivalry and violent debates, which the Prince de Clermont terminated by divesting La Corne of his authority, and transferring it to sieur Challou de Joinville. A reconciliation took place on the 24th June, 1762.

In their efforts to restore order, the Grand Lodge was also thwarted by the *chapitre de Clermont*, and the *conseils*, *chapitres*, and *colleges* of the *grades superieurs.* They were also disturbed by dissensions among themselves. Those members whom La Corne had introduced were obnoxious to the other members, who wished to exclude them. At the election of officers, they chose none of the new members, who, being offended, withdrew, and published libels against the Lodge. On the 5th of April, 1766, the remaining members declared the separatists to be banished from the Grand Lodge.

The separatists then established themselves in the faubourg Saint Antoine, under the title of *Grand Loge*, and created other Lodges in Paris. On the 4th of February, 1767, they proceeded to the rival Grand Lodge, when the members were celebrating the festival of the Order, and committed many acts of violence. The government then prohibited the assemblies of the Grand Lodge, which were not resumed till the year 1774.

During the interval, the Prince de Clermont died. The separatists agreed to elect to the Grand Mastership the Duke de Chartres, who appointed the Duke de Luxembourg to be his deputy. The two parties re-united upon this occasion, but the hatred which they bore each other soon re-appeared.

In November, 1772, the separatists held their sittings at the Hotel de Chaulnes, on the boulevards, where, after much altercation, it was declared, on the 24th of December, that the ancient Grand Lodge had ceased to exist, and that it was succeeded by a new national Grand Lodge, under the title of *Grand Orient.*

On the 5th of March, 1773, the Grand Orient held its first meeting, and confirmed the nomination of the Duke de Chartres to be Grand Master, and the Duke de Luxembourg to be *Administrateur-General.* The Grand Lodge still continued to exits, but became less powerful than its rival.

In the year 1774, the Grand Orient took possession of the buildings of the *Novicial des Jesuites*, rue Pot de-Fer, where it remained till 1801, when it was transferred to the rue du Four-Saint Germain.

The Grand Orient successfully resisted the attacks of the mother Lodge, and weathered the storms of the revolution. In 1799, however, the Grand Lodge and Grand Orient were again united in the bonds of brotherhood.

We shall soon publish a sketch of Masonry as it now exists in France, showing the intricate and curious relation of the various Orders. For nearly five years an active member of the Order in Paris, and a constant recipient of the advantages which Freemasonry secures to its wandering Craftsmen, we saw much in the French Lodges to admire—and much in the French Brethren to esteem.—*American Sentinel, Feb.* 15.

MASONRY AMONG THE ABORIGINES.

On Thursday evening of last week, a very eloquent lecture was delivered at Tremont Temple by the Rev. Kah-ge-ga-gah-bowh, *alias* George Copway, on the religion, oratory and poetry of the Indians of this country. He acquitted himself with great ability, and was listened to by the audience with profound attention and frequent bursts of applause.

Among other remarks, which attracted my attention, was a description of the Medicinemen among the tribes, and their long preparation; for they excelled not merely in knowledge of medical herbs and plants, and the virtues of roots, but they were the religious teachers and prophets of the nation. They were supposed to be favorites of the Great Spirit and directed the worship of the people. He observed that they were eight years in pursuing their education—belonged to a Fraternity who were under the injunction of secresy, and passed through four Degrees in their advancement. He barely touched on this subject, but *verbum sapienti sat*—the *attentive* ear lost not a word.

In a conversation, which I have since had with Brother Copway, I was satisfied that Freemasonry existed among the Indians of America. His explanation of that part of his lecture alluded to above, satisfied me of the fact that the elements of our Institution had long been known among the tribes of the forest. The proficients in the Art wore a small badge of cloth, adorned with wampum, and surrounded by fringe of feathers. On its face was the device of a finger pointing to a long road, emblematical of their future life of instruction. This badge was worn nearest the skin on the breast. Was it not the Indian's diploma—a talisman, ever lying at his heart—the voucher of his character—the mystic credentials of his standing wherever he went ? Such an emblem was worn among the Menomenee, Potawatomee, Sioux, Knistenava, and Sache and Fox tribes, as well as the Ojibway tribe, to which Brother Copway belonged—a tribe which dwelt on the north-western shores of Lake Superior, near the head waters of the Mississippi.

Our late illustrious Brother De Witt Clinton investigated this subject in his life time, and found many interesting facts touching Indian Freemasonry. He relates some cases among the Iroquois in one of his Masonic addresses.

Giles F. Yates, Esq., of Schenectady, made a communication in the Freemasons' M. Magazine—I think it is in one of the early volumes—wherein it was stated that Francis Lewis, father of Gen. Morgan Lewis, former G. Master of New York, was taken captive in the French war, and found some Indians of Welch descent: and in 1660 Rev. Morgan Lewis was taken by the Tuscarora Indians and condemned to death. It was at Port Royal, S. Carolina. At his signs of distress, wherein he addressed them in his native Welch, the Sachem of the Doeg tribe saved his life.

Tecumseh was a Mason—a terrible warrior, but we must remember, he fought for his oppressed country. At the battle of the river Raisin, he rescued several pale faces from destruction, on finding they were Brothers.

This subject opens a wide field for antiquarian inquiry. It is worthy the attention of such of our Brethren, who are blessed with learning and leisure, and dwell in the far West, where some of the tribes retaining their native nobleness and ancestral usages still exist. If the light of Masonry ever illumed the brain among the remnants of our Northern and Eastern tribes, it must have been extinct long ago. For in intelligence, appearance, and character, they are almost infinitely inferior to that nation from which sprang the Indian orator, who charmed us so much the other evening, and whose gentlemanly bearing, cultivated mind and Christian conduct, gather friends around his path wherever he goes. Nearly six feet in height and well proportioned, he is a noble specimen of the Red man of the forest, whose ancestors once held all the lakes, mountains and rivers of this continent, with an imperial sway, as the eagle now rules the dominions of the air.—*Odd Fellow, Feb. 5.*

HUMANIZING INFLUENCE OF MASONRY.

The progression of the age has, doubtless, not been without its effect upon Freemasonry. The Craft became involved almost imperceptibly in the degeneracy of former times. Men could not themselves be the victims of debasing manners without imparting some portion of the discredit belonging to themselves to whatever society they belonged. The proverb is as old as Freemasonry itself,—for it was written by "the Royal Solomon," to whom the Craft owes so much of its grandeur and magnificence,—that it is impossible "to touch pitch without being defiled;" and consequently the Order was brought into discredit by the misconduct of those, who pretended to be the exponents of its principles and pursuits, whilst they did the very things, which it disallows. The fashion of the last century—nay, it was so even within our own remembrance—was to commit acts of indiscretion, and to be continually guilty of breaches of manners, the bare appearance of which would at the present time justly exclude the persons so offending from the pale of society. But in too many instances the refinement of manners which has superseded these older customs, possesses no extraordinary advantages, so far as human intellect is concerned, because, though the code of mutual intercourse is changed, there is yet no fixed or definite principle in that refinement to fall back upon, which has a tendency in itself to influence daily habits and manners beyond the mere conventionalisms of society. But in Freemasonry there are rules and precepts which, however long concealed and once nearly obliterated, have never yet been permitted to fall into total oblivion—precepts and rules founded on the only touchstone of truth and holiness, the Volume of the Sacred Law, which tell of something better, and far beyond the conventionalisms of society—which, whilst enforcing obedience to the moral law, "written on tables of stone," also instruct the initiated how to walk in "light," and to frame their life and conduct according to its illumination. And the effect which this has produced upon many minds once thoughtless with respect to the decencies of their own deportment, and careless of, or indifferent to, the wants of others, has been so marked and decisive, that it has caused others to inquire into and to seek after a knowledge of a system which, whilst it refines the intellect, also expands the judgment, and elevates the man, wherever it is rightly used according to those strict rules and commandments which "have been taught by the forefathers unto the children."

From these observations, not a few may be induced to think that we would argue that Freemasonry, being so useful and regenerating in its influences, may supersede religion itself. Far be it from our purpose to do so. We attribute no such honor to any scheme of earthly invention. We repudiate with abhorrence the bare idea of any such purpose. We should shrink from all contact with any system which would attempt to subvert that one sublime scheme which the Great Architect of the Universe has planned, perfected, and revealed. We look upon Freemasonry as the handmaid of religion. And we say it fearlessly, and in defiance of the accusation to the contrary of any man, whoever he may be, who does not even remember the obligation he once took,—if ever he took an obligation at all,—that there is nothing of any kind or character in Freemasonry which militates one iota against the moral, social, or religious duties of the Christian. Proofs of this are evident in the numbers of clergymen who have of late years ranged themselves under its banners, scarcely one of whom is otherwise than faithful and devoted to the duties of his high office, as an ambassador of the Most High, and who, the more he is devoted in the one respect, so much the more is he energetic in the other. "PEACE ON EARTH, GOOD WILL TOWARD MEN," is the great motto of Freemasonry. We need not remind the Brethren, or any other of our readers, from what source these spiritual motives are drawn. We shall not be required to explain to the faithful and obedient Freemason, whence "Brotherly Love, Relief, and Truth," derive their origin; but it may be needful to say to the popular world this much,—that although we claim for Freemasonry no such distinctive character as belongs to true and vital religion,—we yet look upon it as an aid and a help thereto,—and also as a means, when strife and contention prevail on every side, to soften those bitter animosities, and to remove those painful "obstructions," which, in the present age especially, tend so much to unhinge society, and to distract the human mind. And if Freemasonry could do no other good than to bring men together in peace and unanimity, who, in an every day life are totally opposed in sentiment to each other,—*without the compromise of one iota of principle*,—and yet with a soothing, a healing, and a charitable influence (in the best and widest extent,) it would execute a mission of no ordinary importance, and effect an end which cannot but demonstrate to the world that there is something more therein than a cold and lifeless deism, or the pleasures of social and convivial intercourse.—*London Quar. Mag.*

ORDERS OF KNIGHTHOOD.*

There was a wide difference and often a deadly feud, between the Knights Hospitallers and the Knights Templars, yet the glorious "Beauseant" often waved Fraternally with the standard of the "White Cross" on bloody fields. On the barren sea coast of Gaza, on the fatal eve of St. Luke, a Grand Master of the Temple and a Grand Master of the Hospital lay side by side in death, while but thirtythree Templars and but sixteen White Cross Knights survived to tell the tale. Beneath the walls of Massoura a Grand Master of St. John was made captive, and a Grand Master of the Temple was slain by a thousand wounds after the loss of both eyes, while but four Knights of the Hospital and four of the Red Cross survived. At the siege of Acre each Order lost a Master, and while four hundred Knights of St. John lay dead on the field, but ten Templars escaped with life. At the capture of Saphoury not a Templar survived; and the castle of Assur was defended by ninety Knights of St. John, and the Mamelukes of Bendocdar entered the citadel over the corpses of every one!

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*From the "American Sentinel," Boston, by Br. B. Perley Poore—an interesting weekly family paper, large size and neatly printed.

But at Azotus, the rival Orders ceased to attack the citadel, that they might engage in a bloody conflict. Long and doubtful, and deadly was the fight. At last victory declared for the White Cross Knights; but they gave no quarter, as their rivals asked none, and not a Templar survived the combat! This was a death blow to chivalry, and *the lesson should not be lost.*

DISTINGUISHED MASONS OF CONNECTICUT.

[From Br. Huntoon's Centennial Address before the Hiram Lodge, at New Haven, in September last.]

Those magic words, "Liberty, Equality, Fraternity," which are uttered with such rapturous enthusiasm in the Republic of France, and are echoed and re-echoed over the mountains and valleys of Europe, by the Genius of Freedom, calling on her votaries to arise, and regain their usurped rights from the hands of ruthless despotism—these very words have been the household expressions—familiar forms of speech—for ages and centuries, in the communications of our Fraternity. And, though used as expressions of moral and social sympathy only, having no design to disturb political or religious arrangements, they have, nevertheless, drawn down upon it the jealousies of the aristocracies of the political, and the anathemas of the hierarchies of the religious world.

The idea of individual man, and the supremacy of his individual claims, the sovereignty of his right to personal liberty, growth, and perfection, as the first article of a nation's faith—that the sacredness of individual man is never to be postponed in the feverish pursuit of property,—that it is more important that the individual should respect himself, and be respected by others, than the wealth of all climes should be accumulated on our shores, is a doctrine not fully in favor with our political rulers, or even moral reformers of the day. Their regard is turned to mankind in the mass, as the highest care of the world.

Now, it is not man, in his collective capacity, but in his personal duty and private station, that Masonry contemplates and strives, by all her traditions, instructions, and ceremonies, to elevate, to ennoble, and to bless. "A *point* within a circle, denoting an individual Brother,—the *circle* the boundary line of his duty," is precisely the point of view in which Masonry regards individual man, and aims to inspire him with indomitable resolution and zeal, freedom and fervency to accomplish his heaven-alloted course. It would have him full-orbed, and globed, shining by his own light, moving in his own path, mingling his beams with the other luminaries, and thus helping to increase the brightness of the whole sky of humanity. It looks through the exterior vestment to the inner man, and owns personal worth as the only passport to its honor and esteem. It does not measure moral excellence by the extent of the field in which it is displayed, the elevation on which it stands, or the splendor with which it is arrayed; but by its simplicity and purity, truthfulness and love, attracting the admiration of its companions, and leading them, by the beauty of its own light, fast and far into that upward, onward path of the just, "shining brighter and brighter unto the perfect day."

It is with this standard of excellence and worth, my Brethren of Hiram Lodge, that you this day recount the virtues, and celebrate the memories of some of your departed, beloved, and respected officers and members. Your first Master, Maj. Gen. David Wooster, who, an hundred years ago, planted the seed, and watched over and protected the infant growth of that tree of Masonry, which has extended its branches, and imparted its friendly shade, and is now furnishing its generous fruit to the various Masonic families and Lodges of this State, deserves your heartfelt tribute of affectionate remembrance and grateful commemoration on this occasion. That I should attempt his eulogy, could not be expected; and to review his various public services, as a soldier and Officer in the Old French War, in which Connecticut did her share of fighting, on the land and on the sea; as a gallant chieftain and commander in the army of the Revolution, and as the first Major General of the militia in his native State, would be but to repeat the authentic records of a history with which you are already familiar. The numerous and important offices of trust and honor to which he was called in the public service of his country, and his native State, are the best testimonials to his ability and fidelity, his honesty and capacity in the discharge of them. If any thing further were necessary to establish his reputation to an honorable and distinguished rank among his compatriots of the Revolution and fellow-citizens at home, we have the weight of a name that can never be uttered without sending a thrill of exultant pride through the heart of every American scholar, philanthropist, and Christian. Dr. Dwight says of Gen. Wooster, after speaking of his gallant services, and his lamented death, at Danbury, May 2d, 1777,—"He was a brave, generous-minded man; respected for his understanding, and for his conduct, both in public and private life; ardent in his friendship and his patriotism; diffusive in his charities, and steadfast in his principles. He was long a professor of religion, and adorned the profession by an irreproachable and exemplary life. He married the eldest daughter of President Clap, a lady distinguished for the first intelligence and virtue."

To have such commendation is "*laudari a viro laudato*," and, as Masonry regards the fair fame of the wife or daughter, of a Brother as his own, it will be proper and appropriate to add what has been said by another: "No citizen of New Haven, who remembers the annual visits of Madam Wooster, in the green and cheerful winter of her age, will ever forget, that *love*, *respect* and *reverence*, may be *united*. All were blended in her character, and the courtesy with which she was greeted as Madam Wooster, by republicans, gave better proof of merit than any title rank could have conferred.

On the 10th of April, 1765, Benedict Arnold was admitted a member into your Lodge, then a man of standing in your city, of honorable connections, and unblemished character. For a very considerable portion of the War, his reputation as a patriot and a brave officer was universally acknowledged. He stood high on the list of fame, shared the friendship of Washington, and enjoyed, in full confidence and respect, the military honors of his country. It has been said, "the love of money" was his darling passion; and that, to that he fell a sacrifice,—

"Quid non mortalia pectora cogis
Auri sacra fames."

If Hiram Lodge, with her scores of patriots, has had *one* Arnold, over whose fall to lament, she may challenge the sympathy of the Church at Jerusalem, which had *one* Iscariot among her *twelve* Apostles. If your labors have sometimes failed to accomplish their intended object; if your emblems have been sometimes found in the Society of the abandoned; if you have sometimes been obliged to mourn over the blighted hopes of probity, and to weep for the crimes of the apostate and traitor, you can call on all moral societies to "hang their harps upon the willows," and sit down beside you in sorrow, for they have experienced like disappointments and afflictions. And if your robes have sometimes formed cloaks for bad intentions and wicked practices, they were put on for the same end that hypocrisy assumes the habit and feigns the language of truth and sincerity. "If the spendid pall be thrown over the bier, it is to hide the ghastliness of death." For a like purpose, the monster vice seeks to conceal his hideous form under the comely mantle of virtue.

In the different walks of life, among the various callings of men and ranks of society, you have had your share of the distinguished, the honorable, and the revered. At the summons of patriotism, when the beacon-fires of Freedom were lighted, and the strife of American Independence began, none were earlier, none more valiant, than the sons of Connecticut. Among that renowned band of patriots, whose achievements in genuine valor, in noble daring, in brilliant exploits, bravery, prowess, intrepidity, have challenged the admiration of the world, you had your full quota of Masonic representatives. Gen. Israel Putnam need but to be named, to awaken the liveliest associations of courage, fearlessness, and heroism. A hunter in peace, a soldier in war; and as a soldier, always among the foremost and the bravest. William Munson, a captain in the Revolutionary war, for bravery, honesty, integrity, and manly bearing, was highly appreciated, and esteemed by all who enjoyed the honor of knowing his worth and participating in his friendship. He had a travelling Lodge attached to his regiment, to which the officers and soldiers of the army retired from the bustle and din of the camp, the noise and tumult of battle, and refreshed their hearts with a "feast of reason and a flow of soul"—in exchanging the sublime sentiments of universal friendship and humanity, inculcated and enforced by the badges and Lectures of Masonry. I can never think of those Masonic Lodges attached to the opposing armies of that war, without being reminded of the Prophet on Mount Horeb. The wind, the earthquake, the fire passed on, but the Lord was not in these; and after the fire, "a still small voice." And it was so when Elijah heard it, that he wrapped his face in his mantle, and went and stood at the mouth of the cave, and behold there came a voice unto him, and said: What doest thou here Elijah?

By that poisoned fountain of wrath, whose streams were sending forth bitterness and death, the Genius of Masonry stood, mantled in sorrow, and silently dropped into it the sweetening branch of Brotherly love and peace. How long! O Lord, how long! ere man shall feel the mighty stirrings of a common nature within him, the responsive yearnings of the great heart of humanity, and find in verity, that of one blood, of one law, of one destiny, has God made all nations?

Samuel Bellamy, another of those worthies engaged in that Revolutionary struggle, whose triumph, in its results, in the long career of its consequences, in the great course of events which followed it, and their effects upon human happiness or human liberty, has no parallel in the history of mankind, was an ardent Mason. His military laurels, his well-earned reputation, his talents, his influence, and the weight of his character, he offered at the shrine of Masonry, and for this generous devotion, his Brethren of this and of the Grand Lodge of Connecticut, awarded him the highest honors in their power to bestow, that of Most Worshipful Grand Master.

I might tire you, were I to attempt the enumeration of the eminent civilians, statesmen, lawyers, physicians, poets, clergymen, farmers, merchants, and mechanics, who have been ornaments to their professions and callings, and "pillars of wisdom, strength, and beauty" in your Masonic family, during the past hundred years of our present remembrance. Their names are written in your annals, and a part at least of their reputations is your property and your praise. In the sky of your country's mental, moral, and political hemisphere, they form a cluster of stars, as bright and distinguished as the Pleiades among the constellation of the Heavens.

There is living, venerated worth around me, which I should delight to applaud, but such applause would not become the occasion. The language of eulogy is not for the living, or I could name a name, which, for a long period of time, has graced your records, adorned the oriental chair of your Lodge, honored the Senate of the United States, and given dignity to the Bench of the Superior Court of Connecticut. His works praise him more eloquently, more laudably, more effectively than words of mine or mortal can do. Ye living, venerated Brothers and

Companions! Ye revered Patrons and Fathers of our Order, whose locks are whitened with the clustering blossoms of age, we rejoice to see your faces once more this side of the grave! Your presence is a benediction on this commemoration of the past. To you this festival brings back and brightens the recollections of ancient times and past ages, and their great dead, speaking to you with their clear and dispassionate voices. To you the past is reanimated, and teems like the old earth, with unappreciated treasures. True, "the memory of joys departed is pleasing, and melancholy to the soul." There is sadness mingled with the pleasure, in contemplating the ruins of earthly greatness, in musing on the wreck of mortal hopes, the expiring lights of the world, the memory of those we have honored and loved.

SYMBOLISM.

In noticing a sermon by the Rev. Henry Holden, of Oxford, on "the Symbolical teaching of the Sanctuary," the editor of the London Magazine and Review, has the following remarks:—

Symbolism is the peculiar characteristic of Freemasonry. The Order could no more subsist without it, than could the solar system divested of its vivifying central orb. Each symbol, although to the unprepared eye it may appear insignificant and valueless, contains a copious lecture on moral duties. This mode of inculcating truth has descended to us from the most ancient times, and has been popular amongst all people from the east to the west. It was not only practised by the Chaldeans, Phœnicians, and Egyptians,—not only by Pythagoras, Plato, and the philosophers of Greece, but by the nations which occupied the extreme west, as the newly discovered monuments of Central America fully and unequivocally testify. Stephens, in his travels, has given numerous instances of this extraordinary fact. At Copan he found an altar standing "on four globes cut out of the same stone; the sculpture in bas-relief. It is six feet square, and four feet high; and the top is divided into *thirtysix tablets of hieroglyphics*, which, beyond doubt, record some event in the history of the mysterious people who once inhabited the city." And, again, speaking of a curious pyramidal structure, he says, "it was about fourteen feet high, and three feet on each side, sculptured in very bold relief, on all four of the sides from the base to the top. The front was the figure of a man curiously and richly dressed, and the face evidently a portrait. The back was of a different design, unlike any thing we had ever seen before, and *the sides were covered with hieroglyphics*.

These symbolical customs are still retained, according to this authority, to a certain extent, by the present inhabitants. He says that "in their hearts they are full of superstition, and practice, in silence and secresy, the rites received from their fathers. The padre told us that he was compelled to wink at them; and there was one proof which he saw every day. The *church of Quiche stands east and west*. On entering it for vespers the Indians always bow to the west, in reverence to the setting sun."

Symbolical instruction has passed in Europe by a graduation which it is easy to trace, down to our own times. Patriarchal symbolization was adopted by the Hebrews, and was thence transferred, on the authority of its divine founder, to Christianity and Masonry. Its gradual progress down to our own times, may be distinctly seen in the permanent monuments produced by the Fraternity of Freemasons,—those magnificient ecclesiastical creations of the fine arts which time has failed to destroy, with their costly decorations of sculpture and painting that dignify and adorn the several nations of Europe; most of which are replete with symbols of significant meaning. Thus the segment of a circle, sometimes of azure, and sometimes edged with the three colors of the rainbow, was a symbol of heaven ; a globe or sphere, of the boundless universe ; a glory encircling the body of our Saviour, shaped like a fish, and hence called the *vesica piscis*, suggested by the word *ἴχθυς* acrostically formed the initial letters of the titles of our Saviour, Ιησους Χϱιστος, *θεου* Υιος *Σωτηϱ*—Jesus Christ the Son of God, the Saviour; the three colored rainbow encircling the Redeemer, and three beams of light radiating from the head of Christ, symbolized the Holy Trinity. The sun and moon symbolized the course of human life ; the church militant was represented by an erect female figure with her hands raised as in prayer; and the church triumphant by the new Jerusalem, the city of the Apocalypse. The sacrament of baptism by water, poured on the cross by a dove ; the Evangelists by the cherubic symbols, a man, an ox, a lion, and an eagle ; sanctity was symbolized by the nimbus, and this was common to the religions of India, Persia, Egypt, Greece, and Rome. Faith by a key and a lamb ; hope by an anchor ; charity by a heart; purity by the lily ; incorruptibility by the rose of Sharon ; peace by a branch of olive ; eternity by a circle ; and eternal life by the mystic Jordan, formed by the junction of the four evangelical streams descending from the mount of Paradise, in which souls, in the shape of children, are sometimes seen swimming and sporting, precisely as they figure in the mystic Nile in the tombs of the Pharaohs.

MASONIC CORRESPONDENCE.

Warren, Me., Feb. 10, 1851.

Brother Moore,—

Dear Sir :—I have occasionally noticed in the Magazine, a list of officers of Chapters, and Lodges, and their location, and as there is some considerable communication between your city and Rockland, I thought that if you had room and was disposed to insert a list of Officers of King Solomon's Chapter located in Rockland, and the time of their meeting, that among the many who visit Rockland on business there might be some Comps. who would like to pass an evening with the Craft. The regular communication of K. S. C., is on Thursday evening on or immediately following the full moon, and generally the hall is open on every Thursday evening.

The officers of the Chapter, the current year are—

Most Ex. D. M. Mitchell, H. P. ; S. Libbey, K. ; C. Holmes, S. ; Comp. S. B. Dockham, C. of the H. ; A. P. Higgins, P. S. ; O. P. Mitchell, R. A. C. ; S. G. Dennis, William L. Pitts, and J. Karer, M. of Veils ; L. Snow, T. ; E. H. Corkran, Sec. ; J. Atwell, Chap. ; S. Barrows and M. Tollman, Stewards ; M. E. Thurlo, S.

Lafayette, Alabama, February 14, 1851.

Comp. Moore,—

Allow me to ask you if it is not the duty, or in other words, not a custom of the Secretary of all well governed subordinate Lodges, at the opening of the same, for him to first mention the names of the several officers, then the names of the visiting Brethren and the Lodge to which they are attached, and lastly, the names of all the members present.*

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*Secretaries differ in the manner of making up their records. Some adopt the course indicated, while others record the visiters last. It is not a matter of much consequence which course is pursued, so that the visiters are distinguished from the members.—*Editor*

I am rejoiced to learn by a communication in the last number of the Freemasons' Magazine, that the unhappy difficulty (of long standing) between St. John's Grand Lodge and the Grand Lodge of the State of New York, has been amicably adjusted, and a happy union formed between the members of both parties,—a result long and anxiously looked for and desired by every true hearted Mason. Masons above all other classes of men, should be honest and true in the strict discharge of the several duties incumbent upon them as members of our time honored Institution ; therefore, we as Masons, should never forget the use of the Square and Compasses.

The good work is gradually progressing with us, in our Chapter and Lodge in this place. We are endeavoring to be guarded in not opening the door of Masonry too wide, as this is a season of great and unprecedented prosperity of the Craft, all over the civilized world ; and I for one greatly preferring no work, than to operate upon bad materials. Of late, I have had some cause to fear, (from the fact of the number of new Lodges being established in the interior of our State,) that the members through their great zeal to operate and increase their numbers, would not sufficiently guard the *ballot box*.

Please accept my best wishes for your and family's health and happiness,—hoping, should I not have the satisfaction of meeting you again upon the level, that we may be permitted to meet in the Grand Lodge, where the Grand Architect will forever preside. Yours, Fraternally,

J. W. Bachelder.

Pepperel, February 11, 1851.

Sir Knight Moore,—

I regret to hear of the death of Sir Knights *Lewis* and *Sturgis*—when I read of them in the Magazine, I enshrouded my *Templar's Diploma* in sable mourning for thirty days ! Such is our destiny ! We must die—in order to live free, and untramelled by these clogs of flesh and blood. I have followed your celebrations with an *Eagle's eye*, at Framingham, Burlington, &c. Although absent from you in body, present in thought. As you do not appear crowded in the Magazine with celebrations, I will give you a sketch of one on Mount Lebanon Hill in Pepperell, 24th June, 5850. The day was beautiful and recalled to my mind scenes which have occurred in by-gone days—I always keep that day sacred, if I *am* alone. And exercise the mind in the lectures of the different degrees of Freemasonry and Knighthood,—what companions they are in the journey of human life ! They are to the mind, what the food is to the body, giving the most exalted ideas of *Him* who raised the Architect of Heaven by the word of His power—and "garnished" them with radiant globes of light. After the repast was over, the following sentiments were given, in the verdant grove, which bears the name of *Mount Lebanon grove* :—

1. *Twentyfourth of June*—May it never return, without finding *more Freemasons in deed—and a less number in name* ! !

2. *The Fair.*—Freemasons have no respect for mothers and daughters who require the head of such a man as Saint John the Baptist !

Yours, Fraternally,

Luther S. Bancroft.

Grand Secretary's Office, Natchez, Miss., Feb. 11, 1851.

My Dear Sir and Brother,—

Our Grand Lodge has just closed, or rather closed, to be exact, on Thursday the 6th inst., after a session of four days.

The important business of the communication was the repeal of the resolution merging the Willard Grand Lodge of New York—so that neither the Willard nor Phillips' Grand Lodge is considered as legally constituted. The vote was unanimous. The resolution taxing non-affiliated Brethren, or asking them to contribute, was also reconsidered. Two hundred dollars for Stone for Washington Monument were appropriated. The following officers were chosen:—

William H. Stevens, G. Master; James M. Henry, D. G. M.; Wm. Cothran, G. S. W.; Barton Evans, G. J. W.; J. W. Caskey, G. Chap.; Wm. Barksdale, G. O.; George J. Dicks, G. T.; William P. Mellen, G. S.; D. N. Barrows, G. S. D.; H. L. Hill, G. J. D.; E. W. Rootes, G. Mar.; James Watts, G. S. B.; W. H. Lott, G. P.; A. H. Kendrick, G. S. and T.

Yours, truly,

Wm. P. Mellen, G. S.

MASONIC INTELLIGENCE.

MALTA.

On Wednesday, the 5th of November, a Grand Masonic Festival took place in the hall of the Knights Templar, St. John of Jerusalem, and Knights of Malta, with the double purpose of installing their Commander of the Order, Sir Knight Col Charles Kemeys Tynte, and of presenting a small memorial to Mrs. Moore, wife of the E. Commander, Capt. J. B. M'Leod Moore, 69th Regiment, in the shape of a Work-box, in testimony of the regard and gratitude felt towards that lady for the valuable services she had rendered the Encampment, by embroidering the several banners of the Order.

At the appointed hour, each Sir Knight having taken up his post, the ladies were introduced into the hall by the 1st and 2nd Captains, Sir Knights Winthrop and Goodenough, and presented to the E. Commander, Sir Knight Moore.

The ceremonial then commenced by an elegant address from the E. Commander, and a brilliant description of the banners displayed around the hall. The warrant, borne by the Aides-de-Camp, Sir Knights Lt. Smyth, 69th, and Dr. Somerville, 69th, was read aloud by the E. Commander, after which the Prelate, Sir Knight the Rev. S. Robson, escorted by the proper officers, proceeded, under an arch of steel, to the altar, where he offered up a beautiful and imposing prayer, admirably adapted to the occasion, the swords and banners being lowered during this portion of the impressive ceremonial. The Herald having then proclaimed the E. Commander, exacted allegiance from the several Knights of the Order, in accustomed form.

The Herald having returned to his post, the second purpose of the meeting was commenced. The Aides-de-Camp having advanced, the Work-box, preceded by them, and borne by Sir Knight R. P. Chapman, supported on either side by the Captains, and followed by the banner bearers, Sir Knights St. G. B. Crozier and J. Sammut, was carried to the East, when Mrs. Moore supported by her husband advanced, and the box was presented, with an appropriate address from Sir Knight Winthrop, followed by a few sentences by Sir Knight Goodenough, the 1st and 2nd Captains.

The ceremony being concluded the Camp was closed, in the accustomed solemn order; and so impressive was the whole proceeding that many an eye was seen dimmed on the occasion.

The Camp having been closed, the doors of the refreshment rooms were thrown open, and a dejeuner was offered, at which the rarest and most luxuriant viands of the season were provided.

UNITED STATES.

CALIFORNIA.

We learn from the Savannah City Transcript, of the 30th Dec., that on Friday the 27th Dec., being the anniversary of St. John the Evangelist, the different Masonic Lodges in that City, in accordance with ancient usage, devoted the evening to the installation of the various officers recently elected for the ensuing year.

The procession was formed at the Lodge-room, corner of Fifth and J streets, at six o'clock, under the management of Carey Peebels, Esq., acting as Marshal for the occasion. From thence it proceeded to the Presbyterian Church, on Sixth street, where after suitable services, accompanied with music by the choir, Hon. J. H. Ralston delivered to the Brethren of the Order and the audience, a very interesting and able address.

After which, the Right Worshipful Deputy Grand Master of the Grand Lodge of California, John A. Tutt, Esq., proceeded to install the officers elect of the different Lodges.

The following are the officers of the different Lodges elected and installed for the ensuing year:

Tehama Lodge No. 3. T. A. Thomas, W. M.; L. J. Wilder, S. W.; R. H. McDonald, J. W.; Samuel Konlman, Trea.; L. Straw, Secretary; S. W. Tutt, S. D.; —— ——, J. D.; A. C. Harrison, Tyler.

Jennings Lodge, No. 4. B. Jennings, W. M.; J. H. Ralston, S. W.; P. Dunlap, J. W.; S. S. May, Treas.; Moitz Schwartz, Sec.; A. Greenwalt, S. D.; —— ——, J. D.; A. C. Harrison, Tyler.

Sutter Lodge, No. 6. Hon. E. J. Willis, W. M; Addison Martin, S. W.; H. A. Schoolcraft, J. W.; N. O. Hinman, Treas.; F. W. Thayer, Sec'y; F. W. Ames, S. D.; Thomas Ellsbury, J. D.; J. A. McKinney and W. Davenport, Stewards; A. C. Harrison, Tyler.

TENNESSEE.

From the proceedings of the Grand Lodge, 1850:—

FROM THE REPORT OF THE COMMITTEE ON APPEALS.

The committee have had referred to them some papers in relation to a misunderstanding between *Union Lodge, No.* 113, and *Tannehill Lodge, No.* 133. Upon the abstract question involved in this difficulty, the committee beg to give a brief opinion. It is the duty of any Mason, when he is informed that a man, who he knows to be unworthy, has filed a petition in a Lodge of which he himself is not a member, to make known to that Lodge the character of the petitioner. No case can arise, which would authorize a Mason to give the name of the person upon whose information the petition was rejected.

NEW LODGES.

Resolved, That in the opinion of this Lodge, it is inexpedient to grant any Dispensation for the formation of a new Lodge, if such new Lodge is to be located in less than ten miles of an old Lodge, except it may be in a town not less than two thousand inhabitants, and except in cases where the Grand Master may in his opinion think the interest of the Craft requires it.

On motion of Br. Vincent Allen, it was

Resolved, That it is the opinion of this Grand Lodge, that no question can arise in a subordinate Lodge requiring a unanimous vote, except that of balloting for Degrees or for Membership.

FUNERAL DRESS.

On motion of Brother Pride, the following resolution was rescinded :

"Whereas, a difference of opinion, and a difference of practice, prevails in the subordinate Lodges, with regard to the clothing of Brethren on funeral occasions, and whereas, it is desirable that uniformity should be observed ; therefore, resolved, that the clothing of Brethren at Masonic funerals shall be white aprons, white sashes, and white gloves, with the exception of the officers, who shall wear their appropriate Jewels."

UNIFORMITY OF WORK.

In the practical administration of the rites of Masonry, your committee regard it of great importance and interest to the Craft, that there should be perfect uniformity in the work and lectures. The principles of the Order which Masons profess to venerate, being chiefly drawn from the work and lectures, every Brother must be convinced of the importance of a perfect knowledge of both. It cannot be denied that, in many of the Lodges under our jurisdiction, much irregularity prevails, and many discrepencies exist which impair the beauty and harmony of the system. Your committee would therefore recommend, that the M. W. Grand Master be authorized and requested to call a convention at an early day, to consist of the Masters of the respective Lodges, or one delegate from each Lodge, to take the work and lectures into consideration, for the purpose of producing more general uniformity. Your committee are convinced, that should such a convention be called, and the business properly attended to, much benefit would result to the Fraternity throughout our State, where Lodges are multiplying with almost unexampled rapidity.

MARYLAND.

The Grand Lodge of Maryland, held its annual communication, at Baltimore, in November last. The Grand Master, M. W. CHARLES H. OHR, M. D., opened the session with an interesting and appropriate address, from which we extract as follows:—

BRETHREN:—The unceasing revolution of time has brought around the period of another annual meeting of the Grand Lodge, and by the enduring mercy of the Great Ruler of the Universe, we are again permitted to assemble around our Masonic Altar. Thus assembled, our first duty is to return sincere thanks for the mercies and blessings which we enjoy through His goodness, and to implore His blessing in all our laudable undertakings, and to invoke His sustaining power in the discharge of the duties devolving on us as men and as Masons.

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CHARITY FUND.

The condition of the Grand Charity Fund, no doubt, will be laid before you by the Trustees, and will, I doubt not, show that it is silently, though surely marching to that point, the attainment of which will bring joy to each true Masonic heart, as well as relief to the needy and distressed of the household of faith for whom it is intended. If the Fraternity of this State would but lay their hands to the work with even a moderate share of zeal and the ability which they possess, in our own day might we see reared a temple worthy of Masons, a city of refuge to the needy and suffering, which would surround with blessings the memory and lives of the founders and supporters of so noble and useful an institution as this is intended to be.

Charity is a precept inculcated in every Masonic Lodge; relief is a fundamental principle of the Institution. These principles are also prominently set forth in the religion we profess, and are grounded in the nature of man wherever found on the face of this earth. Notwithstanding it is part of our nature, taught by religion, and inculcated by the institution of which we are members; alas, how cold are our sympathies for the suffering, and how little do we regard the teaching of our nature, our religion, or our Order! The callousness manifested by us in this matter is a stigma on our nature, a blot on our Institution, and a sin against our religion, for which we shall be accountable.

NEW YORK SCHISM.

I have been furnished with a copy of the "Transactions of the M. W. Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York," over which presides the "M. W. Isaac Phillips," and which body is not recognized by this Grand Lodge to be that which it claims. No doubt your Committee on Foreign Correspondence has been furnished with a copy thereof, and will give it all the attention which it deserves and all that may be necessary. A portion of G. Master Phillips' address, however, I may be permitted to notice. He says, "It will be remarked that this address to the Grand Lodges was to *sustain us* in our course against the machinations of our enemies, and not an appeal to *decide for us* any question or matter, out of which it became necessary at the last annual communication to pursue prompt measures to take from the hands of unfaithful officers the power of further injuring the Grand Lodge. The Grand Lodge has for itself decided the question, and its rights and powers are sufficiently clear to attend to its own affairs, and appeal to other Grand Lodges to *sustain us* should not be deemed as an intention of submitting our proceedings for their adjudication ; if it be their pleasure not to sustain us, they have the power to do so. Beyond this their sentiments or interference become officious, unauthorized and offensive." Notwithstanding the opinions here expressed, both parties claiming to be the Grand Lodge of New York did submit to us documents which involved the absolute necessity of a decision by this Grand Lodge, of a question to which he was a party. This Grand Lodge, by their action, based on the report of the Committee on Foreign Correspondence, did not undertake to decide upon the questions out of which that controversy arose, nevertheless a decision was called for by this appeal to sustain. It was incumbent on this Grand Lodge to decide which was the Grand Lodge of New York, which she was appealed to to sustain ; she could not recognize both the claimants, it was therefore necessary, before she could give the appealed for *sustenance*, that she should *decide*. Although our "sentiments or interference" may be deemed "officious, unauthorized and offensive," it is not probable that such language, or the threat "to refuse all intercourse with such bodies, and to exclude Masons of their jurisdiction," will induce a reversal of the *decisions* which have become thus "*offensive*." This Grand Lodge acted on the light before it, as furnished by the contesting parties who claimed our aid to "*sustain*" them. Justice and reason demanded that we should *decide* which we could "*sustain*," and if that decision is wrong, the fault is, that we were not furnished with all the light necessary; and if a rehearing is demanded, it should not be couched in the language and terms here used.

INSPECTOR'S REPORT.

The following report, from one of the Grand Inspectors for the city of Baltimore was read and accepted :—

To the R. W. Grand Master of Masons in Maryland :—

SIR,—I was not present at the time of my appointment as Grand Inspector. I regret exceedingly that the choice of the Grand Lodge had not fallen on some younger and more competent Brother.

The duties of this office are important, and their faithful discharge requires more time than my other engagements allow me.

It gives me great pleasure to report, that from what I have seen and heard, the Institution is flourishing in Baltimore.

I would further report, that the work, as far as I have seen, meets my entire approbation. In more than one instance I have felt as though carried back to the days of my youth—things long since forgotten have passed in review, and are remembered as green spots among the snows of age. But, sir, I feel that my days of usefulness are passed, and I respectfully request that I may not be again considered as a candidate.

I remain Fraternally yours,

SAMUEL CHILD.

Obituary.

Newport, Me., Feb. 17, 1851.

BROTHER MOORE,—

The members of Meridian Splendor Lodge have been clothed in sadness in consequence of the death of our beloved Brother GEORGE LANCY, of Palmyra, after a few days of sickness.

Br. Lancy has for a long time well stood the storms which have beaten against the Masonic fabric, unflinchingly, and has at all times, shown his attachment to its Divine principles, by being present at all meetings of the Lodge, when consistent with his other duties.

As a father, he was kind and affectionate; as a citizen, honest and true; as a Mason, worthy and upright. Brother Lancy's funeral was attended by the members of this and Penobscot Lodge, and his body, with Masonic honors, committed to the grave, there to rest till the Grand Master shall summon him to join that Grand Lodge above, where all true Masons hope to meet.

THOMAS COGSWELL, *Secretary.*

January 11, *A. D.* 1851, *A. L.* 5851.

AT a communication of Lafayette Lodge, No. 55, of Free and Accepted Masons, held in the Masonic Hall at Vernon, La., the following preamble and resolutions were offered and unanimously adopted :—

WHEREAS, it has been the will of the Supreme Architect of the Universe to suddenly remove from our midst our much respected friend and Brother, WM. HAPON, esteemed not only as a noble and useful citizen, but as a worthy Brother, whose cardinal principles, not only in profession but in practice, were friendship, morality and Brotherly love :—

Resolved, Therefore, that we deeply symphathize with the bereaved widow and family of our deceased Brother, in the irreparable loss which they have sustained in his death.

Resolved, That the furniture of our Lodge be clothed in mourning for the space of ninety days.

Resolved, That the members of this Lodge be requested to wear the usual badge of mourning for the space of thirty days.

Resolved, That the widow and family of our deceased Brother be presented with a copy of these resolutions.

Resolved, That the Onachita Register, the Farmervill Enquirer, and Moore's Monthly Magazine (Boston) be requested to publish these resolutions.

Attest, STETSON TRASK, *Secretary.*

Cincinnati, Jan. 18, 1851.

To the Editor of the Freemasons' Magazine, Boston.

DEAR BROTHER,—

IN accordance with a resolution of our Lodge it becomes my duty to respectfully request the publication of the annexed resolutions in your valuable journal.

"WHEREAS, the Grand Architect of the Universe, in the dispensation of an all-wise Providence, has been pleased to remove from us, our much esteemed and worthy Brother ALEXANDER McDONALD, and as the high respect we entertain for his memory, demands from us an expression of our feelings on this occasion, be it therefore unanimously

Resolved, That we deeply deplore his death, and that in it, society has lost a most valuable citizen, the Masonic Fraternity an estimable, efficient and worthy member, and the community in which he lived a warm and devoted friend. As a Mason, he was pure, zealous and faithful, devoted to the Order, and one whose example was worthy of all imitation; as a friend, always true, kind and generous, and as a citizen prompt and efficient in the discharge of his duty.

Resolved, That the members of this Lodge will wear the usual badge of mourning for thirty days.

Resolved, That the Lodge be put in mourning for the usual time, as a testimony of respect and esteem for our deceased worthy Brother.

Resolved, That the Secretary of this Lodge forward a copy of this preamble and resolutions to the widow of our departed worthy Brother, with the assurances of their sympathy in her irreparable loss, and also that a copy be forwarded to the Freemasons' Monthly Magazine, at Boston, and to the Texas Presbyterian, at Huntsville, with a respectful request for their publication.

Fraternally, yours,

H. P. HART.

Secretary of Olive Branch Lodge, No. 26, *Texas.*

DIED in Sacramento city, Dec. 23d, of typhoid fever, WILLIAM W. SPAULDING, aged 28 years, senior partner of the firm of Spaulding & Martin, and son of Calvin Spaulding, of Hallowell, Maine.

"Mr. Spaulding (says the Sacramento Transcript,) had been in business in this city about one year, and by his honesty, urbanity, and strict attention to business, had won for himself a host of friends, who accompanied his remains to the grave, together with Sutter Lodge of Ancient York Masons, of which Lodge he was a worthy Member.

"His memory will long be cherished by those who knew him best."

REGISTER OF OFFICERS.

GRAND LODGE OF MASSACHUSETTS.

M. W. Edward A. Raymond, G. Master.
R. W. Rev. G. M. Randall, D. G. M.
“ Thomas M. Vinson. S. G. W.
“ ——— ———,* J. G. W.
“ Thomas Tolman, G. Treas.
“ Charles W. Moore, Rec. G. Sec.
W. Rev. Samuel Barrett, Cor. G. Sec.
“ Rev. Benj. Huntoon,
“ Rev. T. R. Lambert, } G. Chaplains.
“ John T. Heard, G. Marshal.
“ Abram T. Lowe, S. G. D.
“ Lucius R. Paige, J. G. D.
“ Samuel Millard,
“ Asa Woodbury,
“ Merrill Pettengill, } G. Stewards.
“ Charles Robbins,
“ William D. Coolidge, G. Sword Bearer.
“ G. M. Thacher,
“ Hamilton Willis, } G. Pursuivants.
“ William C. Martin,
“ Charles Bates, } G. Lecturers.
“ Henry G. Clark, G. Organist.
“ B. F. Baker, G. Chorister.
Brother Josiah Baldwin, G. Tyler.

DISTRICT DEPUTY GRAND MASTERS.

R. W. Rev. Stephen Lovell, District No. 1.
“ William Ferson, “ No. 2.
“ Prentiss Cushing, “ No. 3.
“ Jonathan Greenwood, “ No. 4.
“ Rev. Paul Dean, “ No. 5.
“ Horace Chenery, “ No. 6.
“ Lucian B. Keith, “ No. 7.
“ W. J. Stone, “ No. 8.
“ Franklin Weston, “ No. 9.
“ William Brown, Special Deputy for Nantucket.

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*R. W. Asa T. Newhall, was re-elected, but died a few days previous to installation.

K. SOLOMON'S LODGE, CHARLESTOWN, MS.

George H. Marden, Master.
Edward C. Tillson, S. W.
Thomas M. Crocker, J. W.
Noah Butts, Treasurer.
Caleb Rand, Secretary.
Henry P. Fairbanks, S. W.
William Darton, J. D.
James A. D. Worcester, Marshal.
John Mitchell,
Eben M. Plummer, } Stewards.
Caleb Child, Inside Sentinel.
Aaron H. Gardner, Tyler.

KING HIRAM LODGE, PROVINCETOWN, MS.

Joseph P. Johnson, Master.
Jeremiah Stone, S. W.
Peter E. Dolliver, J. W.
Joshua E. Bawly, Treasurer.
Lemuel Cook, Secretary.

Meets Monday preceding full moon.

BETHESDA LODGE, BRIGHTON, MASS.

E. C. Sparhawk, Master.
Sumner Wellman, S. W.
John Gordon, J. W.
William R. Champney, Treasurer.
E. Augustus Story, Secretary.
Ebenezer Fuller, S. D.
Joseph Dunklee, J. D.
Henry K. Appleton, Marshal.
Luther J. Fletcher, Chaplain.
David Hart,
Samuel Beck, } Stewards.
William Canham, Tyler.

AURORA LODGE, FITCHBURG, MASS.

Nathaniel S. Boutelle, Master.
Thomas C. Caldwell, S, W.
A. F. Beeman, J. W
Asher Green, Treas.
Moses G. Lyon, Sec.
Joseph Pierce, S. D.
Arnold Wilson, J. D.
Wells R. Bardwell, Marshal.
Samuel A. Corsen,
Silas H. Goodnow, } Stewards.
Martin Newton, Tyler.

RISING STAR LODGE, STOUGHTON, MS.

James Swan, Master.
Samuel Chandler, S. W.
George Talbot, J. W.
Ebenezer W. Tolman, Treas.
Ansel Capen, Sec.
Joel Talbot, S. D.
Simeon T. Drake, J. D
C. A. Southworth
John Crane, } Stewards.

Meets Thursday preceding full moon.

ST. PAUL'S LODGE, GROTON, MASS.

Albert Shattuck, Master.
Ebenezer Sawtel, S. W.
Levi Boynton. J. W.
Jeremiah Kilburn, Treasurer.
Dexter Blanchard, Secretary.
Abel Lawrence, S. D.
Jonathan W Lawrence, J. D.
Samuel Merrill,
Alpheus Eastman, } Stewards.
James Lakin, Marshal.
Moses Gill, Tyler.

ESSEX LODGE, SALEM, MASS.

Robert H. Farrant, W. M.
George C. S. Choate, S. W.
Nathaniel A. Kimball, J W.
Jonathan P. Felt, Treasurer.
William Leavitt, Secretary.
Thomas M. Dix, S. D.
George W. Sargent, J. D
Ebenezer Griffin, Jr.,
Henry Hubon, } Stewards.

GRAND LODGE OF GEORGIA.

M. W. William C. Dawson, G. Master.
R. W F. M. Furlow, D. G. M. 1st District.
“ J. W. Gaulding, do. 2d do.
“ J. F. Cooper, do. 3d do.
“ W. C. Blackwell, do. 4th do.
“ W. R. Kitchen, S. G. W.
“ D. E. Butler, J. G. W.
“ J. E. Wells, G. Treas.
“ S. Rose, G. Sec.
W. Rev. W. D. Matthews, G. Chap.
“ L. C. Simpson, S. G. D.
“ K. J. T. Little, J. G. D.
“ W. P. Bowen, G. Marshal.
“ F. W. Campbell,
“ J. A. Fannin, } G. Stewards.
“ S. A. Borders,
“ E. C. Hubbell, G Pursuivant.
Brother T. A. Harris, G. Tyler.

GENESEO LODGE, (U. D.) GENESEO, N. Y.

Edward R. Hammatt, Master
Jacob B. Hall, S. W.
Walter Smith, J. W.
Andrew Teal, Treas.
James Wood, Jr., Sec.
Henry Chamberlin, S. D.
Elijah H. Perkins, J. D.
Major H. Bennett,
David R. Williams, } Stewards.
Duty S. Thompson, Tyler.

Meets Thursday on or preceding full moon, and two weeks thereafter.

MOUNT ZION CHAP., STOUGHTON, MASS.

Ebenezer W. Tolman, H. P.
James Swan, King.
Lemuel Gay, Scribe.
Simeon T. Drake, Treas.
Ansel Capen, Secretary.
Jonathan Reynolds, R. A. C.
Elijah Atherton, C. H.
Joel Talbot, P. S.
Nathaniel Blake,
Ebenezer Capen, } Masters of Veils.
Leonard Hodges,
Abraham Capen,
Abel Wentworth, } Stewards.

Meets Monday preceding full moon, monthly.

THOMAS CHAPTER, FITCHBURG, MASS.

J. A. Marshall, High Priest.
Asher Green, King.
A. F. Beeman, Scribe.
Cephas Carter, Treas.
S. H. Goodnow, Sec.
J. A. Wheeler, C. H.
W. B. Towne, P. S.
Nathaniel S. Boutelle, R. A. C.
J. D. Pratt,
Kilburn Harwood, } M. of V.
Ivers Phillips,

GRAND LODGE OF VERMONT.

M. W. Phillip C. Tucker, Grand Master.
R. W. Samuel S. Butler, D. G. M.
“ Joshua Doane, S. G. W.
“ Samuel Willson, J. G. W.
“ Dan Lyon, G. Treas.
“ John B. Hollenbeck, G. Sec.

GRAND LODGE OF LOUISIANA.

M. W. John Gedge, Grand Master.
R. W. G. W. Catlett, D. G. M.
“ R. F. McGuire, S. G. W.
“ W. L. Knox, J. G. W.
“ J. H. Holland, G. Chaplain.
“ S. Herriman, G. Treas.
“ J. J. B. Massicot, G. Sec.
W. M. Morenati, G. Marshal.
“ J. R. Hartzock, S. G. D.
“ S. G. Risk, J. G. D.
“ A. Fernandez, G. Sword Bearer.
“ G. W. Race, G. P.
“ A. Mondelli,
“ J J. Rice, } G. Stewards.
“ J. Catlett,
“ T. A. Gunst,

GRAND LODGE OF DISTRICT COLUMBIA.

M. W. Benjamin B. French, Grand Master.
R. W. Ezra Williams, D. G. M.
“ Samuel Yorke At Lee, S. G. W.
“ W. E. Howard, J. G. W.
“ Robert Clark, G. Treas.
“ Charles S. Frailey, G. Sec.
W. H. N. Steele, G. Visitor and Lect.
“ Rev. Charles A. Davis, G. Chap.
“ Urius Hurst, S. G. D.
“ Charles E. Weaver, J. G. D.
“ Gustavus A. Schwarzman, G. Marshal.
“ Samuel V. Niles, G. Sword Bearer.
“ A. G. Ridgley, G. Pur.

Brother James Jack, G. Tyler.

AMITY LODGE, ZANESVILLE, OHIO.

William M. Shinnick, Master.
Mark Louden, S. W.
C. W Potwin, J. W.
H. Darlinton, Treas.
A. Hines, Sec.
T. Webb, S. D.
James Harris, J. D.
Isaac Campbell, Tyler.

LAFAYETTE LODGE, ZANESVILLE, OHIO.

John Redmond, Master.
Robert H. Cotton, S. W.
A. C. Josselyn, J. W.
J, A. Blair, Treas.
William Shaffer, Sec.
Daniel Hatton, S. D.
C. Goety, J. D.
J. D. Mitchell, Tyler.

MASONIC CHIT CHAT.

Erratum.—*Br. Paige's Address.*—By one of those unaccountable and vexatious mishaps, common to printing operations, sad work was made in the arrangement of the matter of the Address by Br. Paige, as given in our last. The address had been made up and corrected ; but it subsequently became necessary to break the pages, in order to let in other matter. In this operation, an entire page was accidentally transposed—the middle and the end were made to change places ! The true form may be obtained thus : read to the sixth line of page 106 ; then begin at the sixth line on page 107, and read to the sixth line on page 108 ; then begin at the seventh line on page 106, and read to the fifth line on page 107, where the address actually ends. There, if the reader cannot make that out, we will repnblish the address ; which we should have done the present month, had the mishap been discovered in season.

"The Yankee Nation."—Rev. S. Lovell, Editor. W. R. Davis, publisher—Boston. This is one of the most attractive and agreeable weekly papers in the country. It is managed with tact and ability, and we take pleasure in recommending it to our readers. Among its various departments is one appropriated to current Masonic notices. Price two dollars per annum.

☞Brother E. H. Callaway, Post Master at *Lexington*, Geo. ; and Brother Thomas S. Perry, Post Master at *Rome*, Georgia, are agents for the Trestle-Board, as is also Brother Lemuel Dwelle, at *Augusta*

☞Brother S. G. Coffin, at Jamestown, North Carolina, has Trestle-Boards on sale.

☞The Trestle-Board may be obtained, by the dozen, through any of the principal Booksellers in the United States ; and of the agents named on the covers it may be obtained at retail or by the dozen.

Expulsion—We are requested to give notice that W. S. Brown was expelled from Mount Vernon Lodge, at Mount Vernon, Illinois, on the 3d February last.

Brother Robert A. Carson, Post Master at Vernon, La., is an authorized agent for the Magazine and Trestle-Board.

☞Brother F. K. Hulbert, of Columbus, Ohio, is an authorized agent for the Magazine and Trestle Board.

☞The Grand Lodge of Louisiana held its annual session at New Orleans, in January. We are gratified to notice that M. W. John Gedge, Esquire, has been elected Grand Master. Brother Gedge is an accomplished and talented Mason, and the compliment thus bestowed upon him by his Brethren, is one of which he is eminently worthy. Few Brethren have labored more earnestly, none more efficiently, in harmonizing and promoting the true and best interests of the Fraternity in Louisiana.

☞We learn from Brother William P. Mellen, Esq. of *Natchez*, Mississippi, that the Trestle-Board sent to his address had not reached him at the time of the meeting of the Grand Lodge,—hence Brethren who expected to get them at that time, were disappointed. Another shipment was made on the 22d ult. and will probably reach him by the 20th inst. The work, after that time, may be had of him by the dozen or single copy.

☞Our Charleston, S. C. correspondent informs us that Br. Case was misinformed in some of the particulars given by him in our last in relation to the organization of Zerubbabel Chapter in that city. The original founders of the Chapter, he says, were all Companions who were not attached to any Chapter,—M. E. Companions Honour (H. P.) and F. C. Barber, (P. S.) excepted. At the first meeting there were *twentyone* applicants, instead of *nine* ; and there have been *ten* since. We do not doubt the Chapter merits all the success it has met with.

☞We should be happy to comply with the request of our correspondent at Lexington, Ky., if we had not other matters pressing upon our time. We thank him for his favor, and shall avail of the earliest opportunity to examine it.

☞*Cincinnati, Ohio*—The *Trestle-Board* may be obtained by the dozen or single copy, of Messrs Truman & Spofford, Booksellers, Cincinnati, Ohio.

☞Brother A. P. Pfister, (Grand Secretary of the Grand Lodge,) at Montgomery, Ala. is agent for the Trestle-Board, and Magazine.

☞Messrs Courtenay & Weinges, Charleston, South Carolina, will receive and forward subscriptions for this Magazine, and receipt for the same.

☞Mr. S. Richards, late of Franconia, Alabama, will oblige by sending his present address to this office.

THE
FREEMASONS'
MONTHLY MAGAZINE.

Vol. X.] BOSTON, APRIL 1, 1851. [No. 6.

FURTHER TROUBLE IN THE GRAND LODGE OF LOUISIANA.

A most singular occurrence has recently taken place in the Grand Lodge of Louisiana ; or more correctly speaking, a most extraordinary attack has been made upon the legality of the organization and the rightful exercise of the inherent powers of that body, as a governing Masonic authority. The facts, as we gather them from the imperfect details in our possession, are as follows :—

In March, 1850, a union of the two Grand Lodges then existing and holding their sessions at New Orleans, took place, in conformity with the terms of certain articles previously agreed upon by the parties. In June following, a Convention, consisting of fiftyfive delegates, representing thirtythree of the subordinate Lodges in the State,—being, we believe, a large majority of the whole number,—met at Baton Rouge, for the purpose of framing a new Constitution for the united body. This being accomplished, the new code was reported to the Grand Lodge ; and, after some modifications, confirmed by that body, as its organic law. Among the articles contained in the Constitution so adopted, was one changing the time of the election of Grand Officers, from the fourth Saturday to the third Monday, in January. And, lest there might be a question whether the old officers, who were elected under the regulations of one of the pre-existing Grand Lodges, could lawfully hold their respective offices under the new Constitution of the united body, an article was introduced, providing, that " the present officers of the Grand Lodge (meaning the original body,) shall not be superseded by the adoption of this Constitution, but shall continue to hold the same, and exercise the duties thereof, *until their successors are duly elected, appointed and in-*

stalled."* Under this provision, the then existing organization of the Grand Lodge was continued until the 21st day, being the third Monday of January, 1851; when, in conformity with the requirements of the new Constitution, the united G. Lodge assembled and held its annual communication for the election of officers for the ensuing year, and the transaction of such other business as might properly come before it. The election took place; and, as is usual at all such elections, some changes were made in the officers. Among these changes was the removal of the Grand Treasurer, Brother RAMON VIONNET.

Such we believe to be a correct, though concise statement of the facts in the case, as far as the Grand Lodge, in consequence of any action of its own, is a party to it. And our readers will be surprised to learn, that these simple proceedings, so entirely proper in themselves and consistent with the Masonic usage of the whole world, have been made the basis of a legal procedure against that Grand Body! But, we live in an "age of progress," preëminent for the development of mysterious principles and unique discoveries in moral as well as physical science, and ought not probably to be startled at any strange theory, however incomprehensible to the mind or adverse to any preconceived notions of the essential elements of moral or physical law, we may chance to entertain. If, as in the present instance, we can neither commend the honesty nor morality of the discoverer, we may at least be permitted to enjoy the peculiarities of his discovery.

Our Brother, the late Grand Treasurer at New Orleans, having been removed from his office, as above stated, has been induced to believe, that he has been improperly and unlawfully deprived, not only of his official, but of his "vested rights," as a "life member" of the Grand Lodge. Entertaining this belief, he was pursuaded, a few weeks since, probably through the influence of injudicious or sinister friends,† to petition the Judge of the 5th District Court of New Orleans, for a Writ of Mandamus, to be reinstated into his office! As a mere matter of course the Court, on this petition, granted an order *nisi*, or mandate, to the Grand Lodge to show cause why the writ should not be issued, and assigned the 17th of February for the hearing of the parties. The result at this present writing, has not reached us.

The grounds upon which the late Grand Treasurer rests his case, are—

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*The next election and installation were of course to take place agreeably to the provisions of the *new* Constitution,—not according to the *old* regulation,—that having been repealed by the adoption of the new code of laws.

†He says—"not being at first aware of said irregularities, he was about to submit, but being *informed* thereof," he demands to be restored to office.

1. That the Grand Lodge of Louisiana is a civil corporation, and that, under its former By-Laws, he had acquired "a life-membership," of which he could not be deprived by any subsequent regulations, or action of the body, except for cause affecting his moral or official character. 2. That the Grand Lodge, by its new Constitution, has, unlawfully, and in derogation of its civil charter, deprived him and other Brethren of their privileges as "life-members" of the corporation, in denying to them the right to vote in the election of officers, and other matters. 3. Repudiating the present Constitution as "null and void," he falls back upon the former By-Laws, and denies that the election, at which his successor was chosen, took place at a legal and proper meeting,—it having been called at a time and in a manner contrary to the provisions of said former By-Laws. He therefore prays, that the Grand Lodge and his successor in office, "may be condemned to receive and restore him to his functions as Grand Treasurer of said corporation, and his life-membership thereof."

The inquiries that naturally suggest themselves in this connection are: What restrictions does the act of incorporation impose on the action of the Grand Lodge, in the management of its internal concerns? and how did the original acceptance of the civil charter change its condition as a voluntary Masonic association? The act consists of three sections. The first provides that the Grand Lodge shall be deemed "a body corporate and politic," and "shall have perpetual succession of officers and members," and "full power to *make*, *alter*, *amend*, and *change* such By-Laws as may be agreed on by the members of the same." The second section provides that it may "take, hold, and enjoy, real and personal property," and apply the same "to and for the uses and purposes intended by the said Institution." The third and last section incorporates generally, and invests with the same powers and privileges, "all the regular Lodges already constituted under the power and jurisdiction of the said Grand Lodge."

And this is all about it. The civil charter is a simple authority given to the Grand Lodge to hold and manage its real and personal property, in such way and manner as by its own regulations it shall deem proper. It imposes no limitations or restrictions—fixes no particular time, nor prescribes any particular manner for the election of officers, or for any other transactions whatever. Neither does it recognize any "life-members," nor Grand Treasurers, *ad vitam*. It does however provide, that the Grand Lodge shall have "full power to make, alter, amend and change" its By-Laws, in such manner as "may be agreed on by the members." And what is equally important to the present purpose, it leaves the Grand Lodge to decide for itself, and in its own way, who are and shall be deemed to be members of its body; and to specify and fix by regulation, the powers and privileges they may enjoy and exercise. The former of these powers the Grand Lodge has frequently used. The regulations of 1844, provide that the elections shall take place "at the beginning of the month of January." This regulation was subsequently changed, and the time altered to the "fourth Saturday of January"; and this, again, was changed by the Constitution of 1850, to the "third Monday in January." In all these changes of its regulations, the Grand Lodge has only exercised an inherent and legitimate power,—over which the judiciary of the State has no control whatever, and for which it is responsible to no power on earth. It is difficult therefore to conjecture by what motive the late Grand Treasurer has been influenced to take the extraordinary and unprecedented steps he has taken, in arraigning his Grand Lodge, as a criminal, before the public tribunals of justice; unless it be from a spirit of vindictiveness and revenge, growing out of his removal from an office which, it is manifest from his present conduct, he was not worthy to hold.

The meeting at which the election of the new Grand Treasurer took place, was held in conformity with the provisions of the new Constitution,—*under which the late Grand Treasurer had held his office and acted for the preceding six months!* He saw no illegality in the Constitution, until he was removed from office. Then, and not until then, he discovered it to be "in violation of *vested rights*."

The case is now in the hands of the law; and, if the Judge of the District Court has seen fit to issue the Writ of Mandamus, as prayed for by the petitioner, it will be difficult to say when the litigation will terminate. As to the final result, we entertain no apprehensions. The petitioner has no case that he can maintain at Bar; and this he probably understands. He has brought a vexatious suit, manifestly for the unworthy purpose of harassing and perplexing his Brethren, who have not seen proper to continue him in office.

The whole proceeding presents itself to our mind in a light so disreputable and unmasonic, that we have no inclination to discuss it. There is evidently a class of reckless and turbulent spirits in the city of New Orleans, who, if not checked, will keep the Order there, in a continual state of disquietude, to the prejudice of the Fraternity throughout the whole country; and we trust that the Grand Lodge will now take the matter seriously in hand, and apply, promptly and fearlessly, such remedies as the laws and usages of the Institution afford. If the civil Charter is to be made a cloak for litigation, the sooner it is surrendered to the State, the better it will be for all parties. It can be of very little service to the Grand Lodge, and less to the subordinate Lodges, even in holding and managing real estate. Trusteeships are sufficiently safe, and are attended with very little additional trouble.

MASONRY IN NEW YORK.

NOTWITHSTANDING the vexatious and disreputable outbreaks with which our Brethren in New York have for sometime past been visited, we are happy to learn that the Lodges throughout the State are in a prosperous and healthy condition, and rapidly increasing in numbers. A reliable correspondent writes us that the Grand Lodge of the State has issued Charters for thirty new Lodges and that eighteen Dispensations have been granted, since June last,—exclusive of the acquisitions resulting from the union with the St. John's Grand Lodge, which, we believe, amounted to between twenty and thirty Lodges. He adds, "we are not only receiving large acquisitions from the better part of society, but old Masons who have not visited us for ten or twelve years, are returning to their early love."

A Masonic State Convention was recently held at Albany, for the purpose of considering the expediency of establishing an ASYLUM for the support of indigent Masons, their widows and orphans, with a school annexed for the education of the children. The Plattsburgh Republican says, "the Convention was entirely harmonious in its views of the propriety of establishing the contemplated institution of charity; and several spirited speeches were made illustrative of the duties and responsibilities of Masons, and urging the speedy consummation of the noble enterprise proposed."

A committee of nine was chosen, consisting of D. A. Ogden, Oscar Coles, John S. Perry, Rev. Salem Town, J. L. Lewis, J. S. Weed, E. S. Barnum, Nelson Randall, and Daniel Sickles, to report a plan or plans for the consideration of the Convention, to meet at the Grand Lodge Room, in New York, on the first Tuesday in June next, at 2 o'clock, P. M.

This is an important movement, and therefore one requiring careful and judicious consideration. We shall rejoice if it can be accomplished and sustained in a proper manner; but to do this will require a heavy outlay and a large annual expenditure, unless some feasible plan can be suggested by which the labor of the inmates can be made available for its partial support. A similar institution has been projected and partially carried into operation by our Brethren in England, (who have a vast empire to draw from); and they will probably be able to complete and sustain it. If so, it will prove a blessing to those for whose benefit it has been established. But the condition of the poor in England and other parts of Europe, is materially different from the condition of the same class in this country; and this fact is to be taken into consideration in the establishment of institutions like that contemplated by our New York Brethren. We are not prepared to say that such an Asylum is not expedient; but there is not, we think, the same necessity for it here that exists in England; and we are not quite certain that the means which will be necessary for its support, could not be made more available for good in some other form of charity, requiring a less investment of capital. But this will undoubtedly be well considered by the Convention and wisely settled. We shall rejoice in the success of whatever they may undertake.

GRAND BARD OF SCOTLAND.

THE Edinburg Evening Post, of the 8th February last, announces the appointment of R. W. JAMESON, Esq., as Grand Bard of the Grand Lodge of Scotland, to fill the vacancy occasioned by the decease of the talented Brother GILFILLAN, whose Masonic poems have frequently enriched the pages of this Magazine. In announcing this appointment, by his Grace the Grand Master of Scotland, the Post adds—"The appropriateness of it, and the high qualifications of its gifted recipient, will be appreciated by all who have perused Mr. Jameson's strikingly original and sterling poem of 'Nimrod,'—the merits of which alone, we may add, have secured this token of respect and admiration on the part of the ancient and illustrious Order."

The poem referred to has not yet been republished in this country, but a literary friend of ours in New York, who has been favored with a copy of it from Scotland, assures us that it is one of great merit, displaying throughout, the highest order of poetic talent, and the plot in every way worthy of the master-mind which has produced this work of rare genius. We presume that some of our enterprising publishers will soon give it to the American public. A good poem would be a rare treat in these days of trashy literature, and would meet with a ready sale.

THE KNIGHTS OF MALTA.

THE American Sentinel of this city, has the following statement in relation to the revival of the Order of the Knights of St. John. We know nothing of the authority on which it rests, but the editor of the Sentinel probably has faith in it, or he would not give it currency. Several movements have been made, since these Knights were driven out of Malta and robbed of their possessions, first by Bonaparte and then by the allied powers, to give them a "local habitation," but to little purpose; and it is very doubtful whether the present movement, if ever seriously undertaken, will result more favorably than those heretofore made. The Order

of the Temple referred to, has its seat at Paris, and is wholly distinct from the Order as connected with Freemasonry. Br. Poore says—

"We have received information from Italy, that the Knighthood of the *Order of St. John* is to be revived once more with great *eclat*. The Pope will assume the dignity of Grand Master, which has lately been resigned by the General of the Franciscans. A Grand Prior will be appointed in every Catholic country, from among the princes of the reigning houses. The Order will be divided into three classes: Grand Crosses, and extraordinary and ordinary Knights, with the object, not of waging physical war against unbelievers, as in days of old, but of engaging in moral combat against unbelief in Catholicism. Austria is said to be at the head of this new movement, which she is pledged to support with all her influence.

"A circular has been sent to the Knights of the *Order of the Temple*, inviting their attendance at a religious fast, to be celebrated at Paris on the 5th of April. This is the sad anniversary of the day (1307,) when Jacques Molay, Grand Master of the Order of the Temple, entered Paris, followed by sixty Knights, and accompanied by a train of mules bearing all the standards, trophies, records, regalia, reliques and all the vast treasures of the Order. Obedient to the missive of Pope Clement V., their spiritual supreme, they had embarked from Cyprus, landed at Marseilles, repaired to the Holy Father at Avignon, and thence, at his order, marched to Paris. This order of the Pontiff was in compliance with his pledge to the King of France, at the Abbey of St. Jean d'Angely, on the night of the 6th of August, 1305."

LAYING OF THE CORNER STONE OF THE MECHANICS' INSTITUTE, AT NEW ORLEANS.

THE anniversary of the birth-day of WASHINGTON, was celebrated at New Orleans, in a brilliant and befitting manner. "The streets," says the Delta, "swarmed with people of every age, sex, and color, all bent on enjoyment, or patriotism and sight seeing. Business was suspended, trade stood still, and pleasure and festivity were alone thought of. The anniversary of Washington's birth was a day not to be idly spent, nor to be profaned by worldly cares. It was a day for the display of the best feelings of our nature,—a day devoted to patriotism and joviality. As such it was duly honored in this patriotic city. This great anniversary was ushered in with salvos of artillery from the public squares of the three municipalities. At an early hour of the day the streets resounded with martial music, rallying the various bodies and associations, for the great procession of the day."

The procession was composed of the civil authorities, the military, the various societies in the city, with their badges and banners, and citizens in large numbers. It is said to have presented a brilliant and imposing spectacle, and having marched through the principal streets to the site selected for the erection of the Mechanics' Institute building, the corner stone of which was to be laid in "due and ancient form," by the M. W. JOHN GEDGE, Esq., as Grand Master of the

Grand Lodge of the State. The ceremonies are described by the Delta as follows:—

The procession was formed in open order, and the Masonic portion of it proceeded to perform the ceremonies of laying the corner-stone. These solemn rites were conducted with great propriety and gravity by Mr. John Gedge, the Grand Master. Into a metallic box were thrown copies of the Daily Delta and of the other city papers, the various coins now in circulation, a tablet containing the names of the officers of the Mechanics' Institute, a copy of the Constitution of the United States and that of the State of Louisiana. At the command of the Grand Master, this box was deposited in the stone—then the stone was lowered,—after which the Grand Master, supported by the chief officers of the Order, in the presence of the Mayor of the city, and of the officers of the Mechanics' Institute, proceeded to conclude the interesting ceremony. Taking goblets filled with wine, with wheat, and oil, the Grand Master poured the contents of each on the stone, accompanying the action with an appropriate and eloquent invocation to the Almighty to cause JOYFULNESS, PLENTY, and PEACE to prevail in the land. The stone was then measured and found fit, and the usual charge given to the Architect, (Mr. Rice,) in regard to his duty in so building the edifice that it might be a credit to his art, an ornament to the city, and a great benefit to the society for whose use it was intended. Mr. Gedge accompanied the formal words of the ceremony with some truthful and excellent remarks, relative to the position and duties of our mechanics, whom he justly eulogised as the main support of the country.

"The oration came next. This duty was assigned to our eloquent and accomplished young friend, Mr. Mathewson, and ably did he discharge it. His oration was an admirable illustration of the great usefulness, the high moral and social position of the mechanics of our country. He contrasted, by the aid of history, the influence exercised on the world and on society by the mechanics, with that achieved by great warriors and statesmen. These points and others appropriate to the occasion, he elaborated with poetic fervor and eloquence in a manner that would suffer by any effort on our part to report it.

"After the speech was concluded, the procession broke up, and the members returned to their homes."

GEN. JOSEPH WARREN.

Dr. Ferson, at a recent festival given by Tyrian Lodge, (Gloucester,) made the following remarks, after the memory of the lamented Warren had received the "grand honors."

We pay that tribute which is due to the brave defenders of our liberties. Nations have in all ages, endeavored to perpetuate the brilliant actions of their brave heroes, to inspire the living with a spirit of emulation, and to discharge the obligations they owe to those deeds of valor, by which their rights are secured. "*Dulce et decorum est pro patria mori*," is a Roman maxim—i. e. it is pleasant to die for one's country; and Americans are not less patriotic than were the Romans. A lamented Brother, the Grand Master of Masons for the continent of America, fell in the defence of his country's cause, for liberty and independence. General Joseph Warren, who was slain on Bunker's heights, on 17th June, 1775, was a martyr to the cause of freedom. He was the first victim of rank who fell in that memorable struggle with our mother country. *He is numbered with the illustrious dead.* He was pre-eminent for his virtues, his talents, his patriotism, his self-devotion. The niche in the temple of fame, consecrated to his memory, will be sought and reverenced by the sons and daughters of America, so long as patriotism shall be regarded as a virtue; and our children's children through coming generations shall be taught to lisp the name of Warren.

Tyrian Lodge hold his memory in grateful remembrance. The charter of Tyrian Lodge, bearing date March 2d, 1770, was the *first* he signed, and the Brethren esteem that document a precious relic, to be sacredly kept in everlasting remembrance of our worshipful Grand Master. His untimely death should embalm his memory in the heart of every Mason; and the virtues of so amiable, exemplary, and distinguished a character, should live on perpetual record.

MASONRY AT PANAMA, NEW GRENADA.

In December last, on the petition of the requisite number of Brethren, the Grand Lodge of Texas granted a charter for the establishment of a Lodge at Panama, in New Grenada. The Lodge was duly organized, and has been able to render much and valuable assistance to Brethren crossing the Isthmus, on their way to California. But the claims on its charity fund have been found to be altogether too numerous and urgent for its means. The Brethren composing the Lodge have therefore petitioned the Grand Lodge of Texas to establish at that place, a "*Masonic Missionary Station*," (quite an original idea, to be sure,) and to make the Lodge its agent. We are not aware that the Grand Lodge of Texas has as yet taken any action upon the subject. But the Brethren of the Lodge have issued an "appeal" to the Fraternity in the United States, for aid and assistance to enable them to meet the frequent demands upon them. From this appeal we make the following extract, which will present the whole subject to our readers; or at least, it will afford them all the information we possess in relation to it:—

"Your committee deem it proper for one moment, to draw attention to Panama—situated as it is at one end of the Bridge connecting the two oceans. Even now, as has been shown, the travel through it is immense, and as Commerce and the Mechanic Arts shall further demonstrate the advantages of the geographical position, we may reasonably feel every assurance that the tide of emigration, for years to come, will constantly be an increasing one. Among the vast multitudes who thus flock to it, in transit, are Masons, "good men and true," some of whom are suffering sore under the vicissitudes of fortune, and who require at our hands, all the succor and aid which not only the tenets of our time honored and beloved institution, but also humanity, teach us to extend to the "weary and heavy laden." To effect any practical good in this way, it is evident that a regularly constituted Lodge should be established and supported here, under the sanction of a competent superior Masonic body—for the maintenance of which, *funds are necessary.* The Brethren who came forward and united as a body, for the formation of this Lodge, have taxed themselves higher than is known in any part of the world, by way of monthly dues or contributions for the creation of a "*General Fund*" to defray the ordinary expenses of this Lodge, which amount on an average to $150 per month. The number of members comprising this Lodge at its organization, was not more than seven; although eleven Brethren signed the proceedings of the convention; but four have been since compelled to leave the place in pursuit of their avocations. Hence, it will be perceived at a glance, that the heavy expenses of organizing, furnishing and maintaining this Masonic Lodge, which stands as a "GOOD SAMARITAN" in the Desert, to aid the impoverished, cherish the weak, to nourish the sick, and to bury the dead, of our numerious transient Brotherhood, bears most heavily upon its very limited membership. The Committee would here take occasion to remark, that the monthly contributions of each member, as fixed by our By-Laws, are *Five Dollars*, American Gold, which may produce a revenue barely sufficient to defray the ordinary expenses of the Lodge; consequently, further taxation and voluntary donations will be necessary in cases of emergency, either for a deficit in the "General Fund," or for charitable purposes, which latter needs most funds, and the obtainment of which, is an object of deep solicitude with this Lodge, and the immediate purpose of this appeal.

With the view then, of acquiring this "CHARITY FUND," with which to administer comfort to the sick and distressed worthy Brethren, or to bury the dead, your Committee deem it expedient to call the attention of the parent Lodge, (and through it to appeal to the whole Masonic world,) to the facts herein set forth, in the full hope that this "voice from the wilderness" will be heard and responded to with all convenient and prompt liberality. In conclusion, your Committee would submit to the consideration of this Lodge, the following resolution, and recommend its adoption, viz :—

Resolved, That the M. W. the Grand Lodge of the State of Texas, our parent, be respectfully solicited to declare Panama a Masonic Missionary Station, and Union Lodge the agent, to carry out the object of the said Mission, and to recommend to the Lodges subordinate to her jurisdiction, to call upon the Brethren for voluntary contributions for the formation of a Missionary Charity Fund, to be transmitted to Panama, for objects of Charity among Masons.

Signed—LEWIS A. MIDDLETON, W. DINNEFORD, A. Y. SMITH, Committee.

Panama, Feb. 6, 1851.

THE KNIGHTS TEMPLARS, NO. I.*

IT has been the chief purpose of the writer in this department, as far as he could in the space of a column or two each week, to avoid mere abstract remarks and present to the reader matter of information, and facts worthy of notice. For whatever belongs to the history of the Order must be interesting to the Brethren, and especially to the initiates and younger members. On this account, with some research and pains-taking, the sketches of Pythagoras and of the Essenes were prepared. We there trace the rudiments of our Institution.

In pursuance of this object, a brief history of the KNIGHTS TEMPLARS is now projected. The materials are spread over a wide field of space and many centuries of time ; since it must be remembered, they took a lofty and commanding part in one of the greatest dramas which were ever enacted on the world's stage. They have stood on the dizzy heights of glory—they have been down in the valley of humiliation, the scorn and the derision of malice and envy—they have undergone the vengeance of persecution—and they have suffered, while their ranks were almost annihilated, by dungeons, by tortures, by exile and martyrdom, and yet a remnant escaped and the Order still flourishes. Surely then, their history is worth our study and must be full of interest.

To understand, however, the origin of a degree of Masonry so illustrious, it will be necessary to take a bird's eye view of the Crusades ; for the Knight Templar first came to life under the Banner of the Cross, and claims the Holy Land for the birth-place of his Order. Therefore, again we must visit Palestine, though nearly a thousand years have passed since we bade adieu to the Essenes in their mountain fastnesses by the Dead Sea. Again shall we muse on sacred spots—dear to the true and faithful Mason, for in the midst of them the Temple of our Grand Master, King Solomon, once stood—dear to the intelligent Christian, for there the blessed feet of our Lord once trod—and dearer still to the Templar, who is both Christian and Mason, because, it was for the recovery and defence of the Holy Sepulchre of his Divine Master, the Order was founded.

To do justice to such a theme needs the pencil of a Raphael and the pen of a Tasso. It carries the memory back to the days of chivalry, and to emperors and chieftains and soldiers of renowned prowess. It lifts the curtain and unveils a vast movement, when Europe and Asia were resounding to the call of arms, and there was the vision of garments rolled in blood. But my time and space will only allow a brief narrative—an artless sketch of the past, where from the vast crowd of events, only a few and prominent scenes can be exhibited.

To understand the origin of the Crusades, however, in all their bearings, it will be necessary to follow Christianity from its dawn to that meridian of effulgence, when a Divine Providence, in the inscrutable councils of Heaven, suffered the Banner of the Cross to be unfurled amidst temporal weapons and the sanguinary conflicts of human passions. On this account, three periods of Church history may deserve our attention ; 1. The struggle of Christianity the first three centuries ; 2. The rapid progress and influence it acquired from the reign of Constantine the Great, to the conquest of Palestine by Omar in A. D. 637, and 3. The sufferings of Christian pilgrims in Palestine, about 400 years, under the Saracen dynasty. 1. As the foundation of Christianity was laid in the Nativity of the SON OF GOD, his Crucifixion on Calvary and Ascension on the Mount of Olives, the places where these wonderful events transpired, at a very early day of the Church became sacred and hallowed. Seen of his disciples forty days before he went up to Heaven, he finished his great work, and gave them the commission, and endued them with power on high to go and preach the gospel to every creature, *beginning at Jerusalem*. Therefore, at Jerusalem the first church was established ;—and of that church St. James, A. D. 60, was the first bishop. At Antioch, a Syrian city, the disciples were first called Christians—a place where now not a Christian Church exists. The rapid spread of the Gospel in the Gentile world is too familiar to the Scripture reader to need remark.

At the siege and conquest of Jerusalem, when the Temple on Moriah, and the towers and walls of the city were razed to the ground by Titus, A. D. 70, forewarned of the coming evil, the Christians were all preserved. They had fled to Pella, and not a hair of their head perished in the downfall of the Hebrew kingdom.

But they soon returned to dwell among the ruins. For the church established there by St. James was continued by successive bishops, of whom Eusebius enumerates no less than thirtyfive. Eusebius was bishop of Cæsarea, a seaport city, built by Herod the Great, about 50 miles from Jerusalem. He wrote an Ecclesiastical history of high authority, was born A. D. 267 and died in 338.

In the two or three first centuries there were a number of churches under the See of a bishop, established at Palestine ; viz. in Cæsarea—at Cana in Galilee—in Cyprus, and in other places. Dr. Mosheim in his Eccles. His. states that Origen, of Alexandria, A. D. 228, was on a journey to Achaia, and was received with great marks of affection and esteem by the bishops of Cæsarea and Jerusalem, by whom he was ordained presbyter.

Jerusalem, however, was in part rebuilt as a Roman city by Adrian, who assumed the purple, A. D. 117 ; it was called Ælia Capitolina, from his own prænomen and from the temple of Jupiter he erected. Yet in a great degree it lay desolate till the age of Constantine. Even on Calvary the emperor had raised the statue of Venus. In consequence of a rebellion of the unhappy Jews, on seeing the ruins of their Holy City thus polluted, Julius Severus was sent across the Sea to subdue them—which he did so effectually as to crush the nation to the earth and leave Palestine almost a desert. This was in A. D. 135. It is said 580,000 Jews were slain in this disastrous attempt to recover their freedom.

During the Ten persecutions which the Christians of the Gentile world passed through in the first three centuries of the promulgation of the Gospel—a number however, which Dr. Mosheim calls in question—the churches in Palestine had their share of suffering. They were cruelly persecuted by the Jews, and the

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*These numbers are written by a talented friend and Brother of ours, for the "*Odd Fellow*," published in this city ; from which paper we take pleasure in transferring them to our pages.—*Editor*.

first three or four ages of Christianity were stained with the blood of the Martyrs. The fires raged most in the reign of Nero, A. D. 64, when St. Peter and St. Paul suffered martyrdom. Nor did the violence abate much under Domitian; in his day the Apostle St. John was exiled to the isle of Patmos. There were intermissions of cruelty, and spells of toleration in the second century, but heathen priests caused multitudes of innocent Christians to be put to death. The celebrated Polycarp and Justin Martyr were victims at this period.

2. But happier days awaited the Christian Church, and the imperial decrees were soon to be reversed. Many heathen temples were doomed to destruction—others closed and forsaken, and the erection of sacred edifices for the worship of the true God was drawing near. I refer to the reign of Constantine the Great. He was said to have been converted by a miracle; Dr. Mosheim speaks without doubt of his sincerity as a believer. Eusebius, in his life of Constantine, Lib. 1, Caput 28th, says, Constantine was praying and beseeching help of God, when he saw—what he afterward affirmed to be true by an oath—at the meridian hour, coucis tropæum in cælo ex luce conflatum * * * * * * cum hujus modi inscriptione—Hae Vice, in the Greek, *Τουτο Νικα*, the sign of a fiery cross in the air, suspended above his head, with the inscription—By, or under, this conquer. He declares it was seen by him, and the soldiers who were with him were spectators of the miracle.

THE TRESTLE-BOARD.

Report of the Committee on Text-Book, adopted by the Grand Lodge of Vermont, at its annual communication in January last:—

To the Grand Lodge of Vermont:—

Your Committee, to whom was referred the subject of selecting or recommending to this Grand Lodge a suitable Text-Book, report—

That previous to the anti-masonic excitement, the Monitor, published by Br. Thomas Smith Webb, was generally adopted as correct Masonic authority and reference, in most if not all the Lodges of Vermont. Improvements and additions have, however, been made by the Fraternity to this high standard of Masonic reference, contained in other text-books that have been published. Your Committee have not had the opportunity of examining all the text-books extant, or adopted in the several States. Those coming immediately to our notice are, that of the Monitor, published by Brother Z. A. Davis, of Pennsylvania; the one by Brother Cross, referred to in the Grand Master's communication; the one presented by Brother John Dove, of Virginia; and the Masonic Trestle-Board, by Brother Charles W. Moore, of Boston. The latter is now used by many Lodges under the jurisdiction of this Grand Lodge, and has in it all the substantial Masonry contained in Webb's and the other text-books enumerated. It has the recommendation of old and distinguished Masons, and particularly of those in Massachusetts, where Masonry has been cherished and sustained through revolutions that caused the suspension of Masonic Work in other States. It is also highly spoken of by our European Brethren.

Your Committee now recommend the adoption of the following resolution:—

Resolved, That the Grand Lodge approve of the "Masonic Trestle-Board," published by Brother Charles W. Moore, of Boston, and advise that the same be used and adopted as a Standard Work on Masonry in the secular Lodges of Vermont. Respectfully submitted by

Nathan B. Haswell,
Ira Gifford,
Nathan Griswold,
} *Committee.*

DEDICATORY ADDRESS.

By W. Br. George Davis.

[Delivered on the occasion of the Installation of the Officers, and the Dedication of the new Hall, erected by Vitruvius Lodge, No. 18, at Wheeling, Cook County, Illinois, Feb. 23, 1851.]

We meet to night, among other things, to celebrate the building of a *Second Temple.* We learn from Holy Writ, that after permission was given to Cyrus, to rebuild their City and Temple, it was countermanded by a decree of Artaxerxes, who reigned only seven months, when he died. A letter was sent to Darius the King, his successor, thus: "Be it known now unto the King, that if this city be builded and the walls thereof set up again, then will they not pay toll, tribute and custom, and so thou shalt endamage the revenue of the King. Then ceased the work of the house of God, which is at Jerusalem, unto the second year of the reign of Darius, King of Persia. Then Darius the King, in his sscond year, made a decree: 'Let the Governor of the Jews and the Elders of the Jews, build this House of God in his place:' And this house was finished in the sixth year of the reign of Darius the King. And the glory of this latter house was greater than the glory of the former."

We here read of the difficulties which the Jews experienced in gaining permission to erect a Second Temple, after having been in captiviry in Persia seventy years. How ardent was their wish and how fervent their desires, so to do; how often they had bitterly lamented their hard lot, when with their harps hung on the willows, they sat down by the waters of Babylon and wept, and remembered Zion. After they had, by repeated entreaties, wrung from the great Cyrus, permission to build their temple, their pious intentions were frustrated, for a time, by the misrepresentations of their enemies, and the low jealousies of those who feared that the usual tribute and customs derived from the Jews, for the benefit of the Persians, would be diverted into another channel. By these means, they succeeded in suspending the work two years and seven months; but the Jews at length prevailed, and the Temple was completed; a monument of the devotion and self-sacrifice of that singular people.

In the building of *this* second temple, erected to God and dedicated to the Holy Saint John, no such discord has marred the harmonious action, so necessary to its completion; but, like the ancient people, who freely gave of their gold and silver, stone and iron, wood and brass, you have all cheerfully contributed; one harmonious spirit has prevailed, and no emulation has existed, except that noble emulation of 'who could best work and best agree.'

It is a pleasing demonstration, that in this utilitarian age, so many can leave the exciting chase after wealth, to spend their time in an abstract speculation on the advancement of morality and virtue. Youth, manhood and old age are now around me; the sturdy frame has left the plough; the stalwart arm rests from the smithy forge; the man of city life leaves his profession; and in this circle, I cordially greet in joy, those we parted from a year since, in trembling and fear, lest we should neither see their faces nor hear their voices again. Time's frost has slightly tinged some; but if his unsparing hand thus shows his power over the material part, he also shows his effects on the immaterial part, by mellowing our hearts, and, as we draw near the verge of eternity, rendering us fitter for that temple, not made with hands, eternal in the heavens.

Our duty to-night is urged by no worldly feeling—by no iron fettering of the spirit to those grim realities, which give a harsh tone to men's actions; but we would tenderly cherish that light of love, which, like devotion's flame on our altars, should never die, and which, according to its nurture, burns with an inspiriting flame, or sinks into a dull and sullen glare. This voluntary duty of ours to-night, proves the fact, that we are not necessarily constant workers at the wheel of toil; that our human lot is not a moody selfish existence, excluding us from the sympathies and elegancies of life or the graces of imagination, or social duties; but bringing us together upon the wide range of benevolence, and mutually disposing us to a closer acquaintance, a kindlier feeling, and a deeper study of the "higher law."

Neither the institutions nor the inventions of the present or past ages, are entirely material. There are souls in their vast bodies, and these souls find expression in proportion as the natures of those who are their exponents, permit. The soul of man comes first from God, and with the impress received in this world of care, it must return. *We* have chosen the task of engraving on HEARTS and CONSCIENCES, moral precepts. But worldly feelings encroach, and one by one, we fall asleep on our posts, and wonder that the advent of VIRTUE lingers.

That soul, attuned to deeds of pure benevolence—that soul, wedded to acts of love—that heart, overflowing with charity—that spirit, which melts at a tear—that bosom, which is lacerated at the tale of sorrow!—what fitting bearers are ye of the burdens of earth!—how fit to weave chaplets for Heaven!

To such, may safely be entrusted the task of expanding the soul of an institution, which has for its object the law of love. Seeking the habitations of woe, thither they turn their willing feet, and humanity, in all its aspects, in all its numerous phases of endurance, in all its many moving lessons of compassion, is their study.

Reflect on your exalted privileges, and guard against the possibility of any one, to whom is given an angel's duty, forgetting his trust and serving the enemy.

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A handful of worthy men before me, have labored long to establish VITRUVIUS LODGE. You have wrought your probationary time: specimens of your work have been presented and accepted, and you are entitled to your wages, for you have erected a branch of that house, where the weary may rest. It is adapted to purposes of social refinement, beaming with the light of literature and the splendors of science; it is the hand-maid of religion—the dispenser of charity; the bond of Brotherly love; the protector of the widow and orphan; the auxiliary of Freedom; the conservator of Justice, and, in effect, the guardian of human rights.

But, if memory takes us by the hand and leads us back a few years, we may learn wisdom from the past and guard against the danger of admitting material that is "unfit for use in any part of the building;" for instead of diffusing joy and gladness, charity and benevolence, wretchedness and misery reigned triumphant. At a later date, we hear of sad rumors of anarchy and confusion, in high places in the Order, succeeded closely by breach of trust. This proves the weakness of humanity, in spite of promises.

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Our chief duty to-night, is to dedicate this *new temple* to Freemasonry, Virtue and Benevolence.

Lodges were anciently dedicated to King Solomon, our most ancient Grand Master, and the builder of the first temple, 2836 years ago—1012 B. C. They were so dedicated till the captivity of the Jews, 2457 years ago, 666 years B. C; from that time till the birth of Christ, 1850 years ago, they were dedicated to Zerubbabel, a prince of the house of Judah, who was mainly instrumental in building the Second Temple; and from that time till the final destruction of the Second Temple by Titus, in the reign of the Roman Emperor Vespasian, 1781 years ago, 70 years A. C., they have been dedicated to St. John the Baptist.

A period of 60 years elapsed; during which Masonry fell into decay, and many Lodges were broken up for want of a Grand Master. Disorders and murders were so prevalent for opinions' sake, that few had the hardihood, in those perilous times, to avow their opinions openly. It was a fitting coincidence that the doors which led to peaceful retreats, should be closed, when the nation of Masonry and chosen people of God, had murdered his son!

At length, about 95 years A. C., 1756 years ago, St. John the Evangelist was invited by some of the rulers of the Craft, to act as Grand Master to direct its affairs. St. John, about this time, was 90 years of age,—just returned from the island of Patmos, where he had been banished during the latter part of the reign of the Emperor Domitian (and where he wrote the Apocalypse or book of Revelation); he accepted the post, and his learning added to the zeal of J. B., completed for Masonry what it most needed. Hence, the drawing of the lines parallel, as mentioned in the old records, and represented in our emblems. After his decease, Lodges were dedicated to both the Sts. John, and so continue to this day.

Masonry has selected a patron from the three dispensations—Solomon from the Jews, John the Baptist from the intermediate state, and John the Evangelist from the Xtian dispensation.

Of the character of St. John the Baptist, it behoves Masons to take special heed, and as they claim him to be an "eminent Christian patron," so should they imitate his virtues. He was rigidly TEMPERATE, both in food and apparel;—"he never drank wine or strong drink,"—his *prudent* counsel was proverbial, and he practised a *justice* which stood the application of the square, and the plummet's test.

He added *fortitude* to the list of his shining virtues. When Peter, hardly ceasing from repeated assurances of fidelity to his master, permitted the sneers and scorn of a serving damsel, to stamp him a trembling apostate, John the Baptist had the *fortitude* and courage, boldly to reprove the profligate Herod. We here see the four cardinal virtues exemplified in this great man—*Temperance, Fortitude, Prudence* and *Justice.*

The fact of the Saints John becoming the two most eminent Christian patrons of Masonry, presents some analogies, or similarities, to the reflecting Mason, as between Masonry and the Xtian religion; and may also present a strong reason why a devoted and conscientious Mason may be very like a good Xtian.

They were the Alpha and Omega—The first and the last, the beginning and the end of the Gospel. John the Baptist was the forerunner of Christ. He was born six months before him, and was his second cousin; he was the voice of one crying in the wilderness—like an infant Lodge struggling against prejudice in a strange land. John the Evangelist was the *finisher*—he related in the Gospels what other Apostles had omitted; and, finding nearly all the events of Christ's mission chronicled by the three Evangelists, he spiritualized what *had* been written. He was the gathering host, the rearward of the main, proselyting by the example, while St. John the Baptist only foretold and warned. The first laid the foundation, the latter built on it. The former spoke more of temporalities, the latter with higher aim leading us within the veil. The former, as the forerunner, was less understood. John the Evangelist, as the finisher, incited those who had passed through trying scenes, to perfection.

The exceeding fitness of these two good and great men, for the patronizing post they held in Masonry, also shadows forth its close alliance with piety, peace, love, and charity. Universality may, with all propriety, be claimed for that Institution which had for its Grand Master the follower of Him whose commands were, "go teach all nations."

John the Baptist was beheaded by order of Herod, Tetrach of Gallilee; because he reproved his licentiousness.

John the Evangelist was the only one of the Apostles who is not enrolled in "the noble army of martyrs,"—the only one who died a natural death.

In the untimely fate of the former, we see a type of the struggles which the Institution endured in its earlier days—deserted by its friends, it languished 60 years. In the peaceful repose of the latter, may we not see (as we contemplate the increasing glory of the sunset of the days of John the Evangelist,) a higher glory awaiting Masonry, which, under brighter auspices, shall continue to be the dispenser of good, until, full of years and honor, it shall sink to a placid rest, when the starry decked heaven, or clouded canopy, shall pass away with a great noise, and we depart for that house not made with hands, eternal in the heavens?

These incentives to morality, have we in Masonry, and if this institution (with the Bible for its foundation,) cannot conduct us to the promised Canaan of a

Christian's hope, it may be our "fiery pillar"—if it cannot carry us through the parted wave, dry shod, or insure us safe transport over the valley of the shadow of death, it can elevate our souls by faith and charity, till, as from Horeb's height, we shall see enough of the promised land to stimulate us to press forward to possess the "goodly heritage."

With such patrons—with such an institution, and with such high aims, why are we so far below our duty ?

We *started fair* in our work, but have wandered from our course. The emotions of the soul, in infant years, spring as the rivulet in the mountain ; as years are added to years, it rolls on with gathering strength from tributary streams, till it becomes a roaring torrent, foaming over rocky steep, and loses the sweet peace of its infancy in its turbid course, reflecting but seldom the purity of the heaven from which it first came. Such as these we would here restrain. To such as these, this temple, whose doors we to-night open, offers helps, waymarks, and guides, so to turn and meander life's stream that, if through all its devious wanderings, perfect peace may not be its constant portion, yet the fierceness of passion may be restrained, and the image of the God who made it, be sometimes reflected on its wayward bosom.

For the opinion of women on Masonry, we have much respect. We may enjoy their opinion of our institution, though we cannot admit them to our mysteries,—let us be to them just what we tell them Masonry bids us to be. We hope the angels of heaven are our friends ; but can we retain their friendship through deception ?

Woman is our angelic friend on earth ; and why should we attempt to gain her approbation of our mysteries by hypocrisy ? Start not ! Have we always acted as we preached ? Have we not been guide boards, pointing the road we have not travelled ? Is it not enough to exclude her from our hall, as one to whom the mysteries may not be committed, without adding deceit to our "lordly supremacy ?" If you wish her to extend to you a generous confidence, be worthy of it. For, like the ivy which clings around the elm to bind its breaking heart, she may expend all her attentions externally ; yet, the sad state within is but too truly told to her confiding spirit. Recreancy is the result of a course of deception, cloaked by morality.

A year has closed ; a century is half gone ; "Nature is putting on a white shroud" to bury evil deeds, and remind us of our passing doom. These deeds are things of the dim past, and are added to the multitude of those which never return ; leaving their impress on the page of time, as precepts of good or evil to those who read, ere time shall end ; and records of condemnation or justification hereafter, to those whom they concern, when eternity begins.

Guard well this institution ;—look well to all who enter those doors, that no breach of faith dim the lustre of the pride of your Lodge ; for no other institution is left standing which carries us back more clearly through the smoke of Jewish Sacrifice, or the mist of past ages. It was great and respected, when the Roman invaded Britain ; it was the type of benevolence, when John sorrowed in Patmos ; it was the conservator of morality, when idolators worshipped at Mecca ; and the pilgrim's weary foot never trod a surer road to devotion than the paths through which Masonry leads candidates for her mysteries : and she shall still flourish in undiminished vigor, when empires shall pass away, and thrones and dynasties shall crumble into ruin.

To your care, Worshipful Master, I commend these Brethren, my words should justly be more in the spirit of commendation than warning, for I know you for a Brother tried and true. I recognize in you, one who may be trusted with the government of the Craft ; diligent in acquiring Masonic lore ; mindful of a Brother's welfare ; watchful to counsel in the hour of danger, and sedulously cautious whom you admit ; with full knowledge of the absolute sway you hold, yet exercising it with moderation, and enforcing obedience by mild firmness, rather than by imperious mandate.

Into your hands (as proxy of the M. W. G. M. of this State) I commend these your Brethren.

"Be thy wealth an upright heart,
Thy strength the sufferer's stay ;
Thine earthly choice that better part
Which cannot fade away.
Thy zeal for virtue ever strong ;
Thy friends the men of peace ;
Thy heritage, an angel's lyre,
When earthly changes cease."

To you Brethren, I can say nothing which will increase the obligation imposed on you by the terms of the impressive charges delivered to you. I commend them to you, for a careful perusal. But should you ever forget your duty, and leaving these hallowed precincts, dare the billows of the world, wreck your hopes on the sands of error, and find no rest, may a Brother's pitying hand redeem your state, and kindly guide you back to this ark of peace.

The following are the officers of the Lodge, installed as above :—

W. H. Davis, W. Master ; Milo Winchell, S. W. ; P. Anderson, J. W. ; J. Filkins, Treasurer ; D. Boyd, Secretary ; T. Brooks, S. D. ; A. Brown, J. D. ; W. Nuttall, Tyler.

MASONIC PRESENTATION.

An interesting ceremony took place on Monday evening, Feb. 24th, in Holland Lodge No. 8, New York City. A very chaste and beautiful tea-service was presented by the Brethren of that Lodge to their late Master, Grand Master W. H. Milnor, as a token of attachment and esteem. The presentation was made by the present Master, N. N. Halstead, who in a very appropriate address tendered to Br. Milnor this tribute of affection and regard. The Grand Master replied at some length. He remarked that it had become so usual to attribute feebleness of language to the excitement of feeling, on occasions like the present, that the expression had almost become stereotyped. Yet, however trite, it was not wholly destitue of truth. There were seasons in the life of every one, when out of the fulness of the heart, the mouth would speak, and yet utterance was almost denied it—when the warm feelings, as they gushed forth, were chilled and frozen by the breath of a conventional formality—when the lips betrayed their trust, and faltering, yielded but a faint and uncertain sound. He felt the force of this this evening ; yet what matter if language fails ?—heart speaks to heart to-night. He would be wanting, he said, in manly feeling, if he did not acknowledge a proud satisfaction on the bestowal of such a gift, not *self*-satisfaction, but that purer satisfaction which the humblest may avow—the consciousness that an earnest desire to do one's duty had been felt and appreciated. He must, perforce, play the egotist to-night, for as he was the object of remark, so he must make himself the subject of remark. He might be pardoned, then, if for a moment he alluded to his past Masonic career. (The Grand Master then spoke of his connexion with Holland Lodge, and of his course amid the trials and storms of past years.) But, he concluded, I look upon this costly gift, not as a tribute to any extraordinary worth or service, but an acknowledgment that I have done, to the best of my ability, my duty. I so consider it, and so receive it. It is an act of brotherly kindness—an act of trusting confidence—an act of grateful friendship ; and the splendor of the offering pales before the brightness of the spirit which prompted it. Brethren, one more word and I close. Are the incidents of to-night to have no bearing beyond the present hour ?—are they to be so evanescent as to pass with the fleeting moment? Shall they not strengthen the ties which bind us?—shall they not kindle into fresh brilliancy, that flame of Masonic charity, which has always burned so brightly in old Holland, but which is so apt to be dimmed by the earthly vapors of discord and envy? Oh, my Brethren, we are breathing to-night the pure atmosphere of life, may it never become tainted by the foul miasma of contention and hatred.

A massive gold pencil-case and a silver snuff-box were also presented to Br. W. W. Kinne, late Secretary of the Lodge, as a token of respect for the faithful discharge of duty. Br. Kinne replied in appropriate terms.

Each piece of the tea-set, which was of rich chased silver, bore the following inscription,—"Holland Lodge, No. 8, to P. M. W. H. Milnor, Grand Master of the Grand Lodge of the State of New York,—a testimonial of esteem, and in remembrance of past service." As a work of skill, it did great credit to the maker, Br. Thomas Dugan, Jun.—*Am. Keystone.*

A DIPLOMATIST'S MEMORY.

By the author of "Stray Leaves from a Freemason's Note Book."

It would not be easy to sum up the amount of misery that has arisen from pledges lightly made and recklessly broken. There are few men, however smoothly the current of life may have run, who cannot recal hours of torturing disappointment caused by violated faith and repudiated promises; and the blow has fallen heavier if inflicted by those in whose honor the betrayed party has reposed unlimited confidence.

Masonry teaches its followers a contrary course. FIDELITY is a term which not only rises frequently to the lip of a *real* Mason, but has a vital influence on his practice. Desirous of observing life-long fidelity to the Great Ruler above, he is particularly careful that "*fidelity*" should characterize all his dealings with his fellow-men. A broken, falsified, forgotten promise the *true* Mason abhors.

Would that the world without were similarly tenacious! Instances like the following would then "have no place upon the record."

An active magistrate, whose services had been long and beneficially exerted in his district, died, after a severe illness, leaving a widow and large family in most indigent circumstances. One of the county members—no stranger to the energy and worth of the deceased—volunteered to represent his past services, and the destitution of his family to Lord S——, then Home Secretary, and to beg his Lordship's early and favorable intervention in their behalf. The application was made in person. Lord S—— received Sir Charles —— with great courtesy; said the name of Mr. M. was not unknown to him, but as his attention was that day particularly claimed by matters connected with the public service, he must request that Sir Charles would reduce his statement to writing; forward it to Richmond Park, and particularize in his letter what he wished to be done for the family; whether the consideration of government was desired for the widow—or for the family jointly—or for one of the children. His Lordship's suggestion was adopted; and his favorable decision solicited for the second son. The minister's answer was speedily given, and in his own autograph throughout. He stated briefly, but decisively, that, in recognition of the services of the father, and as the result of the earnest application made by Sir Charles for the family, an appointment in one of the government offices would, ere long, be conferred on the second son. The joy of the widow and her household was deep and uncontrollable; hope seemed not to have entirely deserted them. Blessings were invoked on Lord S——'s name: and his communication was hailed as an omen of future competence and peace.

Meanwhile days, weeks, months sped away: no second communication from the Home Secretary arrived; Sir Charles ——, long passed the meridian of life, sank, unexpectedly, into the grave; and still the promised appointment was in abeyance. At length an appeal was forwarded to Lord S——, claiming, in terms which had rather too much of the *fortiter in re*, the redemption of his pledge. His Lordship's reply was immediate and cautious. He "had but a very faint recollection of the name of M——," and "none whatever of any promise." A "perusal of the letter alluded to would afford the best solution of the difficulty." The family were alarmed. Their rejoinder was immediate and lengthy. It gave names, dates, conversational details, and ended with begging for an early appointment for the wearied aspirant. Lord S—— replied by again calling for the letter. *It was not forthcoming.* It had been most carefully set aside. It was in existence; all were sure of that. Each member of the family had perused it—knew it by heart—could quote it verbatim, but no effort of recollection could point out its hiding place. All this was submissively stated to the Home Secretary with considerably more of the *suaviter in modo.* His Lordship wrote no more—an official took his place—he replied by order of his chief—the brevity of his communication was only equalled by its sting.

"Lord S—'s first impression remaining unshaken, he is not at all surprised at the non-appearance of the letter."

Further representations were made—long—earnest—repeated. Fruitless all. They served but to call forth, anew, the impracticable command, "*Produce the letter.*" After a long family consultation an uncle was dispatched, purposely, to town, to see Lord S——, and try the effect of a personal interview. It was obtained with extreme difficulty, only to issue in renewed disappointment: when assured that the mislaid letter was still in existence, and would yet be forthcoming, but that the strictest search had hitherto failed in bringing it to light, Lord S—— re-adjusted his spectacles, looked the flushed and agitated speaker full in the face, and speaking with great deliberation said, with provoking calmness, that "the promise could exist only in the imagination of the family; such a promise could never have been made by him; it was utterly impossible; inasmuch as it was "at variance with every principle which he had observed during a long official life."

Further struggle was fruitless; the reduced and dispirited family yielded to a hostile influence which they could not control. One daughter became a governess; another went out to India. The youngest son entered the merchant service; the second, Edward, half maddened by his disappointment, and resolved no longer to eat the bread of dependence, worked his passage out before the mast to Demerara, where he obtained employment, but died within a year from the effects of climate.

Many months after his death, when Lord S—— and his promise were almost forgotten, or if perchance momentarily recalled, were hastily dismissed as subjects fraught only with useless and indescribable anguish, the mother was slowly turning over some relics of her absent children, and thinking the while of those beaming faces and cheerful voices that were never more to gladden eye or ear; among other matters, an old fishing-basket belonging to the deceased—the companion of many a joyous excursion—was dejectedly examined. The contents were miscellaneous enough: a pair of boxing-gloves, a powder-flask, the thong of a hunting-whip, a couple of brass reels, a broken foil, and a cigar-case. Replacing them with a sigh, she turned to examine a large discolored morocco case which lay beneath. It was crammed with artificial flies, hooks of all sizes, fishing-lines, and choice feathers from the wild duck. In a side pocket, most carefully wrapped up in three or four casings of stout paper, lay some document. She opened it. It was the long-sought letter in Sir Charles ——'s frank, with a few lines from the baronet himself, expressive of his pleasure at the success of his application. A few days afterwards the mother laid the inclosure before Lord S—— with her own hands!

It is due to the diplomatist's memory to state that he read the letter with expressions of unbounded regret. The old excuse was at hand. He "could charge himself with no similar lapse of recollection during a long official life." His feelings did not merely vent themselves in words—he behaved kindly and compassionately to the family; but he *could not recal the dead*, nor obliterate the recollection of countless hours of anguish which his obstinate persistance in error produced.

"They who lift up their voice to warn, shout to the winds," says a popular humourist; but, braving the pungency of the remark, let me add that, if we wish the principles of our Order to flourish—if we desire to acquire and maintain weight with those around us, no surer means can be desired than that of carrying out unswerving fidelity in word and deed.

What greater triumph could the Order secure than for this to become proverbial among Masons—"He is a Mason, *therefore* rely on him; the Order breaks no faith, repudiates no promise."

ADVANTAGES OF MASONRY.

BY HON. CALEB CUSHING.

ARE there no peculiar advantages attained, no valuable instructions imparted, in modern Masonry? I address not those who fail to appreciate what they do not understand; nor those, who, armed with an impenetrable panoply of vain self-sufficiency, idly deride where they have not candor enough to examine. Let such men close a deaf ear to the voice of reproof; and as we require not their countenance, we ask not their favorable construction of the principles and operation of our Order. But if others listen in the spirit of ingenuous inquiry, I point them to the best names on the rolls of modern philanthropy and moral improvement, and triumphantly demand whether such men could have lent themselves to what did not merit their support? To seek no further than the limits of our land, for the noblest example of Masonic virtue, could Warren, the generous hero of the great prologue to our revolutionary drama, have cherished the institution without sufficient cause? Could Washington, whose every quality was a virtue deserving of the herald's blazon?—Washington, the saviour of his country, the "tyrant tamer," the founder of the first of the free nations of the age! Could Franklin, the stern republican, the sage counsellor, the stoic companion for princes, and the instructor of the instructors of civilized Europe? Could La Fayette, the noble-hearted and chivalrous defender of freedom, in whatsoever clime its rallying cry is sounded, or its brazen eagles upraised to lead the battle?—Oh no; he must be skeptic indeed, who, unenlightened, will deny the utility of an object, which such

> "Lights of the world, and demigods of fame"

have been proud to sanction.

The fundamental principle of Freemasonry, the key-stone of its beautiful arch, is philanthropy. It gives the initiated Brother a passport in every land; for where has not the Order taken root, what soil in the civilized world is not overshadowed with its branches? Its symbols are a species of universal tongue, the utility of which they alone can duly appreciate, who, in foreign climes, have appealed to the Masonic name for friendship, sympathy and assistance, and appealed not in vain. Whoever can syllable its delphic language, and sign its mystic signs, is sure that, whatsoever region he may traverse, his hand will be pressed with the hearty responding gripe of a Brother, and he be welcomed to the full enjoyment of a liberal hospitality. Though "a stranger in a strange land," he knows that he possesses the secret of which sages and knights and professors of the polished arts have availed themselves before him, in their pilgrimages in quest of wisdom, in defence of virtue, or in the practice of skill; and that, guided by it to the bosom of the Lodge, he shall be cheered there by willing friends, prompt to succor, and constant to uphold.

SUPREME GRAND COUNCIL OF 33d, 40°, 42,′ 40″ N. L.

DEUS MEUMQUE JUS.

SUUM CUIQUE.

GRAND EAST—NEW YORK CITY.

"The Supreme Grand Council of the 33d and last degree, 'ancient and accepted Rite' for the Northern Masonic District and Jurisdiction of the United States of North America."

During the past year, 1850, the following Brethren have been admitted, proclaimed and acknowledged members of this jurisdiction, viz:—

Doct. William H. Milnor, Prince of Jerusalem, 16th Degree.
Jarvis M. Hatch, Prince of Jerusalem, 16th do.
John D. Moriarty, Prince of Jerusalem, 16th do.
Charles S. Westcott, Prince of Jerusalem, 16th do.
William H. Arthur, Prince of Jerusalem, 16th do.
Robert I. Reed, Prince of Jerusalem, 16th do.
Richard Busteed, Prince of Jerusalem, 16th do.
Francis Turner, Sovereign Grand Inspector General of the 33d and last Degree "ancient and accepted Rite."

Dispensations were granted for an "Ineffable Lodge of Perfection, 14th Degree," and a "Grand Council of Princes of Jerusalem, 16th Degree," both of them to be holden at this Grand East—the city of New York.

Petitions were received from, and authority granted to, our "Ineffable Lodges of Perfection," at Portsmouth, New Hampshire; Stonington, Connecticut; Newport, Rhode Island; as well as in New York City, to confer on Brethren of their respective Lodges, the Degrees of "Royal Master," "Select Masons of 27," and "Super-Excellent Master," appertaining to the "Side Chambers of our Illustrious Order," in its "Holy Temple."

Hebrew Calendar for 1851.

Nissan 1st	Lunar	month	begins on the	3d of April.
Yiar 2d,	"	"	"	3d of May.
Sivan 3d,	"	"	"	1st of June.
Tamus 4th,	"	"	"	1st of July.
Ab 5th,	"	"	"	30th of July.
Elul 6th,	"	"	"	29th of August.
Tisri 7th,	"	"	"	28th of September.
Hesvan 8th,	"	"	"	27th of October.
Kisleu 9th,	"	"	"	25th of November.
Tebet 10th,	"	"	"	24th of December.
Sebat 11th,	"	"	"	22d January, 1852.
Adar 12th,	"	"	"	21st Feb., 1852, and ends on the 20th March, 1852.

Deus Meumque Jus.

J. J. J. GOURGAS, *M. P. Sov. G. Commander, (ad vitam,) for the Northern M. D. and J., of the U. S. of North America.*

CHAS. W. MOORE, *Ill. Gd. Sec. Gen. of the H.·. E.·. at the East of Boston.*

Grand East, New York City, Feb. 22, 1851.

The *Stated Constitutional* Meetings of the "Supreme Grand Council of the 33d" for the year 1851, will be as follows:—

Monday, March the 2d.
Monday, June the 29th.
Thursday, September the 25th.
Wednesday, October the 1st.
Monday, December the 22d.
Saturday, December the 27th, at High Meridian.

HUMOROUS DEFINITION OF MASONRY.

The Rev. Br. Oliver, in his work,—"The Symbol of Glory,"—thus humorously saterizes the inquisitiveness of the uninitiated, in respect to the peculiar features and observances of the Masonic Brotherhood :—

"What is Masonry? This is a great and important question which has puzzled the heads of all the uninitiated from the day of its first establishment to our own most peculiar times. What is Masonry? I could give fifty definitions of it if I chose to be communicative; but I should consider myself 'courteous overmuch,' were I to furnish the cowan with too great a portion of information at once. He would be gorged into a plethoric habit of mind, which would set him cackling like a young pullet after she had laid her first egg, and hops round the farm yard in an ecstacy of joy to tell her companions what a feat she has done. I shall give him only one definition at present, and he may amuse on it at his leisure. Freemasonry is a triangle upon a triangle, placed in the centre towards the rising of the sun; chequered with the *opus Grecanicum*, circumscribed with scroll work, permeating through the sephiroth, and graduating to a perfect heptad! There! Let the cowan digest that, and I will then impart some further instruction to edify his mind." We ardently recommend this definition to the use of Brethren, who may be persecuted by the impertinent inquisitiveness of strangers to the Order, as a sharp and decisive clincher to profane curiosity, and a portable extinguisher for idle or sneering interrogations.

"An ancient objection against the Order, was, that the Freemasons, in their Lodges, 'raise the devil in a circle, and when they have done with him, they lay him again with a noise or a hush as they please.' Others diverted themselves with the story of an old woman between the rounds of a ladder; or with the cook's red-hot iron or salamander, for making the indelible character on the new made Mason in order to give him the faculty of taciturnity. We can vouch for the fact, that many a well-intended but thin-skinned cowan is debarred from seeking initiation to the Order by the terrors of the gridiron, supposed to be used 'for making the indelible character on the new-made Mason, in order to give him the faculty of taciturnity.'"

MASONIC CORRESPONDENCE.

Anderson, S. C., March 6, 1851.

Dear Sir and Br.— * * * Masonry is still on the increase in this District. Our Lodge is in a flourishing condition, although at our two last communications we had nothing to do,—a circumstance which has happened for the first time in our existence, and which is not likely to occur again soon, as we have a number of petitions before us at this time. I am sure there cannot be a Lodge any where, where there is more Brotherly love and good feeling existing than in ours. We have but little occasion for reproof or admonition, or censure, but one solitary case having happened, and that for intemperance, and it alone. I am informed that the Chapter at this place is equally prosperous.

We still have the young lady, of whom you took notice some time ago in your Magazine, under our care. This year will close her collegiate course in the Female College here, and I can assure you and the Craft generally, that she is a credit to us all, and to herself, in particular. She will leave the College with the first honors, and with great honor to the Fraternity; but more especially to a few Brethren; as the Fraternity have not come up to the work as they should have done, or even as it was expected they would have done. But this year will

terminate her stay among us, and, it may be, they yet will come up and help defray the expenses. I at least hope they will, by so doing they will relieve your humble servant, who otherwise, will be minus some hundred dollars or more, and some other Brethren in a like sum. Yours, Fraternally, &c.

N. O. N.

Steubenville, Ohio, March 1, 1851.

Companion Moore,—

Masonry here is on the advance, as it should be every where. Our Lodge, Chapter and Encampment are doing a pretty fair business,—particularly the Encampment, which has been organized a little over one year.

At the December meeting the following officers were elected :—Dr. William Stanton, G. C.; James M'Kinny, G.; J. L. Hotton, C. G.; H. J. Hukill, P.; R. S. Moody, S. W.; James Mears, jr. J. W.; Dr. Robert Leslie, Recorder; William Elliot, Treasurer. It is styled Steubenville Encampment.

At the annual meeting in December, the following officers were elected in Union Chapter, No. 15; H. J. Hukill, H. P.; Dr. William Leslie, K.; David Wilkin, S.; L. W. Helms, C. H.; M. M. Laughlin, P. S; R. S. Moody, R. A. C.; C. A. Kirby, M. 3d V.; William W. Cable, M. 2d Veil; J. Means, jr., M. 1st V.; J. Brashears, Guard. Yours, Fraternally,

H. J. Hukill.

Detroit, Mich. Feb. 22 1851.

Dear Sir and Br.— * * * We have just started here an Encampment of Knights Templars, which is progressing slowly but right. We have now two Lodges, one Chapter, one Encampment, in this city; and a great many of our best citizens are becoming Masons.

This has been a great antimasonic place, but the Order is becoming more and more respected every day. Zion Lodge, No. 1, of Ohio, of which I am Past Master, have got a new Hall; which is a small but good room. It was Dedicated to Masonry by the Grand Lodge of this State, in January last. The members of the Lodge and the Grand Lodge, partook of a sumptuous dinner at one of our large hotels, after the dedication.

The first meeting of Zion Lodge was Dec. 19, 1794. The warrant was held from the Grand Lodge of Canada; consequently, it is the oldest Lodge in this State.

During the antimasonic excitement, the minutes of the Lodge, from its commencement to 1828, got scattered, and, we supposed, lost; but by accident I found them in the possession of a friend of mine who was not a Mason. He cheerfully gave them to me, and I got them all bound together, they are now in the possession of the Lodge—all complete, I believe, with the exception of a few meetings—lost when the whole city was burned, 11th June, 1805, and the Lodge room was burned down.

I give you this long detail to show you that we are careful to observe and preserve, whatever we may find of value to the Craft.

Yours, Fraternally, William M. Lister.

MASONIC INTELLIGENCE.

VIRGINIA.

The Grand Lodge of Virginia held its annual communication at Richmond, on the 9th December last. The meeting was well attended, and the proceedings indicate a prosperous condition of the Lodges throughout the State. Twelve new charters were ordered for new Lodges. We extract as follows :

THE FRENCH LODGE IN VIRGINIA.*

Wor. JOHN DOVE presented a Report of Correspondence with the Grand Orient of France, which was read and confirmed in form following :

In obedience to an order of the M. W. Grand Lodge at its last session, I addressed a communication to the M. W. Grand Orient of France, through our Wor. Br. Leblanc Marconnay, complaining of the action of that body in giving countenance to the establishment of a Lodge of Masons under and within the Masonic Jurisdiction of this Grand Lodge, at the city of Richmond ; a similar communication was made at my instance by W. Br. Thomas P. August, through our kind Brother John D. Osborne, who immediately conferred with Br. Pillot, and from both of whom official answers have been received and are herewith submitted.

It affords me great pleasure to say that each of the Brethren on the part of the Grand Orient of France repudiate the idea promptly of that respectable body claiming such right, and indeed quote their lately revised Constitution in which they are in terms restricted to the exercise of that power only in such countries as may have no Masonic Grand Head, and more especially would they be guarded and cautious in doing or giving any countenance to an act which might tend to interrupt, in the slightest degree, the harmony and good fellowship now existing between them and the M. W. Grand Lodge of Virginia, with which they are placed on terms of Masonic Correspondence.

I have, also, the high gratification to add that the Ven. Maitre of La Loge Francaise, Br, Chas. Huberson, upon the reception of these communications became informed of his mistake as to powers which he honestly believed himself possessed, immediately and with highly commendable Masonic candor and zeal, aided by a competent number of Master Masons possessing the same qualifications, applied to M. W. Grand Master of Virginia for a Dispensation to legalize their proceedings and authorize them to open and hold a Lodge of the Ancient York Rite, to be conducted in the French or English Language for the peculiar benefit of such Foreigners as accident or design may have induced to sojourn either temporarily or permanently in this blessed Land, where the equal Rights of Man are advocated and established upon the immutable principles of truth and justice.

This Dispensation was promptly granted by the M. W. James Points, Grand Master of Masons for Virginia ; the Brethren have set to work under pleasing auspices and are now a harmonious and flourishing Lodge, and present one common Masonic Altar, around which any *upright* Mason, no matter what vernacular he may speak, if possessed of the true Landmarks, will find a ready and heartfelt response in the bosom of his Brother.

And thus, W. Sir, has an act, which in its incipience threatened to convulse this Masonic Jurisdiction and bring it into fearful collision with a highly esteemed Sister Grand Lodge, by the timely and affectionate interposition of our most estimable Grand Master, been converted into an Instrument of great good to the Craft, and been the means of drawing closer the chords of affection and mutual respect between these two Grand Bodies.

Respectfully submitted,
JOHN DOVE, *G. Secretary.*

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*For further particulars in relation to the establishment of this Lodge, our readers are referred to preceding numbers of this Magazine.

From the Report of the Committee on Foreign Correspondence :—

The apprehension which in our last report, was expressed, of a difficulty likely to arise from the opening and working of a Lodge in the city of Richmond, under the authority of the Grand Lodge of France, no longer exists. A correspondence has been had, on this interesting subject, which has removed all cause of fear for the harmony of the Craft, and the Lodge has accepted a Dispensation from our Grand Master, under which it has been organized and working, with remarkable success. The papers in reference to this matter will all be laid before the Grand Lodge, and be found in the record of proceedings in the recess of the Grand Secretary. Within the United States the cause of Masonry was never more prosperous than now. No State in the Union is without its Grand Lodge. Even our far distant and young Sister, California, has organized hers, and sends greeting to us, her proceedings from the Shores of the Pacific. While our neighbor Delaware has again opened a correspondence with us, and offers her tribute to the beauties of our association. We hail these as the bright harbingers of our onward and upward progress—A progress that nothing can stay but our unworthiness or folly.

Our good old Commonwealth has worked at all times unfalteringly in this cause. True, some of our Sister States have gone before us, in some respects, but none can surpass us in devotion and practical adherence to the sublime tenets of Masonry. We can boast of no costly and splendid Masonic edifices,—But we can claim, to have labored to provide for the wants of the orphan and the widow—to feed the hungry, and to clothe the naked. Small as have been our means, they have been husbanded and applied to all possible good. The education of the destitute orphan children of Master Masons, has been one of the earliest, and most cherished objects, to which our Charity Fund has been applied. Its work is quiet and unobtrusive, but its blessings are sensibly felt, and their fruits are shown in the admiration and respect, now almost without dissent, expressed for our Order. We have a faithful and now never ceasing application of the Revenue of our Charity Fund for the purposes of Education. The number of those deriving benefit from it continue steadily to increase, and could we quadruple our means, we would hardly now have accomplished, the end designed to be attained by the founders of this pure Charity—A Charity that stands preeminent for its beauty and singleness of purpose—A Charity that goes to the humble Cottage, and takes thence the destitute and uninstructed child, bears him to the school room, and there opens to him the inestimable treasures of knowledge and moral teaching. But let us go no further. There may be doubt, whether this be not more than truth—And yet how many living witnesses might we not call, to testify to its entire accuracy. Tennessee, Kentucky, and Missouri have their Masonic Colleges—Institutions created by Masonic Charity. We tread the humbler, but we hope not the less useful pathway, of taking the humble poor Orphan Mason and instruct him in the first elements of an English education. We approve and prefer our system. It commends itself to us, because we separate not our people or our schools from the other people and schools of our State. The Masonic pupil is not placed with Masonic pupils alone, but each mingles and associates with all other pupils, without distinction in any respect whatsoever. Masonry regards no man for his outward rank or worldly wealth. It looks alone to the virtuous principles that direct his conduct, and govern him in his actions. So should it be in all the applications of our charities. We love man as man—we love a good man because he is a good man. Not like the proud Roman, who held not the proper opinion of his own worth, but chose to protect himself by the supercilious declaration, "I am a Roman citizen"—and who more worthily might have said, "I am an honest man." This is true Masonry. Its great and ever enduring principles enter deeply into the hearts and govern the conduct of all its votaries. Let the storm come, and their mighty and protecting arms will arrest its assaults. We have, heretofore, met oppression and outrage and wrong in every form, and neither time, nor change, nor circumstance have even shaken the fidelity of our Fathers, nor can they now sap the devotion of their Sons.

OHIO.

We make the following extracts from the proceedings of the Grand Lodge of Ohio, had at its annual communication in October last :—

CHARITABLE DONATION.

The following communication was presented by the Grand Master, inclosing the sum of one hundred and fifty dollars, being a donation from a philanthropic friend of Masonry, but whose name is not given :—

CINCINNATI, October 15, 1850.

M. Z. KREIDER, *M. W. Grand Master of the Grand Lodge of Free and Accepted Masons* :—

M. W. BROTHER—I have the pleasure of handing you, herewith, the sum of one hundred and fifty dollars. This amount is a donation to the Grand Lodge from an English friend of Masonry, whose name I am not permitted to state, and by the terms of the donation, one hundred and twentyfive dollars of it to be paid over by the Grand Lodge to the Charity Fund of such subordinate Lodges in the State as stand in need. The residue will go into the general fund of the Grand Lodge.

As a considerable sum is to be disbursed in this way among the various Grand Lodges in this country, I am instructed to ask from the Grand Lodge a receipt, specifying the objects of the donation, and that it is received from Br. William Williams, of Newport, Ky., agent for the donor.

In hopes that this sum may do something towards realizing the idea of its donor—may alleviate the suffering and want of the distressed, and encourage others in the practice of that great Masonic virtue, Charity, I am, truly,

Your Brother,

GEO. HOADLY, Jr.
Attorney for the Donor's Agent.

On motion of Br. Robert Moore, the following resolution was adopted :—

Resolved, That the Grand Lodge receive the donation of $150, from an unknown Brother, through our beloved Br. William Williams, of Newport, Ky., the donor's agent; and the Grand Secretary is hereby directed to make out a receipt therefor, and address the same (through his said agent) to the donor, together with a letter expressing our warmest thanks for his liberal donation.

DEATH OF THE GRAND TREASURER.

The Select Committee to whom was referred so much of the M. W. Grand Master's communication as relates to the death of our late Right Worshipful Grand Treasurer, TIMOTHY GRIFFITH, have had the same under consideration, and herewith report the following preamble and resolutions :—

WHEREAS, it appears that on the 30th of August last, at the city of Columbus, Ohio, our worthy and well beloved Brother, Timothy Griffith, then in the office of Grand Treasurer of this Grand Lodge, was called by the Almighty Maker and Disposer of all things, and all events, from time to eternity—Therefore,

Resolved, That the members of this Grand Lodge have received the painful intelligence of his death with heartfelt sorrow for the loss this Grand Lodge has sustained, of an able, efficient, and honest Grand Officer.

Resolved, That individually and collectively, the members of this Grand Lodge entertained the highest respect for the deceased when living, both as an honest man and true Mason; and that they unitedly cherish, and will perpetuate, the memory of his many virtues.

Resolved, That in addition to the well established character, public and private, for Masonic morality and Christian virtues, of our deceased Brother, we have the gratifying assurance of our worthy Grand Chaplain, who was with him in his last sickness, that he died full of unclouded hope, trust, and confidence, in the blessed Immanuel.

Resolved, That the members of this Grand Lodge feelingly sympathize with the widow and orphans of our deceased Brother, in this, their sad and irreparable bereavement; and most affectionately tender to them, our mutual respect and condolence.

Resolved, That in testimony of respect for the memory of our distinguished and exemplary Brother, and late Grand Treasurer, this Grand Lodge be clothed in mourning during its present session.

Resolved, That the Grand Secretary make out, under his official seal and certificate, a copy of the foregoing preamble and resolutions, and transmit the same to the widow of our deceased Brother.

All which, is respectfully submitted,

W. B. HUBBARD, *Chairman*.

ITINERANT LECTURERS.

Br. Moore offered the following preamble and resolution, which were adopted :—

WHEREAS, it has been the practice for Masons to visit and attend Lodges in this State for the purpose of giving instruction in the work and lectures, for pay, without any authority from this Grand Lodge, or the Grand Master; therefore be it

Resolved, That such practice is hereby interdicted; and that from and after this date, no person shall be allowed to visit Lodges for the purpose of Lecturing on the first three degrees of Masonry, unless specially authorized under the warrant of the M. W. Grand Master.

VERMONT.

The Grand Lodge of Vermont held its annual communication at Burlington in January last. Eighteen Lodges were represented, being all but six under the jurisdiction. An excellent spirit seems to have pervaded the meeting, and the proceedings are of a highly interesting character. The M. W. Grand Master, PHILLIP C. TUCKER, Esq., opened the session in an address of great excellence,—manifesting the practical good sense and reliable judgment which have placed its respected author among the best Masonic lights in the country. We extract from it as follows :—

PRESENT CONDITION OF MASONRY IN THE STATE.

To the Most Worshipful Grand Lodge of Vermont :

MY BRETHREN—The institution to which it is our pride and happiness to belong again reminds us of our duties towards it, by calling us to assemble on this, our annual communication day, to review the labors of another year, renew our care over the diversified interests of the Order, interchange once more our kindly congratulations, and reciprocate those fraternal feelings which Masonic principles teach us so impressively to inculcate and maintain.

This day completes the fifth year of our renewed labor within the Masonic jurisdiction of Vermont. Those years are far from having been spent in vain. They have done much towards restoring our temple and altars to their pristine beauty. The shades of our ancient grand masters seem to have again returned to survey the restored temple and hallow with their blessing the fresh incense of our altars. The summit of our Moriah appears again adorned with magnificent moral architecture, and the presence and smiles of Him who " dwelt between the cherubim" is again felt over the once "waste places of Judah." For all these things, my Brethren, the thanksgiving of grateful hearts appropriately ascends to Him from the sacred altar around which we are assembled.

There is now existing under this branch of Masonic jurisdiction twentyone chartered Lodges, and three are working under dispensation. Meridian Sun Lodge, No. 20, at Craftsbury, has recommenced its labors under the old Charter. Aurora Lodge, at Montpelier, Friendship Lodge, at Charlotte, and Blazing Star Lodge, at Williamsville, (Newfane,) have severally applied for and received dispensations since our late communication. United Brethren Lodge, at Hartford, has within a short time reorganized under its old charter. This was the last of the old Lodges having power to do so, and the power for reorganization under old charters is now at an end.

The action of this Grand Body in renewing Masonic labor has already led to results of an important character to Masonry within this jurisdiction. Four Royal Arch Chapters have been formed, and a fifth will probably soon be added; a State Grand Chapter has been organized; three councils of Royal and Select Masters have been re-established; one new Encampment of Knights Templars and the appendant Orders has been formed, and two other Encampments have renewed their labors. Within the comparatively brief period of five years, therefore, thirtytwo secular and two State Grand Bodies have sprung up on a ground generally supposed to have been the Zahara of Masonic desolation. The most active imagination could not in the outset have anticipated any thing like this, nor the brightest fancy have then scattered such prospects from its "pictured urn."

The extension and enlargement of our Masonic fabric necessarily bring with them an increase of subjects connect with our interest, which require at our hands renewed vigilance and additional attention to Masonic duties.

For the first time since the renewal of its labors, this Grand Body appeared in public in June last, at Burlington, upon the occasion of celebrating the anniversary of the birth of Saint John the Baptist by Washington Lodge. Upon that occasion the celebrating Lodge was sustained by the presence of the Grand Lodge, of Brethren from New York, New Hampshire, and Canada, and of the members of *De Molay Encampment of Knights Templars* from Boston, who volunteered to perform escort duty. The R. W. Brother John H. Sheppard delivered a public address, characterized by Masonic learning, sound argument and impressive eloquence. Our united band joined at refreshment near the shores of our beautiful lake, and spent together a day of cheerfulness and happiness, long to be remembered as among the brightest in our annals. It realized, in every correct sense, "the feast of reason and the flow of soul." The letters of Franklin and Washington and the apron of Warren were with us, sending back our minds to glorious men, glorious sentiments, glorious deeds, glorious examples. The lowering storm-cloud of anti-masonic hate seemed to have sunk below the hemisphere of vision. The dark frowns, lowering brows, and passionate censures of excited enmity, were neither seen nor heard. Every public indication was friendly and respectful, and I have yet known no reason to doubt that this assemblage of the Craft was both creditable and beneficial to the cause of Green Mountain Masonry.

TEXT-BOOK.

I am strongly impressed with the belief that some action of the Grand Lodge should be had relative to the *Text-Book* to be used within its jurisdiction. At this time there is nothing like uniformity as to this. I have even found Bradley's work in some of the Lodges, from which I think the history of its author should forever exclude it. Without intending the least disparagement of any other Text-Book, I take the liberty of saying that, in my own opinion, the TRESTLE-BOARD, of Brother Moore, has as high claims as any other, and if I am correctly advised, is rapidly extending itself into general use both in this country and in England. I doubt not that a suitable investigation by an intelligent committee

as to adopting some uniform practice as to a proper Text-Book for universal use in all the Lodges of this jurisdiction, would result beneficially to the interests of the Order, and I advise that a proper committee should be raised for this purpose at the present communication.

RIGHTS OF MEMBERS IN BALLOTING FOR CANDIDATES.

A question of some importance has been raised in one of our secular Lodges, which I have been unable to settle to the satisfaction of some of my Brethren. It is thus fairly stated. A petition being regularly entered for admission to initiation, a member arises in his place and publicly avows that he objects, and that if the ballots are passed he shall vote against the admission of the petitioner. He is inquired of for his reasons, but declines giving any. Can his Lodge deal with him for this, or in any legitimate way interfere to prevent the carrying out of his avowed intentions? The public declaration of the member in this case prevented the taking of the ballots. On this state of facts I advised that the member was exercising an undoubted Masonic right, for which he could not be questioned or interfered with. This advice not satisfying some of the Brethren of the Lodge in which the circumstances occurred, an opinion was sought by one of them from the editor of the Freemasons' Magazine, at Boston, who replied substantially in the same way. As we have yet no work devoted exclusively to Masonic jurisprudence, I know of no better way to settle, satisfactorily, such questions, than by referring them, as they arise, to this Grand Body, when the secular Lodge is not satisfied with the opinion of the Grand Master; and it is with this view that I present the question on this occasion.

This case appeared to me to stand on the same ground as if the member had cast a negative ballot, and publicly avowed it to his Lodge. It seems to be generally admitted that no Brother can Masonically be called upon to give a reason for casting such a ballot, or in any way to explain why he so exercised his rights. To use the language of the Committee of Foreign Correspondence of the Grand Lodge of New York, his reasons "may be a family secret, a government secret, or an individual secret, which he is not compelled or bound to expose to any one. He must answer for it on his Masonic responsibilities, to his own conscience, and to God, that his reason is sufficient." In Columbus Lodge, No. 102, in the State of North Carolina, when one black ballot was cast, the Master, believing a mistake had occurred, asked "that the Brother would make himself known and state his reasons." The Grand Lodge of North Carolina condemned the practice, and directed the By-Law of the secular Lodge which permitted it, to be repealed, on the ground of its unconstitutionality. In observing upon this case, the New York committee say: "We hold the secresy of the ballot unquestionable, and admit of no call for reasons. It is scandalous to give a man such a right as that of the secret ballot, and then, because he does not use it in accordance with the views of others than himself, to put his judgment on trial, and subject its independence and freedom to your own different views, by demanding his reasons." I have always held views like these, and can see no difference in the application of the principle, whether the settled intention to oppose a candidate be publicly declared in open Lodge at the appropriate time, or carried out, without such a declaraation, by absolutely depositing a negative ballot.

CHARITABLE DONATION.

I have recently been advised by the Grand Secretary that he has received by mail a draft for one hundred and fifty dollars, which was forwarded from Cincinnati, Ohio, by George Hoadly, Jun., Esq., and stated by that gentleman to be a donation to the Grand Lodge of Vermont from an English friend, "to be applied to the charity fund of such subordinate Lodges as stand in need." The donor does not permit his agent—Brother William Williams, of Newport, Campbell county, Kentucky—or his agent's attorney, Mr. Hoadly, to communicate his name. I advised that the avails of the draft should be realized and placed in the hands of the Grand Treasurer, to be kept separate from all other funds, until this Grand Body should meet and act upon the subject. I am informed that the draft has been duly paid. I have no means of knowing or even of imagining the person from whom this handsome donation proceeded; but it would be highly unfeeling and ungrateful not to express in an appropriate form our high sense of the kindness and liberality of our modest and unknown benefactor. Our archives and our published proceedings should make permanent the remembrance of this gift, and bear with them the evidence that we suitably carry out the designated intentions of the donor.

The feeling which has appreciated our past struggles, its motives, its objects, its termination; and has made itself known by this instance of its liberality, would find a warm personal response, were we permitted to do honor to its owner's name. It would gratify us, and honor him, to make this fund the beginning of a charity which would be passed down to those who come after us, associated with the name of its founder. This would make the most permanent remembrance of his liberality and of our gratitude; and I cannot but indulge the hope that our benefactor will reconsider his wish to be unknown, and permit us in this respect to carry out our feelings and our wishes.

GRAND LODGE CHARITIES.

The Committee to which I have referred dissent from my own expressed views as to this Grand Lodge not being an "almoner of charity," and that applications to it for charity are "irregular." In expressing that opinion, I discussed no general principle of Masonic obligation or duty. I spoke of this Grand Lodge as I found it, and in view of its constitutional organization as it exists. Its constitution makes it a legislative body only. It contains no provision to form or control a charitable fund. Its revenue would never have enabled it to establish one. It sits but for two days in the year, and for purposes of Masonic legislation alone. It has stood in that position fiftysix years, and the framers of its constitution placed one provision in it extremely embarrassing to the procurement of amendments. At the same communication at which I stated its position on the charitable subject, I recommended proper measures to avoid this embarrassment and to obtain the call of a Masonic convention. The Grand Lodge acted upon that recommendation, and two thirds of the secular Lodges have since acted, and I now confidently anticipate that the Grand Lodge at this communication will do what yet constitutionally remains to be done for the purpose of calling a constitutional convention within the current year. And I as confidently hope, when such convention assembles, to see our constitution amended in such a manner as to make it more congenial with the existing wants and necessities of the Order.

It is not to be denied, however, that there are circumstances in the peculiar position of this Masonic jurisdiction, which, in themselves, present strong difficulties in making the Grand Lodge useful and effective as a charitable body in itself. Vermont is a State of beautiful villages and farming towns, but one of which approaches a population of eight thousand—few reach four thousand five hundred, and no one is large enough to sustain more than a single Lodge. The Green Mountains divide the State, and the eastern and western Lodges seldom hear from each other but at the annual communication of the Grand Lodge. We have not, like many other States, a leading city where a large population concentrates. We can readily comprehend how States with large leading cities may make a Grand Lodge of charity necessary, and perhaps indispensable, in carrying out the general avowed practices of the Order. We can perceive the propriety and necessity for this, in such cities as New York, Philadelphia, Boston, Baltimore, Cincinnati, Charleston, or New Orleans, and a few others; but in a merely agricultural and internal State, with no other sources of concentration for population than is produced by the navigation interests of Lake Champlain and Connecticut River, and the incidental and accidental operations of railroads, we are not likely to find any great theatre for charitable Grand Lodge operations beyond what may and ought to be done by the local Lodges. Still, there may be both propriety and wisdom in placing the Grand Lodge in position to aid local Lodges upon extraordinary occasions, and to establish the means of enabling it to carry out its own inclinations in cases of stronger importance than those of mere individual charity.

GEN. GRAND LODGE.

The action of last year by this Grand Lodge on the Report of our Committee on Foreign Correspondence, appears to have been misapprehended by the New York Committee. Upon page forty of our published proceedings, it will be found that the report of our committee was adopted in terms, excepting so much thereof as relates to the opinion of this Grand Lodge in relation to the representation to the proposed General Grand Lodge." The report of our committee expressed an opinion favorable to the establishment of a General Grand Lodge for certain specific purposes, which were stated. Of the three projects considered by the committee, they preferred the one proposed by Rhode Island, restricting the power of the contemplated body—first, to questions of jurisdiction,—second, to regulate and settle disputes between State Grand Lodges,—and third, to regulate the work throughout the Union. They recommended also that the delegation to the General Grand Lodge "should consist of the Grand Masters of the State Grand Lodges, or their proxies, and such general Past Grand Masters as may be chosen hereafter, or one representative to be appointed by each State Grand Lodge." This last recommendation, as to representation, the Grand Lodge rejected. So far then as this Grand Body has acted, it has expressed an opinion in favor of a General Grand Lodge for the three purposes named by the committee only, and has expressed no opinion as to the members which should constitute it.

It is true that a leaning towards the establishment of a General Grand Lodge, with extremely limited powers, is perceptibly strengthening in this quarter. It is no less true, however, that the wisdom of such a measure is strongly doubted by many of our most intelligent brethren, and that without limitations and restrictions of power of a very stringent character, it would not be possible to command a favorable vote for it in the Grand Lodge.

NEW YORK GRAND LODGE.

With great pleasure I communicate the fact, that on the 27th ultimo all Masonic differences were finally settled between the old Grand Lodge and Saint John's Grand Lodge, of the State of New York. The latter was dissolved, and all the secular Lodges which had been acting under it were placed under the jurisdiction of the old Grand Lodge. A splendid celebration was held on the occasion at Tripler Hall, in the city of New York. The severance between those bodies took place about thirteen years ago, and their unfortunate difference has been the occasion of much unhappiness and trouble to the Order in that State. We congratulate our New York brethren on the happy termination of their difficulties on this subject. There is still existing in that State one spurious Grand Lodge, at the head of which stands Isaac Phillips, and with which and its connections the Grand Lodge of Vermont has heretofore forbidden all Masonic intercourse.

OFFICERS OF THE GRAND LODGE.

The following Brethren were duly elected for the year ensuing:—The M. W. Philip C. Tucker, G. M.; R. W. Sam'l S. Butler, D. G. M.; Joshua Doane, G. S. W.; Sam'l Willson, G. Jr. Warden; Dan Lyon, G. T.; John B. Hollenbeck, G. Sec.; Heman Greene, G. S. Dea.; John S. Webster, G. J. Dea.

The following appointments were announced by the M. W. Grand Master:—Daniel C. Stone, Grand Lecturer; Joel Winch, Grand Chaplain; Ira Farnsworth, Grand Marshal; I. B. Bowdish, Grand Sword Bearer; John Nason, Grand Pursuivant; Henry H. Mitchell and Anson Hull, Grand Stewards; James L. Morton, Grand Tyler.

MASONIC CHIT CHAT.

LOUISIANA TROUBLES.—Since writing the first article in the present number, in relation to the singular proceedings of the late Grand Treasurer of the Grand Lodge of Louisiana, we have received intelligence of another equally disreputable outbreak. It is briefly to this effect: The new Constitution, which was *ratified and approved by every Lodge in the State*, before it was officially promulgated by the Grand Lodge, does not recognize any distinction of rites, or any other than "true ancient Freemasonry." Of course it does not recognize the French or "*Scottish Rite*," and the Grand Lodge does not now, as formerly, issue special Charters for Lodges working in either of those rites; for this was the source of the original difficulty. But it seems the French Brethren are not satisfied with the new arrangement. Three of the old "Scottish Rite" Lodges have therefore surrendered their Charters to the Grand Lodge, and taken out new ones under the "Supreme Council 33d," at New Orleans, which body claims the right to grant them! Such are the facts. We have not room for comments this month. The Supreme Council is itself an irregular body; but if it were otherwise, it would possess no such power. The Lodges it has created are clandestine Lodges; and the persons who have been instrumental in their establishment have done an act which should lead to their immediate expulsion, whoever they may be. It must finally come to this, and the sooner it is done, the earlier peace will be restored to the jurisdiction.

TOOTH WASH AND DENTRIFICE. We invite the attention of our readers to the advertisement on the covers of this Magazine, of the "celebrated Tooth Wash and Dentrifice" prepared by our scientific Brother Dr. J. A. CUMMINGS, of this city. His complete set of "Premium Dental Toilet Articles," is a beautiful and tasty combination for the toilet, aside from the intrinsic merit of the articles themselves, which are probably superior for the purposes of cleansing and preserving the teeth and gums, and purifying the breath, to any similar preparation in the market. They are said, by those acquainted with their composition, to be entirely free from those noxious and foreign substances, which usually form the basis of such articles, and which tend to destroy, rather than to preserve the teeth.

☞Mr. John D. Tucker, lately of Negreet, La,—"gone," says the Post Master, "to parts unknown"—has a bill against him at this office for $7, which he will oblige by taking up. Mr. K. J. McLemore, lately of Maury, La., also, has a bill of the same amount, unpaid. We have a list of such bills that we may offer for sale by and by, if not previously called for. If we have a subscriber who is too poor to pay his bill, and he will honestly say so, we will either square his account or wait till he can pay: but this "going to parts unknown," or to California, and not only neglecting to pay what is already due, but leaving us to continue the work for months or years after removal, is a species of fraud which we will not tolerate.

☞We have received the first number of a weekly paper just established in New York under the title of the "*American Keystone.*" It is devoted to Literature and Masonry, and as it promises to be well conducted, we wish it eminent success. Callicot and Webster, publishers.

☞Br. S. R. Whitten, of Louisville, Miss. is an agent for the Trestle-Board and Magazine.

☞Lippincott, Grambo & Co. Booksellers, 14 North Fourth st., Philadelphia, will answer orders for the Trestle-Board. The work may also be had through most of the principal Booksellers in the chief cities of the United States.

☞The Trestle-Board may be had of Dr. M. Emanuel, Vicksburg, Miss.

☞Br. Scott Thompson, is an authorized agent for the Magazine and Trestle-Board for Lowndes, and the adjoining counties in Mississippi and Ala.

☞The Trestle-Board can be had of Joseph Keen, Jr. & Br., booksellers, Chicago, Ill.

☞The Trestle-Board may be had of Br. A. T. Jerkins, Newbern, N. C.

EXPULSION.—We are requested to give notice that *Elisha S. Wilson*, late of Somerset, Ky., (now in California,) was expelled by the Lodge at the former place, in December last, for unmasonic conduct.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. X.] BOSTON, MAY 1, 1851. [No. 7.

THE LOUISIANA DIFFICULTIES.

SINCE our last publication intelligence has been received from New Orleans, to the effect, that the petition of the late Grand Treasurer of the Grand Lodge of Louisiana, presented to the Judge of the Fifth District Court, praying for a writ of mandamus against that Grand Lodge, has, on the hearing of the parties, been dismissed by the Court. This dismissal was to have been expected, and the petitioner himself is not probably disappointed at the result. He however has the satisfaction of having subjected his Brethren to the vexations of a judicial arraignment, and his Grand Lodge to an unnecessary expenditure and waste of funds, the loss of which, we sincerely trust, he may never personally feel, though others, having higher claims on the sympathies of his Brethren, may. But this is not enough to satisfy him. His offended dignity still feels the sting occasioned by the loss of confidence and official station; and he has, therefore, taken an appeal to the Supreme Court of the State! A more absurd proceeding has rarely come under our notice; and we scarcely know whether most to pity the folly or condemn the malice of the prosecutor. He cannot entertain the remotest hope of success in his suit, and the only satisfaction he can possibly realize from it, is that of revenge for an imaginary wrong; and this at the expense of his integrity as a man and Mason. If the terms please him, his Brethren might not have much cause to complain, were it not that the effect reaches beyond himself and spreads itself out to the prejudice of the Fraternity over the whole State and country. "Any thing like disputes, more especially litigation before the tribunals, between Brethren, cannot fail to be prejudicial to the moral influence of our Institution," is the truthful language of the present excellent Grand Master of the Grand Lodge of Louisiana, in speaking of this unfortunate matter. And this consideration alone should be sufficient to restrain any high minded and honorable Mason, except in cases of stringent necessity, and after all other means of adjustment have failed. The case of our Brother at New Orleans presents no such necessity. It is one in which, so far as we are able to judge of its merits, he is influenced entirely by his passions. And here we leave him, not expecting to have occasion to refer to him again, except to announce his discomfiture before the tribunal to which he has appealed his case.

The other difficulty to which we briefly referred in our last, is stated in the following circular from the Grand Master :—

> *Grand Master's Office of the Grand Lodge of the State of Louisiana,*
> New Orleans, March 1, 1851.
>
> *Most Worshipful Sir and Br.:*—Permit me to submit for your consideration the following facts, with certain queries arising from them, which appear to me to involve principles, in the correct understanding of which, the whole Fraternity is interested. The Grand Lodge of the State of Louisiana dates its origin from the year 1812, and has always been the head and governing power of the Symbolic Lodges of Free and Accepted Masonry in the State. Its present Constitution contains the following provisions :—
>
> "It is constituted as a Grand Lodge of Free and Accepted Masons, and in that capacity recognizes nothing but pure Ancient Freemasonry, consisting of the three Symbolic Degrees of Apprentice, Fellow-Craft and Master Mason, and is forbidden to tolerate any distinctions derogatory to the character in which it is constituted."
>
> "It shall have the exclusive right to constitute Lodges of Symbolic Masonry in this State."
>
> "Every regular Lodge of Symbolic Masonry in this State, must be held under the Grand Lodge, by Charter or Dispensation."
>
> This Constitution was ratified and approved by every existing Lodge in the State, and promulgated by the Grand Lodge as the Masonic law of its jurisdiction. Since then, three of its constituent Lodges have returned their Charters to the Grand Lodge ; and have re-organized, by Warrants of Constitution from a body in New Orleans, styling itself the *Supreme Council of Sovereign Grand Inspectors General, of the 33d Degree of the Scottish Rite.* They demand of the Grand Lodge and her Constituents, to recognize them as legal Lodges, and their members and initiates as lawful Brothers, entitled to visit and communicate.
>
> The questions arising from these facts, to which I would, most respectfully, solicit your answers, are :—
>
> *First.* Can this Council, of the 33d Degree of the Scottish Rite, lawfully constitute Lodges of Symbolic Masonry in this State, within the jurisdiction of the Grand Lodge ?
>
> *Second.* Will the fact, that they are constituted as Lodges of the *Scottish Rite*, make any difference ?
>
> *Third.* Are Lodges, so constituted, entitled to be recognized as legally constituted ? Are the members of such Lodges, and those initiated therein, lawful Brothers, and entitled to visit and communicate with the Grand Lodge and its constituent Lodges ?
>
> Should you deem it expedient and advisable to afford me the benefit of your experience, and superior knowledge in solving the above questions, you will confer a favor that it will give me a great pleasure to reciprocate upon any future occasion, when my humble opinion may be deemed useful. A reply, at your earliest possible convenience, will confer a still further obligation.
>
> In conclusion, permit me to offer to you, Most Worshipful Sir and Brother, the assurance of my highest fraternal regard and consideration.
>
> John Gedge, *Grand Master.*

This is by no means a difficult case to dispose of, so far at least as the Grand Lodge of Louisiana can dispose of it ; but it is one in reference to which there should be no temporising. The Supreme Council has violated the jurisdictional rights of the Grand Lodge, and assumed powers which do not belong to it, and for which it has no legal warrant. This act places it without the pale of Masonic comity. The seceding Brethren who compose the Lodges organized under its assumed authority, have broken their engagements and arrayed themselves in opposition to the only regular and lawful head of the Lodges in the State. They have associated themselves in irregular and unauthorized Lodges, and should be dealt with accordingly.

The three questions proposed in the above circular by M. W. Br. Gedge, will be answered in the negative by every G. Lodge in the United States. We entertain not a shadow of doubt in this respect. No Grand Lodge can give different answers, without admitting a principle which, if carried into practice, would undermine and destroy its own sovereignty and jurisdiction.

We deny that any Supreme Council in existence, either in this or any other country, has a lawful and proper right, under the ancient and only universally recognized Constitutions and regulations of Freemasonry, to establish Lodges of, or in any manner to interfere with, the three primary and legitimate degrees of ancient Craft Masonry. On this point we take issue againt all assumptions to the contrary, with a full understanding of the pretensions that have been urged in certain quarters, and of the grounds on which they are predicated. Neither the Supreme Council at Charleston nor that at New York,—and they are the only *legal* Councils in this country,—has ever assumed to exercise any such power ; nor do either of them, to our knowledge, claim to possess it. If either pretends to the right, it is certain that neither has ever attempted to urge or exercise it. They at least have respected the jurisdictional prerogatives of the Grand Lodges of the country. The violation of these has been reserved for the Council at New Orleans,—a body which neither recognizes as legal, and with which neither has ever held communication or intercourse ; but which both have officially repudiated and denounced as not entitled to credit as a lawful Masonic organization.

The authority on which the Council at New Orleans probably relies for justification, in its present course, is contained in a document purporting to be a "Treaty of Union, Alliance, and Masonic Confederation," published at Paris in 1834. In this remarkable document it is declared as follows :—

> "Each Masonic power, regularly and legally constituted, duly acknowledged, and invested with the full dogmatic power of a right for a particular territory, possesses incontestibly and solely the right of founding and governing the Lodges of its rite throughout the whole extent of its dominion. But this right can never give to this power, that of excluding, of forbidding, or of hindering the Masonic power of another rite, *even that of a foreign Orient* in power, to grant the necessary charters for the regular establishment of *Lodges* and *Chapters*, or even of a power of the rite in the extent of the same territory, to such Masons as may solicit them in a regular manner."

Without going into the question whether the body from which this remarkable declaration of powers emanated, was authorized to interpret and determine the Constitutional law of Masonry, it is sufficient that the Grand Lodges in America were no party to its proceedings, and that, as for themselves, they deny its conclusions and repudiate its mandates. They never have and never will admit the right of a "foreign Orient" to "grant the necessary charters for the regular establishment of Lodges," of any rite whatever, within the limits of the United States. *This is a settled question.* It admits of no debate. Each and every Grand Lodge in this country is invested with sovereign and exclusive jurisdiction over the geographical limits of the State or Territory within which it is located; and it must be protected in the full and ample enjoyment of this sovereignty, or disorder, insubordination, and ruin to the entire system of Masonic government, will inevitably follow as the consequence. Admit the right of the Supreme Council at New Orleans, to establish Lodges of the "Scottish Rite," within the State of Louisiana, and we establish a principle which opens the way and will lead to the organization of as many Grand Lodges in every State in the Union, as there are false and spurious rites on the continent of Europe; and they are scarcely less numerous, or pernicious to Masonry, than were the locusts to Egypt. If the present attempt of the Scottish Rite authorities to invade the jurisdiction of the Grand Lodge of Louisiana be tolerated, or not promptly resisted, what security against a similar invasion has any Grand Lodge in the country? If the Scottish Rite may exercise this power with impunity, what is to prevent the exercise of it by the Philosophic, the Primitive, Ancient Reformed, Misraim, Swedish, Fessler, Schrœder, Swedenborg, Zinnendorff, or any other of the thousand and one illegitimate rites that exist only as a reproach to Masonry? Admit the principle, and each one of these rites may, with equal propriety, establish a Grand Lodge, or other body claiming to exercise the powers of a Grand Lodge, in every State in the Union. And thus, where we now have but one head, we shall soon have as many as the monster-serpent of fabulous history, without the power of Hercules to destroy, when the hydra shall become dangerous. The question is one in which every Grand Lodge in America is interested. It is a direct and bold attack upon their sovereignty and jurisdictional rights, and should be met promptly and decisively.

The Lodges which have been constituted under the assumed authority of the body claiming to be a Supreme Council 33d, at New Orleans, are not "legally constituted," and are not entitled to be recognized as such. They derive their existence from an illegal and unauthorized source. The parties associated in them have voluntarily placed themselves beyond the pale of Masonry, and are no longer entitled to participate in its privileges or benefits. Their initiates must rank in the same category. A corrupt fountain cannot send forth pure streams.

ROYAL ARCH MASONRY IN THE ENGLISH PROVINCES.

We have frequent complaints and inquiries like the following, from our Companions in the adjacent Provinces, and other parts of the British Empire, who have taken the Royal Arch degree under the English Constitution, and some or all of the intermediate ones in the way any manner in which they are usually conferred where there is no governing or controlling power to regulate them. The subject has been several times brought before the General Grand Chapter of the United States; but it is a difficulty for which it is not easy to find a proper remedy. The consequence is, that Companions coming from under the English jurisdiction, are, as a general thing, wholly excluded from fellowship with the Chapters in this country, unless they remain long enough and are willing to submit to the expense of receiving the intermediate degrees as required by the American R. A. Constitution. This it is not always convenient for them to do; nor is it always a matter of sufficient moment to them, unless they propose to become resident citizens among us; for the degrees thus taken would be of very little value to them on their return to their own jurisdiction. The original organization of the Chapters in this country was unfortunate; because it has completely cut our foreign Companions off from that free intercourse with their Companions in America, which is one of the great beauties of Masonry, at the same time that it is the essential element of its unity and universality. But the evil is now, probably, too deeply seated and extensive to admit of a remedy. It can be removed only by an entire reorganization of the R. Arch system in this country, and the abandonment of the intermediate degrees. Such a change it would be difficult, probably impossible, to effect. But, to our correspondent :—

Halifax, N. S., February 20, 1851.

Dear Sir and Br.:—Knowing that you are always ready and willing to answer any question concerning Masonry that may be asked you, I will trouble you with three or four, requesting an answer through your Magazine.

I am and have for a long time been an active member of the Craft ; in which I much delight. The practice has been in Halifax, to confer the *Mark* and *Past* degrees in *Master's* Lodges,—the English Royal Arch Constitution neither requiring nor condemning these degrees. We usually give them before the *Arch*, although the Chapters do not insist upon it. Our meetings, in the various Lodges, when called for this purpose, being thinly attended, I, with a few other Brethren, proposed to form one *Mark Lodge*, where we could all meet and work, under the Warrant of St. Andrew's Lodge,—to which the English Chapter is attached. This was done by and with the verbal consent of the Prov. G. Master and Principals of the Chapter. We went on very well, until, at length, one of the Brethren being in the States, applied, he said, for admission in a Mark Lodge, and because he had not taken the degrees in a Scotch or American Chapter, or at least under a Chapter Warrant, he was refused admission. At our request, Br. Keith, our Prov. Grand Master, wrote to the G. Chapter of England on the subject. Their answer was that they did not require nor care any thing about the degrees, and he might do as he thought proper in relation to the matter ; that the Principals of his Chapter might grant a warrant to a Mark Lodge, if they saw fit. Now, we shall get this *Warrant*, and have the Chapter Warrant in the Lodge when we work. Being thus situated, shall we be what is called by your R. A. bodies, lawful Mark Masons ? We cannot get a Warrant for a *Mark Lodge* from Scotland, unless we take a Chapter Warrant. This we do not need. Two Chapters are enough for this place,—more would be useless, and might lead to some unpleasantness at times. Can any of your bodies grant a Warrant for a *Mark Lodge* ?

1. Will a Mark Mason be admitted in your Lodges, (Chapters,) if he has not been made under the Warrant of a Chapter, requiring that *Arch Masons* must be *Mark Masons* ?

2. If a *Mark Mason*, who can work his way, has a certificate, either from a Master's Lodge, or a Mark Lodge, working under the written authority or leave of an English Chapter, applies for admission, will you receive him ?

3. If an Arch Mason has taken his Mark degree under the Warrant of a Master's Lodge—the M. Excellent and Arch under an English Chapter, and can work his way, with a certificate, will he be admitted ?

4. Will an Arch Mason be admitted into your Chapters, who has not taken the *Mark* or *Past* ?

Yours, Fraternally,

John D. Nash.

C. W. Moore, Esq., Boston, U. S.

There are two points in the letter of our correspondent, in reference to which it may be proper to say a few words, before coming to his more immediate inquiries. First, as to the complaint made to the Grand Chapter of England. We are inclined to the belief that the American Chapter to which the Companion from Halifax applied for admission, did not properly understand his position in respect to the degrees, or that he is mistaken as to the precise grounds of the denial. It does not appear from the statement of our correspondent that he had taken any thing more than the Mark and R. Arch degrees. If this be so, then the denial was undoubtedly predicated upon his not having received the Past and M. Excellent degrees,—all of which are required in order to gain admission into the American Chapters ; and the probability is that the Chapter, though then open on the Mark, was about to proceed to confer those degrees ; for we can conceive of no sufficient reason why a Mark Mason, who has received the degree in conformity with the usage of his own jurisdiction, should be excluded from a Chapter, in this country, when open and at work on that particular degree. The reason which would exclude a foreign Brother so circumstanced, would exclude the candidate before his advancement to a higher degree ; as it would also the Apprentice from the Lodge, as a visitor. If, however, our correspondent has assigned the true reason for the refusal, we think it cannot be justified. It was sufficient for the Lodge, (or Chapter, as we have no distinct M. Lodges in this country,) to know that the Brother had received the degree in a manner recognized as lawful by the Masonic authorities of his own jurisdiction. It could not properly go behind this fact, as the legal phrase runs, without travelling out of the record.

The second point is as to the legality of the proposed Mark Lodge, when formed in the manner indicated. Of this there can be no question whatever. It will be held under the best authority available,—such as is recognized as valid by the Masonic government and authorities of the Province.

1. This question we have already answered. It is sufficient that the applicant for admission has been made a Mark Master under competent authority ; and this question must be determined, not with reference to the provisions of the American R. A. Constitution, but according to the usage, the *lex loci*, of the jurisdiction from which he hails.

2. This question is answered by what has been said in reply to the preceding one. We are not clear that the Charter of a Master's Lodge is not the most proper and competent authority under which the Mark degree can be conferred. But however this may be, it is sufficient to legalize the act, that its competency is recognized by the Masonic usage and powers of the Province.

3. He cannot be admitted, because he has not taken the *Past* degree. This is as essential to his gaining admission into the Chapters in America, as the Mark or M. Excellent degree. He must be in possession of the three degrees named, or he cannot visit a Chapter, when open on the Arch degree. This also answers the fourth inquiry.

Our correspondent asks if a Warrant for a Mark Lodge in Halifax can be obtained in this country? The most proper authority to issue such a Warrant, would undoubtedly be the Gen. Grand Chapter of the United States; but neither that nor any other Grand Body in this country would probably feel itself authorized to grant such a request. Besides, our Provincial Brethren do not require it. They have authority enough already, within themselves. The Grand Chapter of England does not require the intermediate degrees as prerequisites to the R. A. degree; but if the Principals of their Subordinate Chapters think proper to authorize them to be conferred, under their authority, it does not object. This is sufficient; though we think it would be better that the Warrants should issue under the authority of the Prov. G. Master, as the Grand Superintendent of R. A. Masonry in the Province.

PROPOSING MINORS.

"Br. Moore,—Can a petition be received by a Lodge, before the petitioner arrives at the age of twentyone, provided he arrives at that age before the next regular meeting?"

The candidate cannot be received before he is of the full age of twentyone years. His age is required to be stated in the petition. This is the general rule. If the petition states the age of the applicant to be under twentyone years, the Lodge cannot, in strict propriety, entertain it.

Cases like this stated by our correspondent are not nnusual. But the Lodges have a way of getting over the difficulty, without running counter to the *spirit*, though they do not strictly conform to the *letter* of the petition. The intention of the regulation is that the candidate shall at the time of his initiation be of "lawful age;" which, in this country, is twentyone years. If this be enforced, the law is fulfilled. The proposing of the candidate at an earlier period does not impair it. The difficulty lies in the phraseology of the petition, *alone*. How far that may be obligatory on the action of the Lodges, it is not necessary to discuss. It is sufficient that it is the established form, and is generally respected, and required to be signed by the candidate before he is balloted for. The manner of obviating the difficulty is, by a member, acting for him, proposing his name, *verbally*, to the Lodge, and becoming responsible that the requirements of the By-Laws shall be complied with, in due time. This proposition is received and referred. At the ensuing meeting, and before the report of the Committee is received, or balloting ordered, the petition, signed by the candidate, is presented and read. He being then of the proper age, the objection is removed.

QUESTIONS IN JURISPRUDENCE.

[From the able report of the committee on Foreign Correspondence to the Grand Lodge of Vermont, Jan. 1851. R. W. Nathan B. Haswell, Esq. Chairman.]

OF MENTAL OR PHYSICAL DEFORMITY.

We adopt the decision of the Grand Lodge of *Kentucky*, and many other Grand Lodges, that when the deformity of the candidate is not such as to prevent him from being instructed in the mysteries of the Craft, the admission will not be an infringement of the ancient landmarks, but will be perfectly consistent with the spirit of Masonry.

RELIGIOUS TESTS.

We believe religious tests to be unmasonic, if they extend beyond the only proper one acknowledged by Masons—*belief and trust in God. Creeds and set articles of faith* are of human invention.

EXPULSION FROM A ROYAL ARCH CHAPTER, OR ENCAMPMENT, DOES NOT NECESSARILY EXPEL FROM A BLUE LODGE.

A Master Mason may be expelled for acts to which he is amenable to the Chapter, when that act would not expel him from a Masters' Lodge. The General Grand Chapter of the United States, at their late session in Boston, forbid all manner of intercourse with a Brother who has been *suspended* or *expelled* from a *Blue Lodge*.

A SUBORDINATE LODGE CANNOT TRY ITS MASTER.

Agreeable to Masonic law, the power of a Master in his Lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned: nor can any appeal be made from his decision to that of the Lodge. He is amenable for his conduct to the Grand Lodge alone, and to that body must every complaint against him be made. For no misdemeanor, however great, can he be tried by his Lodge; for, as no one has a right to preside there, in his presence, except himself, it would be absurd to suppose that he could set as the judge in his own case.

CAN A SENIOR OR JUNIOR WARDEN, WHO HAS NOT TAKEN THE DEGREE OF PAST MASTER, PRESIDE AND CONFER DEGREES IN THE LODGE?

We think he cannot. The duty of the *Senior Warden* is pointed out when he is installed:—"*In the presence of the Master he is to assist him in the government of the Lodge, and in his absence to take charge of it.*" Taking charge of a Lodge by a Warden, would enable the Lodge to transact its ordinary business (save that of conferring degrees); if degrees are to be conferred, the oldest Past Master, or the Master of another Lodge, if present, should be called upon to preside, when the Warden is not a Past Master.

MUST THE BALLOT BE UNANIMOUS FOR INITIATION?

We decide that such should be the rule. The decision that a *plurality* or a *majority ballot* is sufficient, we believe to be *incorrect*. The ballots may be ordered even to a *third time* in a Lodge; if then found *not clear*, the candidate is *rejected*. In Washington Lodge, under the jurisdiction of this Grand Lodge, they have a By-Law which is required to be publicly read in cases of rejection, the purport of which is, that if any Brother should improperly disclose the name of the Brother causing the rejection, he may be suspended or expelled.

MEMBERSHIP.

We hold: *That no Mason can be a member of more than one Lodge, at the same time.*

THE RIGHT TO TAX UNAFFILIATED MASONS.

We find some of our sister Grand Lodges have adopted stringent measures concerning non-contributing Masons, not members of Lodges, and the subject has led to discussion and action in several Grand Lodges; in some sections requiring an annual tax to be paid by all Masons within their jurisdiction, on pain of suspension or expulsion. Your committee doubt whether, on refusal of a Mason to comply with said requisition, the Lodges have Masonic power to enforce their edicts, without a hearing and trial; and we think too much legislation might tend to alienate the affections of a Brother who, for reasons best known to himself, withdraws his attendance on our meetings without renouncing the principles of Masonry.

MASONIC JURISDICTION.

We consider it improper for a Lodge to confer any degree in Masonry on a *transient person*, without due inquiry of his standing in the community where he *last resided.* If application is made for *membership*, a proper certificate of his *dismission* should be produced from the *last Lodge of which he was a member.*

If a candidate has been improperly made a Mason in a Lodge of good standing, he should not be declared by any other Lodge a *clandestine Mason*, or be *disfranchised* without a fair trial. He is not to be censured for the *improper act of the Lodge that initiated him.*

EXPULSION FROM A LODGE.

This last severe act of discipline should never be exercised except in extreme cases, and then only under due notice and fair hearing upon the charges presented. *A two-third* vote at least (in our opinion) should be required to suspend or expel any Brother.

IS IT MASONICALLY CORRECT FOR A LODGE TO ADMIT BY BALLOT AT THE SAME TIME, A CANDIDATE TO THE THREE DEGREES?

The practice, in most of our Lodges, is to require a separate ballot in a Master's Lodge on each degree, and we do not subscribe to the doctrine that the candidate, *once initiated*, is by virtue of that act entitled to receive the other *two degrees.* If, after *initiation*, he is found *unworthy*, or that *deception has been practiced upon the Lodge by his admission*, we think it far better for Masonry that he be *arrested at the threshhold*, than be permitted to pass to the *middle chamber*, or receive the honors of a *Master Mason.*

IS IT PROPER TO CONFER MORE THAN ONE DEGREE UPON A CANDIDATE AT THE SAME SITTING OF THE LODGE?

By our practice, one month must intervene before a candidate can be advanced. The Grand Master of Florida, in commenting on this subject, suggests that it might be well to have the candidate stand an examination in *open Lodge*, at *regular meetings*, before he is *passed* or *raised*, and this practice prevails in some Lodges. Cases may occur when it may be proper to confer all the degrees at the same time—such as often happens among *sea-faring men*, or persons *suddenly leaving the country.*

THE PREVIOUS QUESTION AND ADJOURNMENT OF LODGES.

The practice in some Lodges of calling the *yeas and nays*—demanding the *previous question*—and declaring *Lodges adjourned*, we believe to be innovations. They may have been introduced for the purpose of assimilating our duties to parliamentary proceedings; but Masonry existed before parliamentary practices were known. The *previous question* being unknown to ancient Masonry, should find no resting place in a regular Masonic Lodge. *Adjournments* are also an innovation; a Lodge about to have a *recess*, is reminded by the *Junior Warden* that they are called from *labor to refreshment;* and on resuming, they are called from *refreshment to labor. Refreshment* does not consist in *eating* or *drinking.* A week or more may intervene during this recess, which in many Lodges might be *very refreshing.*

LODGES WORKING UNDER DISPENSATION.

By courtesy, the petitioners of a Lodge under Dispensation are permitted to take seats in Grand Lodge; but *are not permitted to vote*, they not being yet members of that body.

LODGES NOT REPRESENTED IN GRAND LODGE.

We think that neither the *Grand Master* nor the *Grand Lodge* has an inherent right or the power to appoint any Brother to *represent an absent Lodge.*

PRACTICAL DUTIES OF MASONS.

[Address of Rev. Dr. Twining, G. C., before the Grand Lodge of Nova Scotia, on the 27th December.]

BRETHREN,—In compliance with the request of your Grand Master, I embrace the opportunity of meeting you thus assembled, to address to you a few words. We have on the present occasion many calls for thankfulness to the Giver of all Good. Thankfulness that His mercy has spared us once more to witness the anniversary,—thankfulness for protection from the evils which other portions of the earth have experienced; and for many providential blessings. These we share in common with our fellow-citizens and fellow-subjects in this part of the world. But it is my purpose more especially to speak to you on matters that interest us as Masons. And here I am happy to congratulate you on the state of the Fraternity and the extension of the Craft; it may, I trust, be attended with what is of vastly more importance, the extension of that spirit of charity and Brotherly love which is the very bond of peace, and without which, whatever badge of Masonry may be worn on the outside, there is nothing of life within. For, unless a man be a Mason in his HEART, he is but as a dead body without the vital spark. Let me then turn your attention to the great landmarks of our Order, which, as a vast chain extends round the globe, willing to embrace within its influence, the whole human race. I trust the youngest Brother present is able to point out these landmarks. But it is necessary to keep them always in view if we would direct our course aright. And what are they? Our duty to God, our Brethren, and ourselves. *Mark well* where is the foundation stone! with Him who is the beginning and the end of all. Unless it be laid *here* our whole building is a baseless fabric, and will soon be found prostrate in the dust. Accordingly the Bible, the word of the living God, is the very first object that meets the eye of the initiated Brother when he is brought to light, and he is solemnly instructed to make it the rule of his faith—the guide of his life. This foundation being laid, he is taught, by emblems presented and explained to him, the practical duties he owes to his Brethren of mankind, but more especially to those who are his Brethren by the mystic tie, who are acknowledged to be so by the solemn obligation he has assumed; and the further duties he owes as a member of that Fraternity, which must and always will be judged by the life and conduct of those who belong to it. Now, so long as these lights are kept in view the course will be right, in accordance with the high and holy principles by which our Order professes to be regulated. But if these are lost sight of, a man is left to wander on in darkness, not knowing whither he goes. I have said we owe such a course to ourselves as Masons;—We owe it to the Order of which we are members. It is not at all uncommon to hear Masonry spoken ill of. *Why* is this? It proceeds from many causes; partly, that men are ignorant of its principles; for there is nothing more common in the world than to misunderstand and misrepresent a thing and then to rail at it. Partly that those who from various reasons are unwilling or unable to become of the Fraternity, decry that which seems placed beyond their reach. Over these causes we have no control. But they are not the chief reason that Masonry bears an ill name. The chief cause (and on every opportunity I will again and again bring it to your notice), is the misconduct of Masons themselves. They are not true to their principles; they lose sight of their obligations, and this in two ways. By keeping in their ranks, and suffering the badge of purity to be worn, by those whose conduct does not accord with their profession; and when they meet together on festive occasions by sometimes putting it in the power of their enemies to say that the meeting terminated in intemperance and debauch. This once happening is spoken of for years. If, Brethren, Masons were true to themselves, and did not tolerate evils *within*, they might bid defiance to all enemies from *without*. These are the things which prevent many from joining the Fraternity, who from their character would prove pillars and ornaments to it. These are the things which make many regard Masonry as an enemy to the Christian religion; to which when properly understood and conscientiously practised, it will ever be found an assistant and a handmaid. It is true the *abuse* of any thing is no argument against its *use*. But remember, the world abroad, know Masonry only through its professors; and I again repeat, the deadliest wounds it has ever received have been in the house of its friends. I entreat my Brethren, from the highest to the lowest, to feel the solemn obligation that rests on them, both individually and collectively, out of Lodge and in Lodge, to exert themselves to remove these imputations from our time honored Institution. I assume the privilege both of age and of office to urge these things upon you, having no intention in doing so, of giving any offence.

There are one or two points of minor importance on which, before I conclude, I would touch. It is matter of pleasure and gratulation to see the Masonical jurisdiction of England and Scotland happily united under one head, going on harmoniously together in this province; and what I would say to both on the subject is simply this, "Let Brotherly love continue." It is further matter of congratulation to find our fund of Charity now assuming a proper form and placed under proper regulations. I have for many years felt that Masonry being a *Charitable* Institution, we were not in Nova Scotia making this object so prominent as it ought to be, as it has for sometime past depended altogether on the benevolence of private Lodges to afford relief to applicants; I trust this evil will now be remedied. It would seem to me also an object to be desired, to introduce a mode of working in every particular exactly uniform; this might be done by visiting more generally from Lodge to Lodge, and by forming a Lodge of instruction. It is evident that our members are on the increase, and also on this point I would say to Lodges generally, be not so anxious to augment your ranks as to obtain good and worthy members; be particular as to your previous enquiries, and let no private feeling induce you to recommend any one for admission, whom you do not, on good and sufficient grounds, conscientiously believe likely to make an honorable and worthy Brother. An unfit person once admitted may cling to you as a blot and stain for years. And again, (here I speak especially to Masters of Lodges) let no levity be permitted in the transaction of that which is serious, especially the initiation of a Brother, or conferring of any degree. I have been grieved sometimes to witness on these occasions a trifling with solemn things; and how can you hope that the individual most concerned will retain a sacred sense of what he has undertaken, if the conduct of those about him leads him to conclude that *they* regard the matter as a jest. Having made these remarks, to which I am led by a desire to promote the best interests of the Craft, I exhort you to go on in the path marked out; having regard to that injunction which we cannot but do well if we keep in mind, "Shew respect to all men, love the Brotherhood, fear God, honor the Queen." And let me add an earnest aspiration to Almighty God, who has brought us thus near the close of another year, that as we are all advancing in our earthly pilgrimage we may be found also drawing nearer through repentance and faith in the only Saviour, to that mansion above, that "house not made with hands, eternal in the Heavens." *So mote it be.*

AN ORATION OF THE LAST CENTURY,

Delivered before a Lodge of Free and Accepted Masons, in the Church at Providence, R. I. on Monday the 28th of Dec, 1778, by the Honorable Brigadier General JAMES M. VARNUM.

THE present anniversary affords an opportunity of celebrating the most amiable virtues that ennoble the heart, or adorn the soul. It cannot therefore be thought strange, if I beg your attention to the most important subject that concerns the human race.

Young in the *Divine Art* which the King of Kings has taught; greatly deficient in its *Sacred Precepts*, I feel a diffidence in this attempt: but, conscious that the mantle of charity will be fully displayed, I find a satisfaction, which in the hours of darkness and profanity could never be obtained. In this, I am certain of meeting a Brother's heart, and of gaining instruction from the more experienced.

Love, honor and *justice*, are the characteristics of our Order. With an universal glow of affection we embrace all mankind: with tears of compassion we view them in their native state of darkness: with joy of the most delicate and tender kind we behold them emerging to the feeble rays of light; with rapture we embrace them at a more ample discovery; and the full flood of day exceeds description.

Made for one common end, sympathetically feeling each others wants, directed by similar principles to an universal boon, we know we are one, the offspring of the *Great Architect* of the Universe. How assiduous therefore should we be in seeking for objects in distress, a helping hand to their relief? "*a Brother's sufferings claim a Brother's pity*;" and he is no true Mason who rejects the supplications of virtuous calamity. Receiving all we enjoy from one exuberant source, it is our duty and felicity to alleviate, upon every just occasion, the wants of others.

Should we be censured by the fair sex for neglect or inattention, we can assure them, with perfect sincerity, that we are bound by honor, as well as the tenderest affection, to admire their beauty, submit to their charms, and defend their virtue. Should they wish to know the secrets which have so long cemented our society, we are happy in giving them more than their desires; and by a rational endearing intercourse, preventing the return of their first curiosity.

Although we feel more particularly the charms of *friendship* and *harmony* in our Fraternity, yet we are *in Compass* with the whole species. If we deviate from the strictest rules of probity and justice, even with the ignorant and profane, we suppress that light which hath taught us better precepts. We are ascending, in a just gradation, from an *earthly* to a *spiritual temple*, not made with hands, eternal in the heavens. It becomes us, therefore, so to direct our life and conversation, as to induce others to become humble imitators in all the virtues.

Before all time, when unity existed, the great design was formed of making various beings. In perfect order man at length appear'd, to celebrate high truths on this terraqueous globe. A Lodge was form'd, and foes the secrets gain'd: then discord, with languages confus'd, dispers'd the human race. No sooner form'd again, than vile attempts were made of breaking concord, harmony and order. The hoary deep and liquid clouds conspir'd to waft the *sacred mystery* above the highest tops of hills, where cowens never look. Descending thence to lowest vales, where truth and virtue reign, it took new wings, and flew to every clime, where reason, and the love of God and man, remain'd: but cowens still pursu'd, till SOLOMON the great, a *Lodge* erected on a plan divine, and call'd the distant Brethren to behold *the rising glories of the sacred Craft!*

Permit me to observe, that the most universal and extensive principles of religion form the basis of Masonry. It *levels* all sects, and embraces all! To walk humbly, love mercy, and do justice, are essentially requisite to constitute its votaries. Its present designs are harmony, order and friendship;—and its final end, complete fruition. And although it is beneficially known throughout the globe, by the universality of its precepts, yet it receives an additional lustre from the ornaments of the holy Scriptures. Should any therefore desire to be initiated into its important mysteries, we answer, "*ask, and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.*" Should any be astonished that the secrets of Masonry have, for years immemorial, been hid from the greatest part of mankind, we answer, "*spiritual things are spiritually discerned.*" Should any object, that some of the Brethren have departed from the purity of morals inculcated by its precepts, we answer, that in all communities there ever were those who were "*worse for mending wash'd to fouler stains.*" And although they may reflect a temporary disgrace upon the *Craft*, we may yet exclaim, "*though sully'd and dishonor'd, still divine.*"

How important is it, my Brethren, that we so walk, that we so conduct, as to rise above the ills of prejudice and error! While the ties of humanity excite us to pity and commiserate the ignorant and profane, let our light so shine, that they may be reclaimed by the splendor of our example.

If *brotherly love* and *unity* are more precious than the precious ointment that ran down the beard of our ancient and venerable Brother, let us attend to the immutable feelings of the human heart, and cultivate an unlimited benevolence. Instead of exposing, let us by secret and gentle admonitions point out the faults of a Brother. We live in an age wherein slander and detraction have assumed the empire of candour and truth: it is our duty to embrace integrity in the worst of times. "*Who takes my purse, takes trash; 'tis his, 'twas mine, and has been slave to thousands: But he who filches from me my good name, robs me of that which not enriches him, but makes me poor indeed!*"

How happy are we in considering ourselves a part of an immutable Fraternity, first ordained in Heaven, and in the earliest infancy of time matured on earth! That the institution has survived every shock of Malice, whether conceived by evil men or infernal spirits: that when other societies and orders have shrunk at the din of arms, and fled from the ills of domestic or foreign slaughter; or have lost their vestiges by the conflagration of public depositories; or have ceased by the necessary demolition of their temporary fabric; this, being *founded on the rock of ages*, still remains the wonder and astonishment of all! Not only some, but the best and greatest in all ages and countries, have found their honor and happiness in being *levelled* to the unalterable scale of virtue.

With what glowing transports do we now anticipate the all-glorious period, when we shall appear in perfect robes of innocence, and join in angelic chorus with the *Brethren of the Universe!* With what sublime exstacies shall we view the *Grand Fabric* of the Universe unfolded to all creation, and every being made partaker of the *holy secret*, the perfection of all!

The *Royal Art* began in the East, and like the rising glory of the world, proceeded Westward, and diffused its irradiating beams to those who sat in *darkness and saw no light.* At length it has sought and found *America*, the center of this terraqueous *fabric*, where the rays of truth converge, and will increase till the great purposes of humanity shall be completed! Then, Oh! then the glorious hour, we'll quit this *temporary Lodge*, and mount on wings seraphic to the blest abodes, where the Grand Master whom we adore, encircled round with myriads of angelic orders, will ever hold a *perfect Lodge.*

THE KNIGHTS TEMPLARS, NO. 2.

WHETHER this sublime spectacle presented to the Emperor Constantine, was a miracle seen at noon day or a vision sent from Heaven in the dreams of the night, can only be known in a future world; there is reason to suppose he was sincere in his belief of a divine interposition; because he was not only victorious over all his enemies, but thenceforth and ever after, he was a faithful and undeviating friend to the Christians.

In the year A. D. 324, he published his edicts and decrees in favor of Christianity, and under his direction several heathen temples were destroyed, and many fine edifices for Christian worship erected, more especially in Palestine, under the superintendence of his pious mother, Helena, so deservedly sainted for her charitable and exemplary virtues. It was from this illustrious woman that St. Helena, the rock of exile in the midst of the ocean, where the sun of Napoleon went down in sorrow, derived its name. This island was discovered A. D. 1501, by John De Nova, a Portuguese officer, on her anniversary, and he immortalized it as the island of St. Helena.

The character of this devoted Christian is drawn in glowing colors by Eusebius in his life of Constantine. He describes her as a woman of uncommon wisdom, *mulier singulari prudentia.* She was exact in all her religious duties—kind and generous to suffering converts—and used her vast influence over her son, to the honor of GOD, and the erection of numerous temples of worship. Though nearly eighty years of age, she crossed the sea to Palestine, and under her care three celebrated churches were built;—one over the Holy Sepulchre; one on the Mount of Olives; and the third in Bethlehem, where the manger once stood, the place of Christ's nativity. Thus the localities of the birth, burial and ascension of the Redeemer, were commemorated by sacred landmarks. The place of the crucifixion on Calvary, which by wars and the attrition of ages, has undergone many changes, was identified and its memory preserved.

As the Holy Sepulchre has been the central point of some of the greatest events recorded in the tide of time—a spot to which, age after age, for nearly eighteen hundred years, the eyes of believers in all countries have been directed, and which is a grand object of resort to thousands of pilgrims every year—a brief notice of the church erected upon it will not be deemed irrelevant.

Travellers have differed very much on the precise locality of Calvary, where the Cross was erected; and whether *within* or *without* the walls of Jerusalem, has been debateable ground; while the fact has been lost sight of, that several times those walls have been destroyed and new ones erected, part in old and part in new places. The very learned Dr. Robinson, who seemed at spells to have gone about examining the most hallowed monuments in the Holy Land with a dark lantern of prejudice in one hand, and a measuring rod in the other, was one of these doubters. He utterly rejects all tradition, and regards with contempt the opinions of those writers and travellers who lived fifteen hundred years nearer to the events which made these places conspicuous. His Biblical Researches in Palestine evince much erudition, and may be the result perhaps of his own honest convictions, but his book, either from the style or matter, is very dry in its elaborate details, and presents to the reader but a fleshless skeleton of the Holy Land, so dear to memory; though candor demands the acknowledgment that this profound scholar made several valuable discoveries among the ruins of Palestine.

With sound reason the author of Eothen has concluded that Mount Calvary was better known to the empress Helena, who lived within three centuries of the awful scene of the crucifixion,t han to any modern critic in a succeeding and remote age, after the hills and ravines had been levelled and changed by repeated attempts to rebuild the city. He remarks, that "Many Protestants are wont to treat those traditions contemptuously, and those who distinguish themselves from their Brethren by the appellation of Bible Christians are almost fierce in their denunciation of these supposed errors." Chateaubriand refers to several early writers, Sozomenes, St. Jerome, Severus, Nicephorus, and Eusebius, who all designate as true ones the spots selected by St. Helena as Calvary and the tomb of Christ.

They must have been familiar to all the Hebrew disciples up to the destruction of Jerusalem, A. D. 70, and the memory of them would be surely kept alive at the time, and 46 years after, when Adrian erected a statue of Venus on Mount Calvary, a statue of Jupiter over the Holy Sepulchre, and profaned the place of the Saviour's nativity by a grove of Adonis. Strange inconsistency! The heathen knew where the Cross was raised, and yet, according to Dr. Robinson, the Christian did not, and he remarks, triumphantly, in vol. 3, page 73, "What, then, after all, is the amount of the testimony relative to an idol erected over the place of the resurrection and serving to mark the spot?" Then to drive the nail of his argument in a sure place, with an *argumentum ad hominem*, he most uncourteously denounces, page 80, this pious and remarkable woman as "the aged and credulous Helena."

Bartlett, in his "WALKS ABOUT JERUSALEM"—a pictorial work of great merit, with rich illustrations, in speaking of the identity of the site of Calvary, says, "We cannot, indeed, doubt that the apostles and the Christian converts at Jerusalem, must not only have known the spot, but that this knowledge must have descended to the next generation, even though no peculiar sanctity were by them attributed to it." Even the historian Gibbon, though opposed to the faith, candidly observes, "That Christianity fixed, by unquestionable tradition, each memorable event."

It is hardly worth while, because we reject the modern innovations of the Catholic Church, to deny all the facts and ignore all the traditions which stand recorded in the learned and voluminous works of the Fathers, and which are often enumerated in history. The day may come when the Reformation may need *reforming*, and Christmas and the Cross and many holy rites may be restored to the veneration they universally sustained for sixteen hundred years.

THE BURIAL OF BERTRAND DE BLANCHFORT.

A SCENE OF THE TWELFTH CENTURY.

THE great bell of the convent at Jerusalem toiled the midnight hour, when the members of the religious and military Brotherhood of Knights Templars assembled in the chapel of the Order to perform the last solemn ritual over the remains of their late Grand Master. Bertrand de Blanchfort, the good and the great, was now no more; and all Palestine mourned the loss of one of the bravest defenders of the faith and of the kingdom. Groups of pilgrims and devotees, who had been indebted to his guardian care in furnishing them with escorts to the holy places in Judea, gathered around the gates and precincts of the Temple, to get a glimpse, if it were possible, or to list if they could hear aught of the sad and sacred ceremony of his obsequies. Many a spoken and many a silent prayer were sent up to high heaven and to all the saints, to intercede for the soul of the revered Sir Bertrand; and not a few there were who in fearful anticipation were heard fervently to add, that the Brethren might be directed by the spirit of grace in their choice of a worthy successor to his place.

The scene within the conventual chapel was passing solemn. There they stood, in their robes of spotless white—the war-worn heroes of a hundred fights—about to pay the last earthly honors to their much-loved lord and master. Wrinkled and furrowed as their swarthy faces were, the feelings of human nature were too strong not to penetrate even through the scars that marked many a noble cheek; and the channels which were wont to run down in drops of blood and of sweat, were seen now to convey the tear from the eye of the affectionate follower and friend.

All the Brotherhood of the Order were summoned to assist:—the grand officers, knights, and esquires being ranged in a vast circle around the chapel, and the prelates and chaplains of the Order occupying their appropriate places near the high altar. In the centre of the circle, upon an elevated dais, was placed the bier and body of the departed chief. The snow-white mantle, which enfolded him when alive, now served to form his funeral shroud; and the sword, which he had wielded full oft against the foe, was laid peacefully across his *abacus* at the foot of the bier. His shield and helmet leant against the head, while over all hung, in still and mournful folds, the magisterial banner of the defunct warrior. Eight knights preceptors of exalted character knelt, at a respectful distance, on each side of the body; and a grand prelate, in his ecclesiastical robes, was seen, in the attitude of devotion, muttering prayers at the lowest extremity of the bier.

Between the dais and the great altar were observable, what had reference to some of their peculiar rites or mysteries, a large triangular tablet of chequered black, and white marble, the frame-work of which was studded on each side by thirteen golden candlesticks, and in the centre of which lay a human skull. Twelve of these were furnished with burning tapers, the thirteenth seemed to have burnt down, and became extinguished. These tapers, together with the lamps that were kept constantly alive at the great altar, formed at first the only light which the edifice received, and threw a dim unearthly gleam upon the spectre-like figures all ranged around in white, and silent as shades. No sound disturbed the stillness of the place, save the deep hollow chaunting of the priests, in which the whole from time to time joined, and the reading of the funeral service for the dead, as it awoke the echoes of the ancient chapel. When the imposing ritual of the church of Rome had been duly said and sung by the clerical Brethren, Andre de Montbar, Grand Seneschal of the Order, stept slowly forward to the head of the bier, and with a deep voice, addressed the assembled mourners:—"Holy mother church and her patriarchal servants have now done their duty to God and to man. Will ye, my Brethren, that I now should declare, and feebly endeavor to discharge our debts of eternal gratitude and praise to our lost and deceased Brother and Master? Brother Grand Prior, what sayest thou?" And the Grand Prior bowed his head in silence, and all the Brethren did the same. Then said the Seneschal to the assembled convent:—"Brother Knights! Brother esquires! Brother armor-bearers and artizans of the soldiery of the Temple! our good and glorious and beloved Master de Blanchfort is now, in all assurance, beholding us from on high, whither he has gone to reap the reward of his toils and his labors. He has fought the good fight, and finished the faith: henceforth there is prepared for him a crown of glory which fadeth not away. What boots it then to him that we should now bepraise him! Valiantly, I ween, was his arm ever raised in the cause of the cross and of Christendom; and that the infidel knows full well, who hath felt the force of his deadly arm. But it was not to obtain the approbation of the world that our Master, while amongst us, put forth his mighty strength. Humblest was he among the humble, even after performing prodigies of valor, as some of the recent conflicts well testified, where he periled himself for his king and his cause. With the manly modesty of a Chriatian hero did he shrink from the honors which men's hands and lips would have heaped upon him, and sought only for matter of self-congratulation in being the chosen instrument to have saved his sovereign and the kingdom. Each and all of you knew him as a Brother. Higher he could not have stood in our hearts than he did, as our father, our benefactor, our friend indeed!" With these words the Seneschal paused, devoutly crossing himself, and apparently overcome with the force of his feelings. And all the Brethren crossed themselves devoutly, while a hollow murmur of *aves* and *paters* ran throughout the assembly.

On a sudden a glare of dazzling light flashed upon the walls and arches of the chapel, showing distinctly the features and forms of those present. It arose from the simultaneous entrance, by several lateral doorways, of a body of Brother artizans, clad in black, and each bearing flaming torches, which they proceeded silently but rapidly to place in the hands of the rest of the Brethren.

This was the signal for the forming of a procession, which was led by the grand prelates and priests of the Order, after whom the body and bier were borne by the eight Knights on crossed lances; the Grand Senechal following the corpse as chief mourner. The remainder of the Brotherhood formed the body of the procession, each bearing burning torches in one hand. Marching thrice round the aisles of the great chapel the whole halted, and formed a circle around the opening of a vault situated at one extremity of the chancel. Here the body of de Blanchfort was solemnly uncoffined and lowered down into the depository of the Grand Masters.

FREEMASONRY DURING THE GREAT EXHIBITION IN LONDON.

We had hoped to be able to state in the present number of this Magazine, what arrangements had been made by our English Brethren for the reception and entertainment of their Brethren from abroad, who will visit London in great numbers during the approaching exhibition; but in this our correspondent has disappointed us. That suitable arrangements will however be seasonably made, and that a series of important Masonic meetings and entertainments will be held at London, during the exhibition, we do not entertain any doubt whatever. Masons will be present from every quarter of the globe; and they will come together,—will interchage views and opinions, and compare notes with each other. Nothing can, and nothing should prevent this. Our English Brethren understand the importance of this, and they will see that the necessary arrangements are made. The following extracts from an article in the March number of the London Review sufficiently indicate the views entertained by them on the subject:—

> In the course of a few short weeks we shall witness that great event whose approach, even in the midst of intestine war and civil commotions, the nations of the earth have been awaiting with such intense interest; that bright day is at hand which shall place England in the proud position of pacificator of the world; and the hour draws near when from our shores the trumpet blast shall proclaim in angelic strains, "Glory to God in the highest, and on earth peace, good will towards men," and summon astonished nations to unite with us in friendly intercourse. It behoves us, therefore, to consider the duties which devolve upon us at this period in common with all whose sympathize are enlisted in the great cause which the Exhibition of 1851 must eminently tend to promote,—fraternal feeling and universal peace.
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> But as Masons, we are more particularly interested in the prospect which now dawns upon us, of meeting on the happiest terms those Brethren from whose fraternal embrace distance alone, and Nature's barriers, have hitherto debarred us; Brethren with whom we are linked in one great indissoluble bond, and whose arrival we must hail with the strongest emotions of Brotherly love. To the true-hearted and zealous Mason the events of the past, and the opening of the present year, are cheering indeed. He is avowedly devoted to the furtherance of investigations into science and art; he engages heart and soul in every scheme for the promotion of education and civilized life; he eagerly contributes his best endeavors to assist in carrying out every effort to ameliorate the social position of his poorer Brethren, but above all he recognizes in every attempt to bring together nations differing in language, creed, and habits of life, and to unite them under the wide-spreading banner of civilization, those glorious principles of his Order which, next to those solemn duties which he owes to his Maker, and to the church of his profession, it is his constant care and anxiety to preserve and maintain inviolate.
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> Should we not be guilty of a breach of duty, were we to allow such an occasion to pass by without testifying, in a more than ordinary manner, our appreciation of the intents and objects of the great scheme for the promotion of science and art—our special and professed care, which has been so successfully and triumphantly carried out? Shall we not be indeed degenerate professors of the most Catholic system in the world—a system which recognizes no difference of nation, rank, or creed,—shall we not be accused of being unworthy Members of an Institution which boasts universal charity and Brotherly love,—if we do not take every means in our power to assist in forwarding, and that, too, instantaneously, such measures as may at once prove the Freemasons of England to be worthy of the high position which they hold in the estimation of the world? But we must do more than merely testify our feelings on the occasion; we must not limit our sense of the benefits to be derived from so great an event as a meeting of the Freemasons of all nations, to the empty show of a public meeting,—a vote of respect and regard towards our foreign Brethren, and congratulations on their arrival within our walls. We must not—we cannot, think of adopting so paltry a subterfuge. We must call to mind the treatment which we ourselves should expect were we in the position of the scattered members of our Order who, in a few short weeks, will be wending their way towards our shores. Should we not expect something more than an empty compliment? expect a closer union of the ties of Brotherhood than a formal congratulatory meeting—some more tangible proof of the inestimable benefits of Freemasonry than a mere series of resolutions implying confidence and regard?
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> Surely we should,—and yet shall we sit quietly in our Lodge rooms, transact our business, conduct our ceremonies, and celebrate our festivities, as if nothing was taking place around us; as if hundreds of heart-strings were not throbbing with the warmest emotions of Brotherly love, at our very doors; whilst the year 1851 passes over us, and leaves the horizon of Masonry darkened with a blot which future regret will fail to remove? Shall we, on account of a few paltry obstacles, which due consideration and proper management might easily sweep from our path, throw away once for all an opportunity which may never recur to us, and renounce, in the face of hundreds of our Brethren, that solemn duty which, whether individually or collectively, we are bound to discharge—Brotherly Love?
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> Now, no good and true hearted Brother can conceive for one moment that the Masons of Great Britain can testify the meaning attached to this term Brotherly Love by a mere public meeting,—a burst of oratory, a vote of esteem and confidence, and so on. Something more ought to be done;—some more real and substantial mode of conveying the feelings of the Freemasons of these realms towards their continental Brethren ought to be adopted. It may be a difficult matter to conceive how a scheme of so gigantic a nature could be properly and satisfactorily carried out, but we cannot help thinking that mature deliberation might diminish some of the obstacles which, at first sight, present themselves; we felt sure, that were the idea once publicly mooted—a suggestion once put

forth, master minds might be found to compass the difficulties which we have to enumerate; and so impressed were we with the possibility of the realization of so beautiful an idea as a meeting of Freemasons of all nations,—so sensible of the benefits which might result from a well organized conference with the foreign members of the Craft, that we hastened to express our humble opinion on the subject, and to give the signal for a movement, on the part of the Masonic body generally, towards the execution of so laudable a design. But we are, fortunately, not the only persons, though perhaps among the first, to whom a sense of the duties which we owe to ourselves and to our visitors has occurred. We have heard with great satisfaction that our opinion as to the possibility of carrying out the scheme which we have proposed, the benefits of which we will illustrate and explain more fully, is reciprocated by many. We ourselves were fortunate enough to witness an instance proving the intense interest which the probability of such an event as we contemplate excites throughout the length and breadth of our land. At an ordinary meeting of one of the principal Lodges in the Province of Worcester,[*] at the beginning of last month, a Brother present proposed the following resolution, which was heartily seconded, and unanimously carried.

"That during the great exhibition about to take place in London, a most fitting opportunity will present itself for testifying the Fraternal regard entertained by the Masons of these realms towards their Brethren from distant lands; and it is therefore desirable that a Masonic banquet, or a series of Masonic banquets, should be given in London, under the auspices of the Grand Lodge, to which all Masons from abroad should be invited, and that a suggestion to that effect be forthwith communicated by the Worshipful Master of this Lodge to the Grand Secretary."

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That the extension of the right hand of friendship, and the display of fraternal hospitality towards our foreign visitors upon such an occasion, *is* a duty, and *may* result in strengthening the best interests of the Craft, in promoting a diffusion of its principles, and a knowledge of its practice in its most correct forms, must be self-evident. We have therefore endeavored to point out its importance in this twofold light. It will be scarcely necessary for us to recapitulate the *duties* which such an occasion suggests; we have already alluded to them, and every liberal-minded Mason must be sensible of their force. The *advantages* may not be so palpable to all, but we confess that to ourselves they are undeniable, and we will therefore enumerate such of them as at this moment occur to us.

By such a congress of the Masters and Wardens of foreign Lodges, (or of the Masters only, were the numbers too great and the space limited), we should have an opportunity;

Firstly. *Of obtaining authentic information respecting Foreign Lodges, their working and principles.*

At present we possess scarcely any information on this head, and but few means of communication with the Freemasons of the Continent. We know of no accessible work, which might tend to elucidate a subject so interesting, as the history and progress of Freemasonry on the Continent.

Secondly. *We should be able to form a comparison between our own ritual and ceremonies and those adopted by Foreign Lodges, and test the relative merits of both.*

English Masons who have ever made it their general practice to visit Foreign Lodges, must be sensible of many differences between the ritual and ceremonies observed, and those to which they have been accustomed. These variations, though they sometimes tend to confuse a young Mason, and shake his opinion of the universality of the science and the uniformity of its details, lie only upon the surface, and in such a congress as we propose, their existence might be explained, or their removal compassed.

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[*] The Lodge Semper Fidelis, No. 722, Worcester.

Thirdly. *In the progress of such a comparison it is possible that we might discover points worthy of imitation and adoption in our Lodges.*

We mean this more particularly in reference to our ceremonies. We have heard that in Lodges on the Continent forms are observed which tend very much to the illustration of the ritual, and to increase the impressive nature of our ceremonies, but of which we have entirely lost sight. It may be desirable to restore some of these forms; and it may not; it is not for us to decide: but still it would be exceedingly interesting to prosecute inquiries respecting their genuineness, and to trace back the origin which some of them are supposed to derive from the Freemasons of the middle ages.

Fifthly. *Masonry would receive a great impulse, as Foreign Masons, seeing what has been done, and what is still in progress among us, would endeavor to emulate our example.*

We cannot but think that the hearty and zealous feeling, which is now more generally apparent in the working of our Lodges, and above all, in the support of our glorious Charities, would cheer our visitors and inspire them with fresh ardor in the prosecution of similar objects in their own peculiar spheres. Thus, for instance, our Boys' and Girls' School, our Benevolent Institutions, the Asylum for Aged and Decrepid at Croydon, the charity funds supported by individual Lodges—all these, the fruits of Masonic benevolence, would be examples for their imitation; and what would more facilitate an object so desirable as a meeting, at which the origin of those institutions, and the principles carried out in their maintenance and government, might be communicated and explained?

THE 33RD DEGREE FOR ENGLAND AND WALES, AND THE DEPENDENCIES OF THE BRITISH CROWN.[*]

A CONVOCATION of the higher degrees of Freemasonry under the Supreme Council of the 33rd Degree, was held at Freemasons' Hall, Great Queen Street, London, on Tuesday the 18th day of March, A. D. 1851. This being the first general meeting of the higher degrees under the presidency of the present Sovereign Grand Commander, Dr. Leeson, more than usual interest was felt in the proceedings. The Golden Book of the Order was produced, and its beauty and chasteness of execution were the theme of general admiration. Those of the Brethren who had not previously recorded their names did so on the present occasion. In the course of the day a Sovereign Tribunal of the 31st Degree was opened, and also a Consistory of Sublime Princes of the Royal Secret, 33nd Degree; when some illustrious and distinguished Brethren had the dignified rank conferred on them. About four o'clock the Ill. Br. J. A. D. Cox opened a Chapter of Rose Croix, assisted as High Pontiff by the Ill. Br. Emly, and for his Generals the Ill. Bros. Spiers and Holbert Wilson. The part of Knight Marshall was ably conducted by the Ill. Br. J. Newton Tomkyns. Several candidates were exalted in this most interesting degree. When all had been concluded, except the grand point on the third apartment, the Ill. Sov. Grand Inspector General, Henry Udall, rose and said he had a communication of great interest to make to the Brethren present, viz., that the Most Puissant Sovereign Commander of the Order, Dr. Leeson, was now ready to attend the assembly; and for their guidance he would read one of the ordinances of the Order, of A. D. 1786. He read as follows:—"Whenever a Sov. Grand Inspector General is announced at the door of a Council above the 16th Degree (Prince of Jerusalem) he shall be received under the arch of steel. The presiding officer shall resign his seat to the visiting Inspector, with whom it is optional whether he receives it." The Ill. Brother therefore requested that a deputation should go to the M. P. Sov. Commander, who immediately proceeded to the adjoining room, and returned with the Sov. Commander to the Chapter. On his entrance he was greeted with Masonic acclamations by all present, the Ill. Br. Cox resigning the command of the Chapter to him, and the ceremony of the exaltation was completed by Dr. Leeson. Between the several parts of the ceremony appropriate anthems and choruses were given under the superintendence of Bros. Jolly, Holmes, Shoubridge, and Jolly, Jun., assisted by the choristers.

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[*] This Council derived its authority from the Supreme Grand Council 33d, at New York, of which J. J. J. GOURGAS, Esq. is G. Commander.—*Editor Mag.*

The M. P. Sov. Commander then proceeded to open the Areopagus for conferring the degree of Chevalier Kadosch; in this he was assisted by the Sov. Grand Insps. General, the Princes of the Royal Secret, the Grand Inquisitor Commanders, and the Knights Kadosch, who had been present at the Chapter of Rose Croix. Several eminent Brethren of the Order, who had arrived at the rank of Knights of the Sun and Knights of St. Andrew, were then admitted to the exalted rank of this degree, which in both hemispheres entitles the Brother to the style of Illustrious when addressed in all formal Masonic documents. This noble degree was in some measure shorn of its grandeur, the hour getting so late that it was impossible to give the whole of its illustrations.

The Brethren then proceeded to the Banquet, which was of course presided over by the M. P. Sov. Commander. After the cloth was cleared, and the usual loyal toasts of the Queen and other members of the Royal Family, and the National Anthem sung, the Commander rose and proposed the health of the Duke of Leinster and the members of the Supreme Council of the 33rd Degree for Ireland, regretting much the death of a valued member of that Council, Br. Wright. This toast was received with every possible attention by the members. The Sov. Commander then gave the health of the Sov. Commander Gourgas and the Members of the Supreme Council of the 33rd Degree for the Northern Masonic District of the United States of North America; and he also added to this toast "all other legal Councils." The health of our American Brethren was drunk with great enthusiasm.

The Sov. Grand Inspector General, Br. Henry Udall, then rose to propose the health of the Sov. Com. of the Order; he stated the claims which Dr. Leeson had on the support of the Order—his well acknowledged Masonic position—his rank in the scientific world, as one of the greatest chemists of the day. All this augured a prosperous career for the Sov. Commander.

Dr. Leeson, in returning thanks, gave a most interesting *resume* of the ancient and modern history of the higher degrees of the Order to the final establishment of the Ancient and Accepted rite; shewing that they were presided over by the kings of England from a very early period of our history. He then traced the proceedings of the Ancient Rite in France, existing for some time irregularly there, but formally recognized when Lord Derwentwater, the first Substitute Grand Master, obtained a warrant from England A. D. 1725, and with other English Masons taught in Councils, Consistories, and Lodges, the true learning of the Ancient and Accepted Rite. He then traced the Order under Louis de Bourbon, Chaillon de Joinville, until the final revision of the constitutions of the Order under Frederick the Great of Prussia—the present constitution and regulations of the 33rd Degree being promulgated and adopted at Berlin, A. D 1786. He then showed how the Ancient and Accepted Rite was planted in the New World, and in conclusion gave the history of the Supreme Council in the Northern States of America.

The Ill. Br. Sir John Robinson, Bart., gave the health of the Members of the Supreme Council for England and Wales, and the Dependencies of the British Crown. The Ill. Sov. Grand Inspector General, Henry Udall, returned thanks for himself and his coadjutors, tracing the progress of the formation of this Supreme Council until the presidency of the present Commander.

The Sov. Commander gave the healths of the Officers who had assisted him throughout the day; and the Ill. Br. Emly returned thanks. Various other toasts were given, which were duly acknowledged; amongst others the Musical Brethren, who had given so much pleasure to the members by their singing and judicious selection of music. Br. Jolly returned thanks.

About thirty Brethren were at the Banquet. It was stated during the day that applications had been made to the Supreme Council for warrants for the establishment of Chapters of Rose Croix, both in the Colonies and the East Indies.

SCOTCH RITE IN AMERICA.*

The Ancient and Accepted, or as it is commonly called, Scotch Rite, is administered by two bodies in the United States, called Supreme Councils of Sovereign Grand Inspectors General, of the 33d degree, consisting of nine members in each. The first, or older body, has control over the southern and southwestern jurisdiction of the United States and Mexico. Its central seat or Grand East is in the City of Charleston, S. C.; and it is composed of the following members:—

John H. Honour, M.·. P.·. Sovereign Grand Commander; Charles M. Furman, M.·. Illust.·. Lieut. Grand Commander; James C. Norris, Illus.·. Treasurer General of the H.·. E.·.; Albert G. Mackey, Illust.·. Secretary General of the H.·. E.·.; A. LePrince, Illust.·. Captain General of the Life Guards; John A. Quitman, Sovereign Grand Inspector General; D. McCosh, Sovereign Grand Inspector General.

There are two vacancies in this Council, occasioned by the recent death of James S. Burges, and Henry G. Street, late Sovereign Grand Inspectors General, and which will probably be filled from the list of Sublime Princes of the Royal Secret, at the next session of the Supreme Council.

The second body has the control over the northern and northwestern jurisdiction of the United States and the Canadas. Its central seat is at the city of New York, and it is composed of the following officers and members:—

J. J. J. Gourgas, M.·. P.·. Sovereign Grand Commander; Giles Fonda Yates, M.·. Illust.·. Lieutenant Grand Commander; Edward A. Raymond, Illust.·. Treasurer General of the H.·. E.·.; Charles W. Moore, Illust.·. Secretary General of the H.·. E.·.; K. H. Van Ransselaer, Illust.·. Grand Master of Ceremonies; John Christie, Illust..·. Captain General of the Life Guards; Archibald Bull, Sovereign Grand Inspector General; Francois Turner, Sovereign Grand Inspector General.

There is one vacancy to be filled in this Council.

There is another body existing at New Orleans, calling itself a Supreme Council of the 33d Degree, but its authority is not recognized by either of the Councils above named, which on the contrary have repeatedly pronounced it to be spurious and clandestine. In fact, by the Constitutions of the Ancient and Accepted Rite, only two Supreme Councils can legally exist in the United States, and these have by uninterrupted succession ever since their first organization, been established at Charleston and New York.

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*From the "Masonic Miscellany," edited by Br. Mackey, Sec'y of the Southern S. Council. The Councils named are the only legal Councils in the United States. They are the only ones which can lawfully exist.—*Editor Mag.*

MASONIC CORRESPONDENCE.

Maryville, E. Tennessee, March 31, 1851.

Br. C. W. Moore—

Dear Sir and Br.:—The four numbers of your Magazine came safely to hand, and I assure you I am highly pleased with it. I am a young Mason and am very desirous of taking some Masonic publication from which I can derive instruction, and I feel satisfied and assured that I can take nothing from which I can derive more benefit and instruction, than your valuable Magazine. I find the matter so well chosen, the subjects so ably discussed, and, in fact, the whole tenor of the work so well managed, that I am satisfied that I can derive real benefit and instruction from it.

I see you have published the Circular of our Institute, which we were entirely ignorant of until the reception of the Magazine, but for which we feel truly grateful to you, and for which favor, slight as it may be, I feel that we should do something for you. As for myself I will do what I can, and I flatter myself that I can do something. Our Institute is now in a very fine and flourishing condition; as much so as any throughout E. Tennessee. I feel pretty well satisfied the number of pupils the present year, which is the first, will exceed one hundred. The number so far is between eighty and ninety.

Fraternally, J. G.

MASONIC INTELLIGENCE.

LOUISIANA.

The M. W. Grand Lodge of Louisiana, held its annual communication in February last. We present the following extracts from the able report of the committee on foreign correspondence, and shall refer to the proceedings hereafter:—

NEW YORK.

We cordially agree with the opinion of our sister Grand Lodges upon the New York difficulties, and fully sustain the Grand Lodge of that State, now technically called the Willard G. Lodge; and on this subject, which has now been so much and so ably discussed, that further comment upon it would be a work of supererogation, we but express the views of all the Masonic world, who have examined the quetions or were open to conviction.

GEN. GRAND LODGE.

This Grand Lodge by its new Constitution has the power to assent to the formation of a General or National Grand Lodge, and having felt its necessity, and recognized its expediency, must be ready when the occasion offers to give its aid to the accomplishment of the design. The plan proposed by the Grand Lodge of Rhode Island, is probably open to less objection than any other heretofore offered, because it offers in an explicit form, the Constitution, the basis upon which it is to act.

Each Grand Lodge sees at once the terms of the compact, and the amount of power granted; and would enter into the confederacy with a perfect knowledge of what it was doing. Nothing more would be necessary than an election and installation of officers to give it an immediate existence, with powers already defined, and recognized.

The plan proposed by Maryland, as well as the other systems put forth, contemplates the formation of a Constitution by delegates, and then an organization under it. The objection to this, besides the delay, is that this Constitution will be unknown until the delegates who form it, have organized themselves into a Grand Lodge under it; and have assumed, and are prepared to enforce, the powers that this Constitution purports to confer. Now the delegates may mistake, or go beyond the powers conferred upon them, and thus prejudice the interest and independence, or act contrary to the wishes and feelings of the Grand Lodges they represent—they could only receive instructions upon general principles, and general principles are rarely ever construed, or their developement carried out in the same manner by different minds; and persons so instructed must, therefore, be exposed to error from the operation and constitution of their mental faculties alone, independently of other causes A Constitution made by them would therefore be doubtlessly open to, and be subjected to many objections on the part of their constituents; it would by some, be rejected in whole, by other, in part, and that upon which all should unite, would become the very cause to keep them asunder.

This appears to be the most formidable, as it is the most palpable objection to the plan; and this would be entirely obviated by the Rhode Island proposition. Its terms being known, they become ratified by the appointment of representatives; and although the constitution is not perfect or free from objection; yet it is amply sufficient to form the organization; perfectly inoccuous in its provisions; and sufficiently comprehensive to need no more amendment, than can be proposed by the different Grand Lodges, in a specific form, without having recourse to the uncertain interpretation of the enunciation of more general principles.

EFFECT OF EXPULSION BY CHAPTERS AND ENCAMPMENTS.

Another question which has elicited considerable comment and discussion is whether expulsion or suspension by a R. A. Chapter or Encampment of Knights Templars should operate as an exclusion from a Lodge of symbolical Masonry.

We should suppose that to state the question was to answer it. A Lodge is as much a stranger to such bodies, as if they did not exist; they are no part of Ancient Freemasonry, nor do they exercise any control over it—consequently whatever may transpire in them or among their members must be as foreign to symbolical Masonry, as if it occurred in any civil or secular association. True, we know or are informed, that the members of these bodies must have previously been made Masons; and consequently if one of their members is guilty of any moral delinquency that merits suspension or expulsion, it is but just to presume that he may be unworthy for the same cause to belong to a Lodge. But symbolic Masonry must decide for herself, and at her own tribunals, of the guilt or innocence of her children; and cannot permit a tribunal, that she cannot lawfully know, to exclude them from the portals of their own proper home. But tender as she may be of her flock, she will not hesitate to reject the tainted sheep, when shown to her in a lawful manner.

There can be no practical difficulty in this matter; for if all the members of those bodies are Masons, it is their duty, and one that they owe to their Order, to bring charges against the offender before his Lodge, and have him dealt with, if his offence be against moral law—if it be against the peculiar discipline of the body that has rejected him, the Lodge has nothing to do with it, for it regards not Masonry.

Our remarks apply to the question in its general bearings. In this State it can never be mooted. Our Constitution expressly confines us to Ancient Freemasonry, and our Lodges can, thauk God, recognize nothing beyond the degree of Master Mason.

And such a question could never have arisen, had not the insatiate lust of man for titles and dignities, induced Masons to form Societies, where they could make and enjoy those tinsel honors, that the simple beauty and sturdy equality of true Freemasonry would never suffer; and then imagine that they were Masonic, and that their acts were to be carried into effect by the co-operation of Lodges, the same as if these associations were a constituent part of the Order.

These embarrassing connections are the fruits of our departure from the primitive and simple faith and practice of our fathers; and we shall never have peace or tranquility until we wholly repudiate what can never either add to our mutual obligations to ourselves or fellow-men; and which if they fall short of, or attempt to confine either, must necessarily be antagonistic to true Freemasonry, which knows and tolerates no distinctions of nation or creeds, of rank or social position.

CONFERRING DEGREES IN GRAND LODGE.

A very interesting discussion has been created upon the power and prerogatives of Grand Masters, growing out of the action of the Grand Lodge of Wisconsin, which, under the direction of its Grand Master, conferred the three degrees upon a candidate in that body, in order to afford a practical illustration of the work and lectures. The matter would be simple enough if confined to the facts as they occurred, but it has assumed a latitudinarian form, which involves the consideration of the powers of the office of Grand Master under the present organization of the Order; and as the question has been raised, we deem it a proper opportunity to express our views upon the subject.

In relation to the facts as they occurred in the Grand Lodge of Wisconsin, we conceive the act to be perfectly correct both on principle and precedent. If a Grand Lodge has the power to constitute Lodges, with authority to make Masons, it is clear that it possesses the power to do it by itself. It is an old legal maxim, that what a man causes to be done by another, is considered as his own act; and that no man can delegate a power, that he does not possess himself.

It was the ancient practice to Craft and raise Masons in the Grand Lodge or General Assembly of Masons only; and the history of the Grand Lodge of England shows several cases where Masons were made by and under the authority of the Grand Master, in the presence of a sufficient number of Brethren convoked by him, and formed into a temporary Lodge for the occasion. The old Regulations of the Society, state that the Grand Master has the power to make Masons at sight; by which we are to understand that on an emergency, and with the assistance of the requisite number of Brethren, he could by virtue of his authority confer the degrees, without the candidate making any formal application—but we are not to suppose that either he or a Grand Lodge, either did or could dispense with any other fundamental requirements of the Order, or disregarded the Ancient Charges, which, however great his attributes, or those of a Grand Lodge, may or might be, are superior to all. In reading any article of what are called the Ancient Constitutions, we must always have in mind, that they are parts of a system; and must be construed with it, and in reference to it; and there is one part of the system, the basis and foundation of it, unchanged and unchangeable, pervading all and superior to all—that the articles of those Constitutions are written in concise terms; that they are never to be taken literally, and singly, but in connection with each other and with reference to the charges, which are much more ancient. That this was the manner in which the Grand Master of England acted, we must conclude from recorded facts, since on each occasion when the power was exercised, it was done at an occasional or temporary Lodge. We have no right to presume that proper inquiry was not made into the character of the candidate. There are other ways of complying with that requirement of the Ancient Charges, than by appointment of committees of investigation.

As the Fraternity is now constituted, we do not think that it is expedient that either the Grand Master should exercise the power, even in the view we have just expressed of the method in which it could only be done, and presume it to have been done—or that the Grand Lodge should become an operative one—still we cannot deny the power within the limits of the Ancient Charges, which cannot be dispensed with—and subject to the restrictions, we will allude to hereafter.

PREROGATIVES OF GRAND MASTERS.

At that period of our history when there existed no Grand Lodges as at present organized, and when the Craft only met at an annual Grand convocation, like that held by Prince Edwin at York, the Grand Master, elected by them, held all the the power and authority of Masonic government in his hands; being guided by no other rule than the ancient charges, and the customary unwritten laws. When the present system was adopted, and G Lodges became legislative bodies; the authority formerly held by the Grand Master alone became vested in him and the Grand Lodge together. He can make no law by himself, nor can he perform any attribute of government save under the authority of the Grand Lodge—to every law of which, and to its constitution, must he yield obedience and support, as well by his obligations of office, as by reason of his authority being derived from it. He is now strictly a constitutional officer, elected under and by virtue of a constitution, deriving his powers from it, and subjected to its limitations; it is only when that constitution is silent, that he can fall back on any of the former attributes of the office, and exercise them for the good of the institution. This is the natural and infallible result of the present Grand Lodge system—and to say that the Fraternity, in forming a Grand Lodge, with a written constitution, have not the power to limit and define the power of the Grand Master, is saying they have no right to create a Grand Lodge at all; for if they cannot do so, then, as a natural result, his authority is superior, or at least equal to that of the Grand Lodge, the Grand Master having the power to disregard and nullify every act that might not please him. If we accept the present Grand Lodge system, we must accept its consequences—one of which must infallibly be the curtailment of the power and prerogatives formerly attached to the office of Grand Master—the making him subject to the constitution and laws; and leaving him no other powers formerly attached to his office, but such as are not laid down in those laws and constitution, or inconsistent with them. This is no more a violation of, or encroachment on, the ancient rules of the society, than the creation of modern Grand Lodges—the requiring of charters for private Lodges; or many other regulations of the present day, which encroach upon ancient rights and privileges, but which have been voluntarily, and even cheerfully submitted to by the Fraternity, for the sake of discipline, harmony, order and good rule; and upon exactly the same principle that men in civil societies surrender many natural rights for the mutual support and protection afforded by an ordinary government.

MISSISSIPPI.

The Grand Chapter of Mississippi held its annual communication in Jackson, in January. We give the following extracts from the opening address of the G. H. P. :—

Companions :—Under the favor of an all-wise and beneficent Providence, we are again assembled as the officers and members of the Grand Chapter of the State of Mississippi. The occasion is one for congratulation among ourselves, and gratitude to the Great Dispenser of all good, for the continued prosperity and brightening prospects of Royal Arch Masonry within our borders,—for the high privileges we enjoy, in being permitted to work and worship in her sacred Temple, and for the general diffusion of the pure principles of our Order throughout every portion of our beloved country. But amid our congratulations, it becomes my painful duty to announce to you that death has been among us. He has truly chosen "a shining mark" A valued and honored Companion—an upright man and Mason—one of our highest officers, has been taken away. Our Excellent Deputy Grand High Priest, Dabney Lipscomb, of Columbus, has been called from his labors on earth, to his refreshment in Heaven. I respectfully recommend to the Grand Chapter the adoption of a suitable testimonial of respect for the memory of our departed Companion.

Since our last Annual Communication, upon proper application, I have granted Dispensations for organizing nine new Chapters, a detailed report of which will be furnished by our Grand Secretary. While this fact would seem to indicate an unusual accession to the strength and usefulness of ourinstitution, I trust, it will also lead us to the exercise of constant vigilance, and the most rigid scrutiny, in guarding our portals from the admission of any but "the worthy and well qualified," in order to establish that strength, and to extend that usefulness for the permanent welfare of the Order.

The triennial session of the General Grand Chapter of the United States was held at the Masonic Temple, in Boston, on the 10th day of September last, at which body I had the honor of being your representative. The full attendance of delegates from the several States, and their harmonious Masonic action, afford us gratifying evidence that the great Masonic virtues of Union, Fraternity and Benevolence pervade all parts of our confederacy ; and I could not fail to remark the interesting fact that those States, where, a few years ago, the anti-Masonic delusion had invaded the social circle, polluted the church, and controlled the ballot-box, with the most uncompromising despotism, now send up full delegations, imbued with the true principles of Masonry, and impressed with the privileges and responsibilities of their high vocation.

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It will be seen, by reference to the proceedings of the General Grand Chapter, that a uniform system of work has been adopted, and that the first four General Grand officers are requested to take such measures as they may deem expedient, for diffusing the same throughout their jurisdiction. In order to procure this system as early as practicable, and to promote a requisite and necessary uniformity of work, the Grand Chapter, I doubt not, will take appropriate action on this important subject.

Our intercourse, during the past year, with the Grand Chapters of other States, has been of the most harmonious character, and the correspondence of these bodies, has been generally characterized by good feeling, and true Masonic courtesy. The special reports of their proceedings, indicating, as they do, the rapid growth and prosperity of our Order, will afford interesting subjects for our committee on Foreign Correspondence.

And now, Companions, permit me to express the confident hope that our deliberations will be marked by that courtesy, fraternal regard, and charity, that should ever characterize the intercourse of upright and enlightened Masons. Our responsibilities to our Companions and to our cherished institution, are neither light nor trivial. We have voluntarily assumed upon ourselves solemn ties and obligations, which should ever be present to our minds. We have penetrated to the inner Temple—the sacred sanctuary of ancient Freemasonry. We have there knelt at her holy altars, and received the most impressive lessons of morality and benevolence. We have there beheld the beauty of her ritual, and felt the great moral and divine truths taught by her mystic symbols. We have acknowledged the prophetic types of her ceremonial, as pointing to Divinity, and breathing the sublime truths of the character and attributes of a Triune God. And yet, do we practice *without* the walls of our Masonic Temples the great moral truths which we have learned *within ?* Do we constantly endeavor to fulfil our obligations to each other, and to mankind ? Do we seek to promote each others welfare, and correct each others failings by well-timed advice and admonition ? Do we, when we meet in the walks of life, feel without reserve, that we look upon the face of a faithful friend—a sworn brother—a constant and never failing companion ? Are we ready, at all times, regardless of personal consequences, to disseminate the true light of Masonry—to turn aside the shafts of detraction from the character of a worthy Companion, and to purify the Masonic household of all unworthy members ? These questions, I trust, will not be deemed inappropriate to the present occasion. A frequent recurrence to the high Masonic principles we profess, cannot fail to inculcate and enforce a life of practical virtue and benevolence.

In conclusion, Companions, may the blessing of the Grand High Priest of our salvation be upon our deliberations,—may his Spirit guard and watch over us, for our good and his glory, until we shall all meet in that Spiritual Temple, "not made with hands, eternal in the Heavens."

OFFICERS OF THE GRAND CHAPTER.

M. E. Charles Scott, of Jackson, Grand H. Priest.
E. Abner V. Rowe, of Lexington, D. Grand H. Priest.
E. Joseph G. Hall, of Hernando, G. King.
E. Benj. Springer, of Vicksburg, G. Scribe.
D. N. Barrows, of Jackson, Grand Secretary.
L. V. Dixon, of Jackson, Grand Treasurer.
H. J. Harris, of Utica, Grand Chaplain.
M. T. Anderson, of Brownsville, Grand Marshal.
W. F. Stearns, of Holly Springs, Grand Orator.
Wm. R. Lackey, of Cayuga, Grand C. Host.
Wm. Cothran, of Carrollton, G. P. Sojourner.
S. W. Godfrey, of Kosciusko, Grand R. A. C.
Wm. T. Rowe, of Paulding, Grand M. 3d V.
R. G. S. Steele, of Houston, Grand M. 2d V.
J. A. Horne, of Marion, Grand M. 1st V.
Geo. W. Johnson, of Jackson, Grand Janitor.

Obituary.

JOHN SOLEY, ESQ. P. G. M. OF MASSACHUSETTS.

It becomes our painful duty to record the death of this venerable and excellent Brother. He died at the residence of his son-in-law in Bristol, R. I., on the 6th of April last, and was buried at Charlestown, on the 9th. His age was 83. He had been an active Mason for more than half a century, having been initiated in King Solomon's Lodge soon after he had attained to his majority; of which he was subsequently elected Master. In 1794, he dedicated, in Masonic form, the first monument erected on Bunker-Hill, and in 1845, performed a similar service on the occasion of placing the marble model of that monument within the present obelisk. He was for many years Grand Secretary, and subsequently Grand Master of the Grand Lodge of Massachusetts. Through his whole life he was a devoted, active, and exemplary Mason. He was a Brother of the old school,—a safe counsellor, and prompt and energetic in the discharge of all his duties. His integrity and firmness were indomitable, under the most trying circumstances. We have never known a more reliable Brother, or one more generally respected and beloved. His funeral was a private one. Indeed, but few of his Brethren knew of his death until it was announced in the papers. They would otherwise have been pleased to pay that respect to his remains which is eminently due to his memory.

Hon. DAVID DAGGETT, OF CONNECTICUT.

This distinguished Brother died at New Haven, Con., on the 12th of April last, in the 86th year of his age. He was made a Mason in Hiram Lodge, in the year 1791, and in 1795 was elected Master. He was the first Deputy Grand Master of the Grand Lodge of Connecticut, which place he held for several years. He was fasthful and consistent in his Masonic attachments, and beloved and honored by his Brethren. The New Haven Journal furnishes the following sketch of his life and character :—

One after another, the venerable few whose memory goes back to the days of the Revolution, are rapidly passing away. The last of these whose decease we are pained to record, is the Hon. David Daggett, late Chief Justice of Connecticut. Extensively known during more than half a contury as a distinguished counsellor and advocate, as an eminent civilian in the Senate of the nation, and as a jurist in connection with the courts of Connecticut, Judge Daggett has discharged the duties of these several stations with great usefulness and the high respect of all.

David Daggett, the son of Thomas Daggett, of Attleborough, Mass., was born in that town on the last day of the year 1764. Early devoted to a life of study, he entered Yale College at the age of fourteen, where he graduated with distinction at the Commencement of 1788. Pursuing his legal studies in this city, in connection with the rectorship of the Hopkins Grammar School—a school whose long list of teachers embraces a large number of men of subsequent eminence both in church and State—he was admitted to the bar two years after his graduation. For sixty-five years his life has been identified with the history and prosperity of New Haven and Connecticut. Besides the number of municipal offices which he has held, including that of Mayor of the city, he was long a Professor of Yale College, both in the Law School and in connection with its Undergraduate course.

His last public station was that of Chief Judge of the State, from the duties of which he retired at the age of seventy, through the jealous wisdom of the Constitution of Connecticut. His connection with the law school, however, has continued till within a very few years, when his health became gradually impaired through the advance of old age, though for the last year he enjoyed an unusual exemption from his infirmities.

M. W. Br. Tucker, in his last annual communication to the Grand Lodge of Vermont, pays the following tribute to the memory of valued Brethren of that State :—

The R. W. LAVIUS FILLMORE

Died at New Haven, Vt., in August last, at the advanced age of 84 years. Brother Fillmore was made a Mason in Connecticut nearly sixty years ago. He removed to this State early, and was for several years Master of Union Lodge, at Middlebury. He held the office of Grand Senior Warden of this body during our severe trials of 1831, '32, and '33 ; was an active Mason till the infirmities of years disabled him, and to the last was joined with us in heart. Many years before his death he had recorded upou his Lodge-book a request to be buried in Masonic form, and on his death-bed most earnestly renewed it. His own Lodge, Brethren from Dorchester and Washington Lodges, and the past and present Grand Masters of this Grand Lodge, attended his remains to their last resting place and deposited them with all the honors of the Order. The acacia was never dropped upon a truer Mason or a worthier Brother.

Brother JAMES LUCIUS SAWYER,

Of Washington Lodge, also rests from his labors. He was made a Mason in that Lodge about twentyeight years ago, and served afterwards two years as its Master, to the satisfaction of his Brethren. For several years past he had resided in the city of New York, where he died a short time since. From his long absence from this jurisdiction, I am unable to say more than is contained in a letter informing me of his death, which states, that he was "beloved and respected while he lived, and regretted and lamented when he died, by all who were fortunate enough to know him,"—to which letter, which I herewith submit, I respectfully ask the attention of the Grand Lodge.

Brother EDWARD ROBERTS,

Of Dorchester Lodge, has also paid the debt of nature. He was a Mason of about forty year's standing, and remained ever true to the integrity of his trust, through evil and good report. Since our revival of labor he had become particularly active and attentive, and was strongly beloved by the Brethren of his Lodge. He was struck down suddenly by death while in the act of reading a Masonic Monitor. His Brethren attended his funeral and placed the working tools of their Lodge in mourning as a mark of respect to his memory.

Brother ROBERT ARMSTRONG.

An aged and respected Brother of Missisquoi Lodge, has also been called from among us. I learn from his Brethren of that Lodge, that he was a highly respectable man and Mason, and that he was buried with the honors of the Order.

Dr. HORATIO A. GATES.

Dorchester Lodge, has lost a second Brother in the person of Dr. Horatio A. Gates. Doctor Gates was a respectable physician and a man of the purest character. He had been a Mason but a short time, but long enough to evince his warm regard for our Order and its principles. Following the great tide of emigration for California, he was detained upon the isthmus of Panama by the non-arrival of the vessel in which he had engaged a passage, and being previously in feeble health, fell a victim to the unhealthiness of that fatal climate.

MASONIC CHIT CHAT.

☞By reference to the preceding pages it will be seen that our English Brethren are not unmindful that they are to receive visits from Brethren of all parts of the world, during the ensuing summer; and there can be no doubt that all the necessary arrangements will be seasonably made to give them a warm Fraternal reception. Itis probable the representation from this country will be large; and if the opportunity be properly improved, much good may be expected to result from the assemblage. It might have been profitable had the Grand Lodges in this country taken the matter in hand and sent an official delegation to represent them before their foreign Brethren.

☞The Trestle-Board.—The *third* edition of the "New Masonic Trestle-Board," has just been published, and orders for it will be promptly answered. The demand for the last edition exceeding our expectations, it was exhausted before we were prepared for it. This will explain the cause of some little delay in answering the orders of several of our correspondents. We shall endeavor to guard against a like occurrence in future.

☞The corner stone of a new building for the General Land Office, was laid on the 31st March, at Austin, Texas, by the Masonic Fraternity at that place, with appropriate solemnities. The procession was large, and much interest was manifested by the citizens on the occasion.

☞"The Fireside."—We have been politely presented with a copy of a very neat little compilation of prose and poetry, appropriately entitled the "Fireside." The selections appear to have been made with care, and are wholly unexceptionable in their character and tendency. The work is very handsomely bound, and entirely suitable for the centre-table. The compiler is F. A Moore, and the publisher R. Moore, of Manchester, N. H.

☞Br. Daniel Sayre, of Tuskegee, Ala., is an authorized agent for the Magazine and Trestle-Board.

To Correspondents.—Our correspondents, and all others having business with the editor of this Magazine, are requested to write his full address, as "*Editor Freemasons' Magazine.*" Brethren and Lodges having official business with him, will please address him in the same manner, adding,—"*Secretary of the Grand Lodge of Massachusetts.*" We make this request, for the reason that letters addressed to us merely as "Grand Secretary of the Grand Lodge," not unfrequently fall into the hands of the Secretary of the Grand Lodge of *Odd Fellows*. This is also the case with letters addressed to the Lodges and other Masonic bodies, in the city, where the name, *only*, of the body is given. The name of the Secretary, or other officer, should be added.

☞The annual festival in aid of the Royal Masonic Institution for aged Freemasons and widows of Masons, was held at London on the 12th February. The subscriptions on the occasion amounted to about $4,500.

☞A Grand Masonic Ball was given at the Exchange, Adelaide, South Australia, on the 24th Sept last; and the members of Pacific Lodge, Washington, New Zealand, celebrated St. John's day, on the 24th June last.

☞The Grand Lodge of England held a quarterly communication at London on the 5th March. The Grand Master was unable to be present on account of ill health, and there was little business of importance transacted.

☞We learn that a new Lodge was organized at Pittsburg, Penn., on the 25th March last, under the name of "Washington Lodge, No. 253." The following Brethren are its officers:—

Alex. M'Cammon, W. M.; Thomas Sargent, S. W.; Charles W. Ricketson, J. W.; R. Biddle Roberts, Secretary; Samuel Crozer, Treasurer.

☞Br. K. Biggs is authorized to act as agent for this Magazine, at Windsor, N. C., and adjoining towns.

☞We understand that the Hon. Joseph R. Chandler, of Phiadelphia, has consented to deliver the address at Salem, on the 24th June next, and that the escort duty will be performed by the De Molay Encampment of this city.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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MASONRY IN NEW YORK.

There would seem to be an unaccountable fatality attending our Institution in New York. Our Brethren there have scarcely emerged from one difficulty before they are plunged into another. Perhaps this may be in some degree attributable to the mixed character, and consequent diversity of tastes, habits and modes of thought, of the population. Men coming from different quarters and sections of the old world, naturally, and almost inevitably, bring with them the individual and national peculiarities, perhaps the prejudices, of the localities in which they have been reared and educated. When brought together into a common circle or community, they therefore find it difficult to accommodate themselves to each other, and to those with whom they are here necessarily associated. The natural consequence of this difficulty is, that strong and marked differences of opinion spring up, and with them the latent national, political, and religious prejudices, if any before existed. The passions are aroused, angry disputes ensue, the harmonizing precepts of the Lodge are forgotten, and the mild aad gentle influences of the Order are disregarded. Dissention and disunion are the result. If however this were the only cause of uneasiness, there would be grounds for a reasonable hope, that by the exercise of that charity which is so beautifully illustrated and enforced by our symbols and in our ritual, it might ultimately be removed; and that all would learn from the unpropitious consequences of the past, to respect each other's opinions,—to throw the broad mantle of fraternal kindness and forbearance over the imperfections and foibles of their erring Brethren. But, unfortunately, it is not so. There are other and less excusable causes in operation. An unworthy and unmasonic spirit of personal ambition, love of power, official distinction,—an *opinionativeness*, and consequent insubordination, are too manifest to be mistaken; and this is probably the principal, if not the exclusive source of all the serious troubles and dissentions which have, within the last quarter of a century, marred the otherwise fair escutcheon of our Order in New York.

To this source may be traced the origin of the disunion which took place in the Grand Lodge in 1823,—an event which, in its consequences, brought more discredit upon the Institution, and produced more individual suffering, than all other causes combined, to be found in the record of Masonic history for the last hundred years. It led to the establishment of separate Grand Lodges, exercising concurrent jurisdiction over the whole State. A spirit of rivalry soon sprang up between them,—not of which could "best work and best agree,"—but which should enroll upon its list the largest number of Lodges, and the greatest number of adherents. Charters were had for the asking, and rival Lodges were created by both parties, without reference to the wants or the fitness of the location. These Lodges soon, and very naturally, caught the spirit of the parent bodies; and the strife with them was, which should exhibit the largest list of initiates,—which could boast the greatest numerical strength. Character was at a low estimate, and was scarcely taken into the account: and money was of as little consequence. If a man, no matter as to the fitness of his qualifications, was willing to be initiated, and would pay the fee with a worthless note, which neither party ever expected to be realized, he was caught up and enrolled as a "true and trusty Brother." This state of things could not last long. It was rapidly supplying the elements of the black and terrible cloud which in 1826, burst upon the State, spreading in its mad career devastation and suffering over the whole of the northern and western sections of the country.

To the same source may also be traced the disruption of 1837. The establishment of St. John's Grand Lodge was the result of an arbitrary and unadvised exercise of a doubtful power; and the continuance of its existence for the long term of thirteen years after the division might have been amicably adjusted, was the fruit of the unbending obstinacy of an opinionative will. So of the schism of 1850. The love of office, of power, of control and dictation, a disregard of the rights and wishes of the majority, insubordination to legitimate authority, a determination to rule or ruin, are the causes which have placed our Brethren in New York in their present unhappy relation to each other. And as like causes will always continue to produce like results whenever they are called into active operation, a different and more auspicious state of things can scarcely be expected, until the true principles of our Institution are either better understood or more sacredly respected by Brethren who assume or are entrusted with the exercise of power in its government.

Is this likely soon to be realized? We fear not. Already the seeds of new difficulties,—of further unhappiness and division among Brethren, have been sown. The bitter fruit is soon to be gathered. One of the best and most respectable Lodges in the city of New York,—composed of many honest and true hearted Masons,—foreigners indeed, but nevertheless zealous and faithful though mistaken Brethren,—faithful in all things but in their allegiance,—has, we deeply regret to learn, recently surrendered its Charter to the Grand Lodge of the State, and taken out a new one under the Grand Lodge of Hamburg, in Germany. These Brethren have, beyond a doubt, thrown themselves without the circle of Masonic intercourse and fellowship with the Lodges in the United States. They are hereafter to be regarded as strangers in the household of their Brethren. Their Lodge is to be cut off and cast aside as a diseased limb of the body. And what has produced this result? An answer has been told us; but perhaps a more satisfactory one may hereafter be given. But what are to be the consequences, beyond the immediate interests of the seceding Lodge? The Grand Lodge of Hamburg has violated the jurisdiction of the Grand Lodge of New York. If it has done so from the want of proper information, as to the jurisdictional rights of the Grand Lodges in this country, it will, probably, on being more correctly informed, recede from its present position and recall its Charter. But the presumption is, that it has acted understandingly, and in accordance with what it, in common with other continental Grand Lodges, believes to be the prerogatives of all governing bodies in Masonry. If this be so, it will probably persist in its determination. What is to follow? The Grand Lodge of New York cannot yield to the claim set up by the foreign body, without endangering the jurisdiction of every Grand Lodge in the country. Non-intercourse between these two Grand Bodies follows as a consequence. But how is it to affect the relation of Brethren under their respective jurisdictions? and what, in view of the circumstances, will be the duty of the other Grand Lodges in America? These questions may hereafter be of some interest. At present it is not necessary to discuss them.

But the difficulties, present and prospective, in New York, are not limited to the Grand Lodge of the State. It might be better for all parties if they were. As if there were not room enough, or that apology for a longer continuance of schism and distraction in that body, could not be found, certain parties have turned their attention to what are technically termed the ineffable or sublime degrees of Freemasonry; and, having assumed to organize a body which they style a Supreme Council of the 33d degree, and to exercise powers which belong only to a regularly constituted Council, shamelessly denounce, in vulgar and abusive terms, a body which has existed and been recognized as regular, by every Supreme Council of respectability and lawful authority, in this country and in Europe, for nearly half a century.

In a circular dated at New York, on the 7th April last, these parties charge, that the Supreme Council over which J. J. J. GOURGAS, Esq. presides as Grand Commander, is an irregular body, and assumes to exercise powers with which it is not lawfully invested. Neither of these charges is true; and it is not uncharitable to believe that their authors know this to be so.

The Supreme Council for the Northern Jurisdiction was established in 1813, by virtue of authority derived directly from the Supreme Council at Charleston, S. C., and in strict accordance with the provisions of the Secret Constitutions of the Order. Its legality has never before been called in question. The Mason has never before been found, reckless enough of his own character for veracity, to assume the responsibility of affixing his name to a charge so utterly destitute of truth, and so wholly indefensible and inexcusable. There is not a supreme governing Masonic body in the country, whose archives furnish more plenary and conclusive evidence of the regularity of its organization and lawful existence, than are to be found in those of the Council which is boldly denounced by the parties referred to as " fictitious."

The allegations that this Council has assumed powers not belonging to it, and that its Grand Commander has "claimed supervision over all Chapters and Encampments, (Grand and Subordinate,) in the Northern part of the United States," and " conferred the R. A. degree proper, on a single candidate, without the presence of the constitutional number of R. A. Masons," are equally untrue, scandalous and abusive. No such claim has ever been advanced by either of the regular and lawful Councils in the United States. The irregular Council at New Orleans has recently assumed the exercise of such a power; but for this the regular Councils are no more responsible than were the Masonic Fraternity of the country for the unlawful acts and doings of the late St. John's Lodge; or than they are for what these parties have already done or may hereafter think proper to do, in their capacity as a spurious and clandestine association.

The personal abuse of the aged and respected Brother who presides over the Northern Council, is equally unmasonic and ruffianly, and cannot fail to recoil with crushing force upon its authors. Br. Gourgas understands his Masonic duties and obligations too well, and is too faithful a Mason, to be guilty of any act derogatory to his own character or disrespectful to the rightful authority of others.

The New York "Keystone," of the 7th ult.,—into the columns of which the abusive circular in question was injudiciously admitted,—contains the following article, the writer of which, though unknown to us, is probably a member of the Northern Council :—

TO THE EDITOR OF THE KEYSTONE :—

Dear Sir and Br.:—I have been both astonished and mortified to see in the Keystone, of the 23d ult., the publication of a document signed by H. C. Atwood and others. You are doubtless ignorant of the true state of the matter, or you would not have given currency to that most shameful charge against some of the best men of our Order.

The body from which that document has emanated is spurious—the coinage of Br. Atwood. He had no more authority to found this " Council," than he had to form Grand Lodges, Chapters, or Encampments. His Grand Lodge has been abolished, and his Chapter and Encampment acknowledged, but his " Council" is disavowed *in toto* by the regular bodies. Of these there are two for North America; the one located at Charleston, at the head of which is the Rev. Br. Honour, for the Southern jurisdiction; and the other at New York, over which presides Br. J. J. J. Gourgas. His authority extends over the Northern jurisdiction. The Council at Charleston was organized by the proper authority from Europe, in 1783, and her jurisdiction extended over the whole of North America. In 1813 the Council in New York was established by the Charleston body, who sent a special deputy for that purpose. Br. Gourgas holds his office by direct succession, and his authority is derived through the Charleston Council from the mother institution in Europe. There are proper official documents to prove all this.

Now Br. Gourgas, a man whose silver locks entitle him to respect, and who has been for nearly half a century an honored Mason, is in this document styled an "impostor," and shamefully vilified. All who affiliate with him are styled "cowans," and represented to be " deadly enemies of the honor of the Craft." It is stated that Br. Gourgas has conferred the Royal Arch Degree upon *one* individual. This is false. I was present, and assisted in conferring the ineffable degrees upon the person alluded to. He received the Royal Arch of Solomon, a distinct degree. Great care was taken so to inform him that he might not suppose he was receiving the Chapter degree. Any one, at all acquainted with the ineffable degrees, knows the distinction. At no other time has Br. Gourgas conferred a degree. He disavows, and always has, any interference with Blue Lodges, Chapters, and Encampments. In the Freemasons' Monthly Magazine, for November, 1845, there is a document issued by the Charleston Council, in which this matter is touched upon. That Council disowns all interference, or wish to interfere with Lodges, Chapters, or Encampments, and this document from our parent Council we have endorsed. There never has been any interference with these bodies by regular lawful Councils, but only by such cowans as the one in Louisiana and their sister body in New York. In the registry of the Grand Lodge of Ireland, the Charleston and New York Councils are recognized as the only lawful Councils for North America, the Duke of Leinster so attesting, and their list of officers being given each year.

A BROTHER.

Our New York Brethren owe it to the Fraternity of the country, of the world, and to themselves, that their internal divisions should be forthwith reconciled, and peace and harmony restored to their own household.

The Grand Lodge, with the co-operation of the true and good Brethren of the State, has the power to do this. Let it at once put its stamp of reprobation upon every Mason under its jurisdiction, no matter what his position may be, who attempts to sow the seeds of discord in any part of its vineyard. Let each and every Brother be made distinctly to understand that so long as he remains enrolled on the records of Masonry within the State of New York, he will be required to respect the laws of the Institution, to be governed by its principles, and to render full and implicit obedience to the supreme authority ; and the existing evil will soon be cured. If not, let the diseased limbs be cut off and cast among the rubbish as unfit for the builders' use.

THE SECRET BALLOT.

The Grand Lodge of Vermont, at its late annual communication, adopted the following report and resolution on the right of private ballot. We belive the resolution to be based on correct principles, and therefore take pleasure in transferring it to our pages :—

To the M. W. Grand Lodge of Vermont :—The Committee to whom was referred that part of the Grand Master's Address which relates to the right of private ballot, and which states a case where a Brother stated he should oppose the admission of the petitioner, but refused to give his reasons therefor, and asks, " Can his Lodge deal with him for this, or in any legitimate way interfere to prevent the carrying out of his avowed intentions ?" respectfully report—

That we fully coincide in the decision of the Grand Master upon this subject, and recommend the adoption of the following resolution :—

Resolved, That no secular Lodge has the right to interfere with the right of private ballot, when exercised by one of its members ; that if a Brother chooses to avow his hostility to a petition, and does not disclose his reasons therefor, he stands in the same position as if he had cast a black-ball, and his reasons cannot be demanded by his Lodge ; nor can they in any way deal with him for so doing. Should he voluntarily state his reasons, then he makes them the property of the Lodge, who, in that case only, have the right to judge of their Masonic validity.

Respectfully submitted.

SAMUEL WILLSON,
PHILIP C. TUCKER, JR., } *Committee.*
ISAAC T. PARISH,

We have heard it suggested that, possessing the right of secret ballot, any member, from revenge or other improper feeling towards the Lodge, or its officers, might prevent the admission of any candidates whatever ; and thus cripple, if not ultimately destroy the Lodge. But this is a kind of " special pleading," or a " begging of the question," which is not entitled to much respect, as a matter of argument. When such a case occurs, it will be time enough to look for the remedy. If the reason urged be worth any thing, in this particular, it will hold equally good against the manufacture of gun-powder, or other destructive agents, that may be used for unlawful purposes. It is not safe to assume that, because he has a pistol in his possession, a man intends to take the life of his neighbor. If he declare such intention, the law will take cognizance of the declaration ; or, if he commits the act, it will inflict the punishment due to it. So if a member of the Lodge avow the motive, or commit the act, and it be proved upon him, the remedy, or the punishment, may be easily found and applied. The principle of the resolution is a correct one, and the rule is not to be rejected merely because it may be abused.

PRACTICAL OPERATION OF MASONRY.

The practical operation of the principles of Freemasonry is beautiful illustrated by an interesting incident which has recently occurred at Flushing, in the Netherlands. In the words of Brother John Lloyd, Secretary of St. Patrick's Lodge, No. 8, at Cork, Ireland, by whom the correspondence given below was furnished to the London Review,—" it shows at once the value and importance of Masonry—the universality of the ' mystic tie,' and the high privilege and advantage of membership therein." The captain of an English ship while lying at Flushing, sickened and died. On looking over his papers, the agent of the vessel discovered his " Grand Lodge Certificate," and, being himself a Mason, handed it to the officers of the Lodge l'Astre de l'Orient, who, acknowledging the tie of Brotherhood, immediately claimed the body and conveyed it to their Lodge room. After suffering the usual time to elapse, the Brethren of the Lodge assembled and formed in procession, to pay the last tribute of respect to the remains of their deceased Brother. The rest is told in the following letter addressed to the Lodge of which the deceased was a member :—

The Master, Wardens, and Memberr of the Lodge, " l'Astre de l'Orient," at Flushing, Netherlands, to their honorable Brethren the Master, Wardens, and Members of the Lodge No. 8, at Cork, Ireland.

" WORTHY BRETHREN,—We regret to inform you, that on the 6th of November last, we received intelligence of the death of John Holliday, captain of the English barque ——, then laying in the Roads of Flushing ; at the same time receiving, through his agent in this place (also a member of our Lodge), the certificate of the said John Holliday, having been duly initiated in our sacred Order, in your honorable Temple.

" We hardly need assure you, worthy Brethren, that on that intelligence your Brethren of this Lodge could not for one moment hesitate to fulfil the sacred duties devolved upon us, in regard to the mortal remains of a Brother Mason, who, according to the inscrutable designs of the Great Architect of the Universe, was cut off in the midst of health and strength, far from his home and friends, in the land of strangers.

"We duly appreciated that, although our said Brother, as a private individual, was in reality a stranger to us, yet he was a member of that society of Brethren, who, under the unassuming name of Freemasons, are found diffused over the whole known world. As a member of that Fraternity, death found him in the midst of Brethren, differing with him in country and manners, but impressed with the spirit of the same Order.

"As such we claimed the mortal remains of our deceased Brother; and, until their final interment, deposited them within the walls of our Temple.

"On Monday, the 11th of November last, at twelve o'clock at noon, the Brethren, members of this Lodge, and a considerable number of Brethren, Freemasons, residing in this place, assembled together in 'Funeral Lodge,' from whence they proceeded in stately procession, to the public burial-ground, at some little distance from the town, where the coffin was taken from the funeral carriage by the requisite number of Brethren, and by them carried to its final place of rest, and followed by the whole procession. Whereupon our Br., D. Fagg, an officer of this Lodge, briefly addressed the private friends, acquaintances, and shipmates of the deceased, in their mother language, directing their attention to that particular instance of human frailty, the uncertainty of life, and the vanity of all human pursuits; alluded to the sincerity of our attachment to the principles of our Order, in thus assembling to consign to the earth, from whence it came, the mortal remains of a Brother Mason, a complete stranger to the majority of those present; and, finally, exhorting us all so to live, that when our earthly career will be at an end—be it soon, be it late—we might be enabled to prosecute our journey without dread of apprehension, to that far distant country from whence no traveller returns.

"Our Br. A. Ruysch, late Master of this Lodge, then addressed the assembled Brethren in an impressive speech, in the Dutch language; particularly directing our attention to the solemn performance in which we were engaged, exhorting us to continue in the exercise of Brotherly love, even until the grave, and thereby to demonstrate before the world our attachment to the sacred Order of Freemasonry.

"The corpse having then been duly consigned to its final place of rest, the procession returned to the Lodge, where our venerable Master, Y. W. Van Horn Van Burgh, addressed the assembled Brethren, in a speech both energetic and elaborate, demonstrating, at full length, the impression which the performance of the day should make upon us, and the manner in which we ought here to live, that at the other side of the grave, we might reap the fruits of our Masonic labor; concluding with sincere thanks to the Brethren for their kind and zealous willingness in the performance of the sacred duties in which they had been engaged.

"With these particulars, worthy Brethren, we conclude our present task, sincerely wishing the Great Architect of the Universe may long exempt you all from further bereavement, and enable you to continue to work for the attainment of the sacred pursuits of Freemasonry.

"We hereby enclose the certificate delivered by your Lodge to the deceased Br. John Holliday, and trusting you will favor us with an acknowledgment of the receipt of these presents, we subscribe ourselves with sincere sentiments of Brotherly love,

"The members of the Lodge 'l'Astre de l'Orient, at Flushing, and in their name,

"Y. W. Van Horn Van Burgh, *Master.*
"W. de Kraift, *1st Warden.*
"C. I. Waleng, *2nd Warden.*
"Van Duren Dutiltz, *Secretary.*"

"*Flushing, January*, 1851.

THE TRESTLE-BOARD.

Three thousand copies of this work, in its improved form, have been sold since the 24th day of June last. They have been distributed and the work is now in use in the Lodges in all parts of the United States; and liberal orders for it have been received from the British Provinces, England, and other parts of Europe. The demand for it has greatly exceeded our most sanguine expectations, and so far as we know or have heard, it has every where been received with approbation. It is rapidly coming into general use, not only in the Lodges, but in the Chapters, Councils, and Encampments; not merely in this country, but in the adjacent Provinces. The effect of this must inevitably be to facilitate, and finally to bring about a greater degree of uniformity in the work, in all the branches of our Institution, than can otherwise be secured and retained. It is not claiming too much for it to say, that it is the most complete and perfect Text-Book that has ever been published in this country or in Europe. It contains every thing, proper to be written, that is necessary for the working of the Lodge, or that can be required by the Master in the full discharge of all his duties; and for the Grand Lodge and its officers, all the forms, ceremonies and directions necessary to a proper discharge of their duties, so far as they can consistently be supplied in a printed manual. The Chapter illustrations, historical and ceremonial, including the Order of High Priesthood, are as full and complete as they can be made, and are carefully and precisely adapted to the work as approved by the Gen. Grand Chapter of the United States. That part of the work designed for the use of Councils of Royal and Select Masters, embraces the only complete manual of those degrees ever published,—including, besides the usual illustrations, an entire *Installation Service.* The portion of the work intended for the use of Encampments, has been arranged with great care and accuracy, and is strictly adapted to the ritual. The historical illustrations have received the highest commendation of the best judges in this country; and what is of some consequence, they are all consistent with well authenticated history. The work is embellished with three copperplate and five electrotype Plates,—six of them are illustrative of the ritual, and one gives the style and character of the *Jewels* for Chapters and Encampments, as approved by the Gen. Grand Bodies of the United States.

Such is the general character of the Trestle-Board, in its present form. It has received the recommendation of the most distinguished and experienced Masons in all parts of the country, including the presiding and other officers of the G. G. Chapter and G. G. Encampment of the United States.

A new edition of the work has just been published. It is printed on fine paper and new type, and is handsomely bound. It is also of compact and convenient size for Lodge or individual use. The price is twelve dollars a dozen, or one dollar and twentyfive cents for a single copy. Under the new postal law, now about going into operation, it can be sent to any part of the country by mail, and at a very small expence,—not probably exceeding six or eight cents a copy. The price for a single volume can also be sent by mail; and when so sent the postage on the letter will be paid by the publisher.

The work may also be obtained through any of the principal Booksellers in the country. Arrangements have been made with the extensive publishing houses of Phillips, Sampson & Co., Boston; Clark, Austin & Co., Broadway, and Mason and Law, New York; Lippincott, Grambo & Co., Immoss & Co., and Thomas, Cowperthwait & Co., Philadelphia; Truman & Spofford, Cincinnati; and J. C. Morgan, New Orleans, to furnish the work to booksellers and others in every section of the country, on the most favorable terms. It may also be had of Jos. Robinson, Baltimore ; L. Dwelle, Augusta, Geo. ; A. P. Pfister, Montgomery, and F. S. Palmer, Mobile, Ala. ; W. P. Mellen, Natchez, and S. R. Whitten, Louisville, Miss. ; Adams & Co.,Madison, and Charles Davis, Indianapolis, Indiana ; S. Grant, Louisville, Ky. ; F. L. Billon, St. Louis, Mo. ; E. G. Fuller, Halifax, N. S. ; R. Chambers, Montreal, Canada ; R. Spencer, London, Eng. ; and others whose names are given on the covers of this Magazine, and need not therefore be enumerated here. Orders for any number of copies will likewise be received by the publisher, at No. 21, School Street, Boston.

ROYAL ARCH MASONRY.

At the session of the General Grand Chapter of the United States, held in this city in September last, M. E. Com. Robert P. Dunlap, G. G. H. P. brought up the subject of the necessity of uniformity in the work and lectures of the Chapters under its jurisdiction. A large and able committee was then appointed, consisting of well-informed Companions from all parts of the Union, to consider the subject and report, for the decision of the Grand Body. The M. E. Robert P. Dunlap, who is one of the best working officers in the country, was chairman of that committee. Two reports were submitted,—one verbally and the other in writing,—and both were unanimously adopted ; as was also the following resolution :—

"*Resolved*, That for the purpose of introducing the mode of work and lectures now agreed upon, the four first officers of this General Grand Chapter be requested to take such measures as they may think best, for diffusing as extensively as may be, the knowledge of the same to the several Chapters under this jurisdiction."

In accordance with the request contained in this resolution, and in order the more promptly and efficiently to carry into effect the decision of the Gen. Grand Chapter, the first four officers divided the jurisdiction, including the whole country, into four districts,—each officer taking the superintendence of the district most convenient to his residence. The northern district fell to the Gen. Grand High Priest, a resident of the State of Maine, and he forthwith appointed the Rev. Comp. Stephen Lovell, of Boston,—who was chairman of the sub-committee by whom the lectures were presented to the Gen. Grand Chapter,—to impart the necessary information and instruction to the Chapters within his district. Comp. Lovell immediately entered upon the duties of his appointment, and has, we believe, discharged them to the present time, with zeal and truthfulness, and to the general acceptation of those Chapters which have availed themselves of his services. We learn however, that when recently in New York, and while exhibiting the work or lectures on the invitation of one of the Chapters in the city, a Companion, who is not over-scrupulous in his respect for personal feelings or lawful authority, assumed to deny the conformity of his work with the decisions of the Gen. Grand Chapter, and gave, as authority for his impertinent assumptions, that which subsequent inquiry has shown to have had no foundation in truth. Soon after the return of Comp. Lovell to Boston, he addressed a note to Comp. Dunlap ; from whose answer we make the following extract :—

"*Brunswick, Me:, May* 3, 1851.

"M. E. Companion:—Your mode of Work and Lectures, I believe, is in strict accordance with the decisions of the G. G. Chapter, of the United States, at their recent meeting, and you have full authority from me to exemplify the Work and Lectures in such Chapters in the Northern States (under the jurisdiction of the G. G. Chapter) as may require your aid. Yours, truly,

R. P. Dunlap, G. G. H. P. of
G. G. C. of U. S."

"*Stephen Lovell.*"

There is probably no Companion in the country better or equally well qualified to exhibit the work and lectures adopted by the Gen. Grand Chapter, than Comp. Lovell. He gave the subject his immediate attention after the adjournment, and he has since had the advantage of frequent consultation with the Gen. G. High Priest, and other competent Companions who were present at the meetings of the Gen. G. Bodies. We believe his work to be entitled to entire confidence.

CENTENNIAL ANNIVERSARY OF THE INITIATION OF WASHINGTON.

It will be seen from the subjoined resolutions that the Grand Lodge of Mississippi has recommended to the Lodges under its jurisdiction, that they celebrate the approaching centennial anniversary of the initiation of Washington into the Masonic Fraternity. It also recommends that the other Grand Lodges adopt a similar course, and thus make the celebration general throughout the country. The proposition strikes us agreeably, and as being eminently proper. Washington was initiated on the 4th November, 1752—passed to the degree of Fellow-Craft on the 3d of March, 1753, and was made a Master Mason on the 4th of August following, in the Lodge at Fredericksburg, Va., then working under a Dispensation from the Grand Lodge of Massachusetts. We shall take occasion to refer to the subject again :—

Extract from the Minutes of the Proceedings of the M. W. Grand Lodge of the State of Mississippi, at Natchez, 3d Feb. A. D., 1851, A. L. 5851.

Resolved, That this Grand Lodge recommends to all Lodges under its jurisdiction, that they celebrate in an appropriate manner, on the 4th day of November, 1852, the One Hundredth Anniversary of the Reception of the Illustrious Washington, into the Masonic Fraternity.

Resolved, That this Grand Lodge respectfully recommends the adoption of similar Resolutions to all Grand Lodges with which it holds correspondence, and that the Grand Secretary communicate a copy of these Resolutions to said Grand Lodges.

Wm. P. Mellen, *G. Secretary*.

A true copy—Attest :

THE KNIGHTS TEMPLARS, NO. 3.

THE Church of the Holy Sepulchre, erected by St. Helena, about A. D. 326, consists of three churches under one roof; the first over the sacred tomb, the second on Calvary, and the third where the crosses were said to have been discovered. It was built in the Byzantine style, in the form of a cross, within an area of 300 feet long and of irregular width; the building was 120 paces long and seventy broad. It had three domes, the largest of which, about 30 feet in diameter at the top, covers the sepulchre and is formed like the Rotunda at Rome. The sepulchre, according to Joliffe, is 43 yards from the hill of the crucifixion, which is reached by a staircase of 11—others say 17—steps hewn out of the solid rock.

The church over the Sepulchre is round, with a circle of sixteen marble columns and arches which support a gallery. A circular hall, small chapels and niches, occupied by the different religious sects, together with aisles for the choir, are located around the sepulchre; the whole lighted from the dome and a vast multitude of lamps. The Corinthian order prevails, and the church is lofty and spacious, displaying in its architecture and finish much grandeur.

The Holy Sepulchre is within the centre of the dome. It is nearly six feet long, six broad and eight feet in height from the floor. The tomb itself is hewn out of a solid rock, about six feet long, two deep and two and a half wide, and contains the sarcophagus of white marble; for the original stone was veneered with marble to preserve it from profanation. The interior was divided into two apartments; and a stone is also exhibited on which the heavenly messengers sat when they announced "He is not here, he is risen."

Fortyfour silver lamps, suspended from the vault are kept burning night and day, and incense offered, where the body of our Lord was laid, with the head to the west and feet to the east, according to Oriental custom.

The structure of the sepulchre bears resemblance to a closet. Its external appearance is like a canopy; it occupies a space of fifteen feet by ten; is faced with marble and ornamented with columns, with arches in front, in the Gothic style, and according to the pictorial representation in that fascinating work, "Bartlett's, Walks about Jerusalem," this edifice, in the language of Chateaubriand "rises with elegance under the dome." The whole, externally and internally, is highly and richly embellished; for gold, silver, marble and *verd antique* were profusely used in the decoration. The entrance is low, and only four persons can conveniently stand by the sarcophagus.

With the circular wall of the Rotunda, the marble columns, the imposing galleries, and various chapels which surround this spot, lighted up by an immense number of burning lamps—with the large group of Latin, Greek, Abyssinian, Egyptian, Armenian, Nestorian, Georgian and Maronite friars, who occupied the cells and were the keepers of the Sepulchre—and with the great mass of strangers from all lands, who went up to Jerusalem on pilgrimage, the celebration of Easter in this church must have been a sublime spectacle to the stranger's eye, and to a devout mind. Mr. Wolff says, when speaking of this holy place: "We kneeled down, and I began to pray; but our tears interrupted our words, so that we were only able to utter a few broken sentences—we both "wept aloud:" Chateaubriand describes his feelings at this place, as very solemn and tender, and he says, "I continued near half an hour upon my knees in the little chamber of the Holy Sepulchre, with my eyes riveted on the stone, from which I had not the power to turn them."

In going round, several chapels are discovered, in commemoration of the tragic events attending the crucifixion—such as the chapel of the prison—of being stripped by the soldiers—of being crowned with thorns—and of being nailed to the cross. Beyond these is a flight of stone steps, leading down to the chamber of St. Helena, a sombre, picturesque and impressive place, with its dim lamps, sacred relics and lonely altar. Below this, eleven steps more, is the cave where the Holy Cross is said to have been found, according to ancient legends. Other chapels, full of striking memorials are also mentioned, suited to the religious solemnities and devotions of the place. On the summit of Golgotha, there is shown a fissure of the rock, produced by the earthquake, when the veil of the temple was rent in twain. There are also the tombs of Godfrey, of Bouillon, and Baldwin, his brother, in the vestibule of Mount Calvary.

Such is a brief and imperfect sketch of the celebrated Church of the Holy Sepulchre, as it once existed, with the improvements and alterations made in subsequent ages. The original edifice remained about three hundred years, when Jerusalem was taken by Chosroes 2d, King of Persia, who desolated the city and partially destroyed it. This took place in A. D. 614. It must once have been an exceedingly splendid structure; for Constantine spared neither costs nor pains, and sent over gold and silver and Italian marble, with cunning workmen, to make this memorial of his beneficence, worthy of the object, and gratifying to the superintendence and piety of his mother. It was totally destroyed by fire in 1806, soon after Chateaubriand was there, who made the last visit of any traveller to this church. This writer seems to have no doubt that St. Helena's church of the Holy Sepulchre existed substantially to that time; that it covered Calvary: and that it covered the tomb.

To believe that it was erected by *guess*, in a wrong place, and without sincere and satisfactory investigation by the empress Helena, involves an incredulity which would distrust any fact recorded in history. For we must believe, in order to come to a conclusion—that the early disciples had no local attachments nor veneration for holy places—that Adrian, when he undertook to desecrate the theatre of such tragic events, acted without object or design—that Eusebius, St. Jerome, Severus, Nicephorus, Cyril, bishop of Jerusalem, Theodoret and many others, in an age, too, when such facts could be verified, were all visionary blunderers—and that all the Crusades, whose vast movements, seven centuries ago, shook the moral foundation of Europe and Asia, were moreover got up to redeem an imaginary locality from pollution. All this, and a vast deal more must form the climax of a skeptical absurdity, before we could arrive at such an opinion.

MASONIC SONG.

BY C. H. PURDAY.

LET Masonry from pole to pole,
  Her sacred laws extend,
Far as the mighty waters roll,
  To earth's remotest land;

That virtue has not left mankind,
  Her social maxims prove;
For stamped upon the Mason's mind,
  Are Amity and Love.

Ascending to her native sky,
  Let Masonry increase;
A glorious pillar raised on high,
  Integrity its base.

Peace adds to olive boughs entwined,
  An emblematic dove;
And stamp'd upon the Mason's mind,
  Are Unity and Love.

INITIATION OF CANDIDATES.

The London Review for March last contains a severe article on the condition of Masonry in Scotland. Whether the sweeping denunciations of the writer be justifiable or otherwise, is not for us to determine; but his condemnation of the loose and unauthorized practice which prevails also in other parts of the Masonic world than Scotland, of initiating candidates without reference to time or consequences, will receive the approval of all intelligent and experienced Masons, who entertain any regard for the true interests and character of their Institution:—

> As to the want of Masonic knowledge amongst Scotch Brethren, we think no labored investigation is required to prove that it is proverbial. We hold it to be impossible that any one who is made, passed, and raised, in one night, can obtain any information as to what Masonry really is, or what are its designs and objects. But, beyond this, few indeed ever advance. Once made Master Masons, they seem to think that the end is gained, and that it is so much surplusage to take any further trouble to inquire what are their duties, and what their responsibilities. Put in possession "of all the signs, tokens, and words, whereby to know a Mason," at one meeting, the information is rarely understood, and immediately forgotten; so that, by stumbling at the very threshold, they go on blundering through the remainder of their days.
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> It is a fact which we believe it will be difficult to disprove, that scarcely a Mason initiated in Scotland is now-a-days met with, who can with any accuracy, work himself into an English, Irish, or Colonial Lodge, who is not ignorant as to the manner of opening and closing a Lodge, and, as far as the ceremonies are concerned, is not lost in utter astonishment—if ever by any chance he has gained an entrance—where the work is done "regularly and in order."
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> It may be said, that many English, Irish, and foreign Brethren shew similar ignorance, and evince the same disqualifications. We regret to say that the statement is too true. We neither attempt to deny, or palliate it. Many Brethren fail to be impressed with the sublimity of the respective degrees; all have not the same comprehension; all do not think alike; many have not the inclination to study, even if they have the time;—too many, even yet, look upon the Institution as nothing more than a means of social entertainment, or as a sort of Benefit Society, and scarcely ever shew themselves in Lodge at all till "refreshment" is announced. If the mind be indisposed to profit by "the secret arts and hidden mysteries of this peculiar system of morality," the interval of a month, or even of six months, between taking the several degrees, will not suffice to make them acquainted with that mass of knowledge, which the introduction to "Light" is capable of unfolding to them. But the fault herein lies, not in the system, but in its abuse—not in the manner of making Masons, but in the apathy and listlessness of those who are made. In Scotland, however, it is utterly impossible that any one can learn or discover what is before him, however anxious he may be to do so. How is it possible he should do so, when the ceremonies, at his introduction into the Craft, are pushed on with the greatest rapidity,—when there is no opportunity for the discovery of the break between each step onward, and when the work must either be hurried over for want of time, with a rapidity that bewilders the candidate, or destroys its beautiful proportions, and thus renders the whole proceeding absurd, rather than dignified—a solemn farce, rather than a noble reality?—If, in fact, there be any truth in the saying ascribed to Napoleon, that "there is but one step from the sublime to the ridiculous," it will be found verified to the letter in the proceedings of Scotch Lodges, where all that is noble is marred—all that is instructive is disgraced,—and all that is put before the Brethren, who have a love for their Order, tends to make them feel that they themselves are humiliated by the insult thus put upon one of the noblest institutions, which the world has ever seen established.

> We once heard a P. G. Officer assert, in the Grand Lodge of England,—when the question of abbreviating the time for making Masons in the Colonies was under discussion—that when he was initiated, passed, and raised, in one night, in his native country (Scotland), he had not the slightest idea of what was passing before him;—that when he came out of the Lodge, he was as ignorant as when he entered it, and that the next day he knew nothing at all about the matter. We believe that this honest avowal would be the general testimony of all those, who are admitted into Masonry under the Scotch system—a system, be it remembered, which our Brethren beyond the Tweed ALONE persist in maintaining, though the authorities of the Grand Lodge *must know* that it is reprobated throughout the world, and that in no part of the universe where Freemasonry exists, is the Society at such a low ebb as amongst themselves, and no where so thoroughly despised and avoided by the popular world.
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> Why is it, too, that there is no accredited interchange of mutual good feeling and fraternal reciprocity between the Grand Lodges of England and Scotland, but that the latter country persists in setting the "landmarks" of the Order, in this respect, at defiance? Ireland has its representatives on both sides of the Channel,—Prussia extends its Brotherly sentiments to England by a similar arrangement,—Hamburgh—high in Masonic intelligence, and deeply impressed with Brotherly love—is *proud* to send and receive intelligent Brethren as its organs of communication. Switzerland also enjoys friendly intercourse with Great Britain; Texas, too, has its representative; and, from the other side of the broad Atlantic, the State of Massachusetts maintains an intercourse with England. France, we have reason to believe, will, ere long, be added to this manifestation of Wisdom, Strength, and Beauty. Yet Scotland is in the unhappy position of alienation, and continues without a representation in the Grand Lodge of England; she remains nearly alone in this painful distinction, because she is self-willed and obstinate; because those who would advance she hinders, and those who are in favor of "progress" she looks upon and treats as innovators and revolutionists. Thus, Scotland scarcely "stands where it did," as far as Masonry is concerned; for, having stood still so long, it has retrograded; till at length, in the language of that immortal bard, whose sentiments suit every case and circumstance of life, it may be said,—
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> "Alas! poor country;
> Almost afraid to know itself! It cannot
> Be call'd our mother, but our grave: where nothing
> *But who knows nothing, is once seen to smile.*
> Where sighs, and groans, and shrieks, that rent the air,
> Are made, *not mark'd;* where violent sorrow seems
> A modern ecstacy; *the dead man's knell*
> Is there scarce ask'd, for who; and good men's lives
> Expire before the flowers in their caps,
> Dying, or ere they sicken."

THE VEILS OF THE TABERNACLE.

According to Josephus, the veils of the Tabernacle, which were composed of four different colors, were emblematic of the four elements, earth, water, air, and fire. The white or fine linen represented earth, because it was made of flax, the produce of the earth; the purple represented water, because it was stained by the blood of the murex, a marine shell fish; the blue represented the air, because it was the color of the sky; and the scarlet, for a similar reason, represented the fire.

SOCIAL INTERCOURSE.*

BY M. W. BR. BENJ. B. FRENCH

Social intercourse is, so to speak, the great magnet which holds society together; without this intercourse there would be no community of feeling, every individual would be governed by utter selfishness, the well being of the whole would be lost sight of, and the unit would assume the position of the hundreds and the thousands.

Innumerable societies have been formed in this world; they have prospered for a time, because, while novelty was their characteristic, those who formed them would meet together and sustain them; perhaps, for a single year, the most ardent associates would be present at all regular times of meeting, but, one by one, even they ceased their attendance—soon the healthy action of the associated body ceased for the want of the social intercourse of the members with each other, and in the end the society itself became extinct. Such has been the fate of nine-tenths of all the societies, not held together by *silver* and *golden* bands, which have existed since Societies began.

Our Masonic Society has, happily, escaped this dissolution; well has it been termed a Brotherhood, for by its brotherhood of social intercourse it has sustained itself through ages of worldly turmoil, civil commotion, discord and revolution. Could we personify Freemasonry—could we consider her as a living embodiment, and ask her to tell us of the changes that have taken place among mankind since she first came into existence, her tale would be to us more wonderful than any that the historian or even the novelist has ever written. How forcibly could she illustrate to us, that truth is, indeed, stranger than fiction.

There is much evidence, my Brethren, that she could tell us of the glories of Egypt, when Egypt was indeed glorious; that ere the pyramids were she was, for their hidden recesses have furnished evidence, that the symbols and emblems of Masonry were known and severed before those magnificent monuments of human art were erected.

When the proud city of Jerusalem was the dwelling place of the wisest of Earth's mortals, she was there—when Israel was the chosen people of God, she was amongst them, she saw the proud temple of the Most High erected, "and when they lifted up their voice with the trumpets and cymbols and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever"—she was there, and witnessed its holy dedication, to the King of Kings and Lord of Lords. She saw that magnificent structure reduced to a pile of ruins, and she was present at its rebuilding.

She could tell us how the kings of ancient days went forth to battle, how kingdoms were overturned, and built up again; how the cross and the crescent triumphed, in turns, over each other. When the proud Houses of York and Lancaster were arrayed, one against the other,—the prize of the conqueror, the throne of England,—she was there—she witnessed the fall of monarchy with Charles the First, and saw it revived with his unworthy son, the second of that name on the throne of England—she saw by turns, the Tudors and Plantagenets in power, and her march has been onward over the ruins of both those proud dynasties. She has witnessed the rising and the falling of many kingdoms, and the thousands upon thousands of great changes that have shaken the world, and amid them all, even to this day, and to this hour, her light has never paled, but has sent forth its illuminating rays over all the darkness of moral wrong, and individual outrage; and under her ever glorious banner, inscribed with Faith, Hope, Charity and Brotherly Love, she has left her blessings thickest where the Angel of Destruction has been permitted, by the Almighty Father, to exert his power the most.

And why has Masonry thus lived? Why, when every other human institution has fallen, has she stood erect—a great, indestructible landmark amid the waste of centuries?

Because it pleased our God to embody in human bosoms the power so to frame a human society that it should exist as long as the world itself endures.

Social intercourse is one of the great features of our Institution. As far back as the history of Masonry can be traced, the Brotherhood assembled together at least once in every month, and this practice has come down from the shadowy past even to this day. No Grand Lodge exists which does not, in some way, hold special communion with every Lodge under its jurisdiction at least annually; and there are, besides, our regular annual festivals, and occasional ones, like the present, which are often bringing the Brethren of different jurisdictions together, and keeping the links of the great chain of union and Brotherly affection ever bright.

This system of social and Brotherly intercourse would, of itself, prevent the disruption of the Masonic Institution, even were there are not other ties to bind it together.

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*From the excellent Address delivered by Br. French, before Union Lodge, No. 60, at Baltimore, Md., on the 30th January last. Further extracts will hereafter be given.

MASONRY IN CHARLESTON, S. C.

Dear Br. Moore:—I enclose you proof sheets from Mackey's Miscellany, of the report of the *Dinner of Strict Observance Lodge*, No. 73, in celebration of their first anniversary, which was truly a suberb affair*.

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*We are obliged to our valued correspondent for his politeness, and should be pleased to give the account of the celebration entire, were not our pages already much crowded. The banquet was attended by nearly seventy Brethren, members and visitors,—among the latter of whom were most of the officers of the Grand Lodge. The company evidently enjoyed themselves, and the excellent and ample provision made for their "physical comfort." The dinner was given at the Charleston Hotel, and the tables were spread, says the report sent us by our correspondent, "in a style of magnificence that has seldom been surpassed at Masonic banquets." Many excellent sentiments were given, and speeches made. From the former we extract as follows:—

By Br. A. E. Miller, Grand Master.—Strict Observance Lodge, No. 73: May experienced officers and zealous young members, continue to adorn and beautify the institution in which they have been "entered, passed and raised;" and every succeeding year, prove themselves more worthy of the name of "Free and Accepted Mason."

By Br. S. J. Hull, Treasurer.—Our Past Grand Masters: The time-honored pillars of our Sacred Temple—the zeal and ability displayed in supporting the dignity of our Order, will ever be treasured up in the hearts of their Brethren, and serve as beacon lights to their successors.

By Br. Geo. Z. Waldron Senior Deacon.—The Grand Lodges throughout the United States: Glorious suns in the Masonic firmament—may they shed abroad the light of Truth and Good Will, and may all their movements be in harmony—so that our Order be strengthened and supported, and our hearts filled with the genial warmth of Brotherly love.

By Br. J. A. Hall, one of the Stewards.—The health of our Worshipful Br. John H. Honour, Grand Treasurer, and an honorary member of this Lodge.

This sentiment was most enthusiastically received.

Br. Honour, on rising, said that he could not use the old and specious phrase—"language cannot express my feelings"—for our noble Anglo-Saxon *had* words to express *anything*: but, for his part, he could say that he could not furnish them on the present occasion to express himself. He stated that during his long and active career as a Freemason, filling many offices and sharing many honors, none had given him more pride, or that he so much appreciated, as the honor conferred by making him an honorary member of this Lodge. He concluded with the following sentiment:—

Our Lodge (Strict Observance, No. 73,) continues to prosper. At our next meeting we shall have nine candidates for the 3d degree*. We now number 65 paying members. Our annual dues are $10—which, being nearly double those of our sister Lodges, enables us to partake of an annual banquet, without materially affecting our funds.

I dont know any set of men who can so much enjoy the good things of this life around the festive Board as Freemasons:—we have not the exciting uproarous enjoyment as around a celebration of some patriotic event; but we enjoy a more calm, and rational happiness. Brotherly love to one another seems to "oose out'" with double force on such occasions. Then the sentiments are of a moral, semi-religious kind. There is never, (I mean among all "well regulated" Masonic societies,) any incentive to excess or intemperance to bring the Junior Warden's gavel in authority.

Zerubabel Chapter is fast taking in her Royal embrace the sons of "73." The fires of Royal Arch Masonry are burning with renewed fervency. The three city Chapters have combined, in purchasing new robes and furniture to be used in common, which will add much to the beauty and splendor of the degrees.

Landmark Lodge No. 76, (a younger Lodge than Strict Observance,) of which Brother Mackey is a member, is now progressing rapidly, and is composed of good material. She now numbers 25 members, and some 10 or 15 in embryo, She has passed the perils of infancy. They talk of getting up another Chapter, to which God speed.

Your *Trestle-Board* is gaining ground daily—two of our City Chapters have adopted it. The M. E. Grand High Priest, Comp. HONOUR gives it his highest approbation and sanction. Your agent told me to-day that he had just received an order for it from Florida.

I am a little surprised that you acquiesce that a Warden cannot confer the degrees in absence of the W. M. No one unless he has taken the P. M. degree. It seems to be allowed that a Warden can preside and do other business. It is my opinion that the P. M. degree, if it does conflict in any way, does in the matter of presiding, for then is only when the *iron rule* can be brought in play. What extra authority or knowledge in *working* a Lodge, one receives in the P. M. degree, is more than I know.†

With much regard I remain, very truly your friend and Brother, S. J. H.

Strict Observance Lodge, No. 73.—A bright particular star in the galaxy of South Carolina Freemasonry—may her light continue to shine brighter and brighter until the perfect day.

Br. Mackey, who was unavoidably absent, sent the following:—

The Universal Lodge.—In length from East to West—in breadth from North to South—embracing in its limits the whole habitable globe, beneath its cloudy canopy, men of all parties in politics may consult without acrimony, and men of every faith in religion may worship without intolerance.

*It is not, of course, intended to give the degree to them all, the same evening, for this would be against the regulations.—*Editor.*

†Wardens very frequently confer the degrees, the Master or a Past Master being present. We may have a word or two to say on the subject at a more convenient season. Our correspondent refers to the decision of the Grand Lodge of Vermont, given in our last number.—*Editor.*

THE MASONIC SCHOOL AT GRENADA.

AT the annual communication of the Grand Chapter of Mississippi, in January last, the following memorial was presented and referred. We give it as showing what our Brethren at Grenada have done and contemplate doing in providing for the education and future welfare of the children of their deceased Brethren:—

The undersigned have been appointed a joint Committee, on the part of De Witt Clinton Chapter, No. 12, and Grenada Lodge, No. 31, for the purpose of inviting your attention to the furtherance of a scheme of practical benevolence, inculcated, as we think, by all the lessons and spirit of Masonry; and in accordance with the duty thus imposed upon us, we will proceed to disclose its nature, and ask your favorable co-operation. Suffer us in the first place to state a few facts: There are in this town and vicinity a considerable number of orphan children of Masons, who must be educated and provided for according to the obligations and privileges of our bond of Brotherhood; and a particular call is thus made upon our liberality as Masons, and an opportunity offered for the practical exemplification of the beauty and usefulness of our time honored Institution. This work we have already set about. Our Lodge and Chapter combined, have on hand a fund in cash amounting to upwards of fifteen hundred dollars. Besides this, we have raised by private subscription, chiefly among ourselves, the further sum of fifteen hundred dollars, making in all the sum of three thousand dollars. This sum we have appropriated to the building of a house already under contract for that amount. Two Brothers have, further, very liberally contributed an acre of ground each, in a very eligible and desirable situation in the town, for the erection of the necessary buildings. Besides the orphan children in our midst, whose claims upon us can never be disregarded by true Masons, there also are many other children of Masons who may be expected to attend the Institution. For health, Grenada is unsurpassed in the State, and the character of its society, and its central location in North Mississippi, warrant the belief, that if the proper inducements are furnished in the way of buildings, &c., one hundred students can, not only be accommodated, but procured The building contracted for, is to be of brick, and will be capacious enough for the comfortable accommodation of one hundred students. A competent and highly respectable teacher, a Brother Master Mason, E. W. Beckwith, has been procured, who has already entered upon the discharge of his duties, in a building temporarily procured for the use of the school, and other teachers will be procured as soon as needed. Now, we would respectfully and fraternally represent, that the object which we have taken in hand, is to build up an Institution of a high character which shall be a real honor to our Order. In order to this, further buildings, a library, and chemical, philosophical and astronomical apparatus will be needed, and a considerable additional amount of funds will be required. We have given liberally, according to our means, and we are pledged to give with no stinted hand. But it will be extremely difficult to raise within ourselves an amount adequate to place the Institution on as high a basis as we think the emergency and the honor of the Order demand. We therefore, in behalf of our Lodge and Chapter, feel it incumbent on us to seek your aid and sympathy. We pray your early and favorable attention to the subject. It is one of magnitude, as we believe, to the honor of our fellow-craftsmen. We believe that your attention to it, and its speedy accomplishment, will essentially subserve the good of the Order in this section. It will upbuild Masonry, which is dear to us as charitable and faithful men as Masons; and, in accordance, as it is, with the claims of benevolence and obligation, we are confident it will prove a means of the happiest and most desirable results. And we pray the Companions of the Grand Chapter to give the subject special attention, that it may be brought to the notice of the Brotherhood throughout the State.

JOHN A. WILLIAMSON, }
M. CONLY, } *Committee.*
D. ROSSER, }

ONE OF THE CARDINAL VIRTUES.*

BY W. B. HUBBARD, ESQ. G. M. G. L. OF OHIO.

It is one of the privileges, as well as one of the duties of the chair from time to address you in the way of Lectures on subjects connected with Masonry.

These Lectures have, on all occasions, been found useful to all concerned; whether they have reference to the work, or to the intellectual improvement of the members in the various sciences connected with the work, and pertaining to the Lodge. I propose to employ a few minutes of your time this evening, in considerations upon the subject of temperance.

It may be safely asserted, that there is no one of the moral or social virtues known to Masonry, (and it embraces them all) more strongly recommended and enforced, than temperance. And I might not inaptly remark, that without it, all the other virtues are blighted, or at best have a sickly existence. By the rules and regulations of Masonry, no person who is known to be intemperate could ever gain admission to a lodge. This has been the imperative language of Masonry from the earliest periods of its existence; and it has been carefully handed down to us, and to all Masons now existing upon the face of the earth, as an universal truth; and has been obeyed by all good and true Masons with universal acquiescence. If departures have at any time been made from this wholesome and fundamental rule, such departures have been not only unmasonic, but attended with consequences alike injurious to Masonry, and to the members guilty of the breach.

It is worthy of all praise that thus, and in the outset, the rules of our Order do not permit any of its followers to recommend for admission, the intemperate. And to duly know and appreciate the character and standing of an applicant, time is given and required, in which to obtain the necessary information. Here, and at this point, the remark will not be out of place that an important duty devolves upon every Master Mason, never to recommend for admission to the mysteries of our Order any person whatsoever, that is known to be intemperate. Nay, it is not only the duty of all not only to be satisfied that the applicant is not intemperate, but affirmatively, that he is temperate. All should therefore, be well informed upon this subject, and remembering that it is much safer and easier to not admit at the threshhold than after admission, to exclude; and that Masonry will suffer less by the non-recommendation of ten worthy applicants, than by the admission of one unworthy one.

But to proceed: no sooner does the new made candidate see the first light in Masonry, than he is forcibly reminded—but in the spirit of love and charity, to beware of intemperance, which in the appropriate language of that degree "may impair his faculties or debase the dignity of his profession." Step by step as he rises from the entered apprentice degree, to the highest one of ancient Masonry, this virtue is again and again enforced upon his consideration. Even appropriate tools of the Craft are made subservient to this end; and the instruction is enforced by typical signs and by Masonic history and tradition of the most impressive kind. So that throughout the whole body of Masonry, and from the lowest to the highest degree, the sin of intemperance has no abiding place—no court—no counsel—no favor. But temperance, and the salutary fruits thereof are cherished, courted, esteemed and honored from the first to the last—from the beginning to the end. But it may be asked, what is temperance? The question is not only a proper but a very highly important one, not only to us as Masons, but to the humble follower of truth, whether a Mason or not.

I begin the answer to this question by summarily stating what it is not. It is not, of itself, the total abstinence from drink, nor from a single species of drink; and the indulgence without due restraint of the other appetites. It is not the total abstinence from any one thing, to the exclusion of all restraint as to all others. I am aware that the present is a peculiar time or age, in reference to the subject of temperance. The whole of the moral energies of this nation, and I might perhaps say of Christendom, have been aroused to the soul-destroying vice, and in many instances crime! of the abuse of alcoholic drinks. In the praiseworthy crusade against alcohol, the word intemperance has been applied, as having reference to nothing else. And very many as a consequence fall into the error of supposing that one who never uses by way of a drink any thing that will intoxicate is ipso facto temperate—nay very temperate. I am free to concede that alcohol as a drink, under whatever name it may be known, and when used to excess, or rather intemperately, is productive of more injury than intemperance in almost any other way; and further, that any one who wholly abstains from this pernicious drink, is entitled to just praise for his self control and good example. But he is far from being truly temperate, who restrains himself only as to one species of intemperance, and habitually transgresses as to all the others. As well might it be claimed that he is a man of truth, who would lie upon all subjects but one! No my Brethren, Masonry takes a broader view of the subject. She recognizes temperance as one of the four Cardinal Virtues, and very appropriately defines it to be "that restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice."

Here we have a high and definite standard, one that is worthy the contemplation of all good men; and whilst we must admit that few, if any, can entirely, in this sublunary state of existence, become in all things and at all times perfectly temperate, yet having a perfect standard constantly in view, all sincere followers after truth may, in the language of the holy scriptures—"the rule and guide of our faith," "go on towards perfection," with the consoling reflection that they are discharging their duty to themselves and their God, and setting an example worthy to be followed by others. This definition and rule of temperance is entitled to most devout attention in its physiological, as well as moral sense.

Whoever reflects but a moment upon his own existence, will know that he is possessed of two natures intimately blended into and made one. He is animal and spiritual—body and soul, or matter and mind. Upon each, and for each, are impressed at his creation, certain organic laws. The due observance or regard of these laws, leaves as a consequence health and happiness, or a sound mind in a sound body; a violation of these laws produces sickness, disorder and more or less of misery. The mind or soul being the superior of the two natures, controls and governs to a very great extent the other nature, or body. Thus then we see the necessity and importance of governing and restraining the appetites of the body or natural man, and restraining and controlling the passions of the mind. Thus we see also that temperance in its largest and most perfect sense, would teach us to live in strict accordance with, and not in violation of, the organic laws of mind and body; and that intemperance consists in the violation of any of those existing laws. And it is in this sense, doubtless, that the inspired apostle considered it when he enjoined it upon us and all men to add to our faith virtue, to virtue knowledge, and to knowledge, temperance, &c. And again "every man that striveth for the mastery, is temperate in all things." Strict temperance in eating and drinking is nothing more nor less than keeping the appetites of the animal man "within due bounds," by means of the superior power, the mind. The latter in its unclouded and healthy state, teaches us that we ought to eat and drink in order to live, and not live in order to eat and drink. In this way the body, the animal man, becomes freed from all impurities that lead to disease and suffering, and is thereby rendered a fit temple for the indwelling of an immortal spirit. That spirit thus unclogged and undebased, increases in strength, knowledge, and purity. It goes on from elevation to elevation, until at length it is enabled to see as clearly by faith, as Moses saw by his natural vision, the promised land; that when it shall be disincumbered of its present frail tenement, it will enter and for ever occupy another, but as a spiritual body, "not made with hands, eternal in the heavens."

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*From the Masonic Review.

MASONIC PROCESSIONS.

But we desire to say a word more particularly on the topic of Masonic Processions; for we cannot but sympathize with the regrets expressed by Dr. Oliver, at their present more than partial abandonment; perhaps we should say their almost general discontinuance. There are many grave local and practical objections, too obvious to need detailed explanation, to the pursuance of this custom in large towns,—especially in the metropolitan city. Here indeed,even if feasible in practice, or recommendable in purpose, processional demonstrations would be a supererogation of zeal, a superfluous display of energy. For English Masonry is, perhaps, already too much centralized, or rather, not sufficiently decentralized. Not ignoring, but professing all respect to the many excellent *working* provincial Lodges, we may, without fear of contradiction, affirm that all that is externally active and fruitful in the working charities of the Order, is, if not sustained, at least chiefly represented by the central Lodges; and as it is from the centre that the voice of law and authority speaks and acts, so too the grand solemnities to which we owe our recognition by the outward world are central; and provincial Masonry lives, as it were, by deputation. Turn we then to the provinces; and to them we appeal for a revival of annual processions, bringing together from scattered localities in harmonious and fraternal concert, and in compact array, the divergent, but not discordant, members of a system free and equal as God's law: eternal as truth and justice. Nothing but good, we heartily believe, could spring from these periodical manifestations. Blessings to the Order! charities to the world: In the midst of our unhappy religious discords and grave political contentions—our wars of creeds and churches—our dangerous social anomalies—and jarring and fatal contrasts; what more potent healer of wounds, what more wholesome assuager of excitations, what more consoling promise of reconciliations, than to see Brethren sundered by the accidents of birth, the conventional and titular distinctions of rank and station, or by the more perilous and obstinate barriers of wealth and privilege, met together at least once a year, on the inviolable ground of a common and equal Brotherhood? We have personally witnessed the striking benefits of these gatherings on neutral ground, of rich and poor. Nothing more effectual to soften the inevitable antagonisms of wealth and want; to appease the jealousies, the misunderstandings, the heartburnings of classes not opposed but divided, and by human, not by divine institutions.

Doctor Oliver after alluding to the good old custom so strongly recommended and assiduously practised by the Masonic worthies of the last century, and imitated by many other public bodies of men, of assembling the Brethren of a province annually under their own banner, and marching in solemn procession to the House of God, to offer up their thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order," proceeds to say:—

"This custom is sufficient of itself to ensure the popularity of the Order, and create a respect for its holy principles in the public mind. I much regret that a practice so consonant with the original design of Masonry should have been discontinued in my own province, and exchanged for other public observances which, though they may be innocent, are a novel introduction; and, in my opinion, an application of divine Masonry to purposes that were never contemplated at its original institution. The hint may not be without its use in other localities; and if the one must needs be done, let not the other be omitted."—*London Review.*

Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness, upon the best and truest principles of moral life and social happiness.

Obituary.

Br. PETER THOMSON.

In London, Feb. 2d, Br. Peter Thomson, P. S. G. D., aged 72. This distinguished Brother was one of those men who have done so much for the advancement of Freemasonry, that more is due to his memory than a mere passing notice of his decease; and no better narrative of his eventful life can by any possibility be given than is contained in the very eloquent speech of Br. Havers, in Grand Lodge of England on March 9th, when, proposing a Resolution, to the effect that a memorial of the high estimation in which he was held by the Craft at large should be recorded on the Minutes:

Sir,—Whether I consider the numbers of those who are still present, my own utter incapacity (from severe indisposition), to address them, or the painful nature of my task this evening, I feel that I can but throw myself on their indulgence; but while diffident of my own powers I am at least confident in their kind support. Often have I addressed this Grand Lodge, and that confidently, when I had to bring forward and to advocate causes which might admit of the greatest diversity of opinion; and shall I feel less confident now when I know that I possess the sympathy and support of all who hear me? I have to ask the Grand Lodge to perform a painful and yet grateful duty,—I have to ask them to record upon their minutes the following motion:—

Resolved—

"That the Brethren constituting this Grand Lodge desire to express the deep regret, with which they have heard of the death of the Worshipful Br. Peter Thomson, and gratefully to record their sense of the great and lasting benefits, which have been rendered to the Craft in general by the long-continued labors of that Worthy Brother."

The Br. Peter Thomson of the last ten years was probably known to you all; permit me to recal to your memory the Peter Thomson of some forty years ago, and briefly to relate his history and their labors.

Born in the north of Scotland he arrived in London about the commencement of the present century; he was received into Masonry in the Lodge of Confidence on the 13th December, 1810, and was raised to the third degree on that day week. In the following year we find him joining the Lion and Lamb Lodge, of which he continued a member and an ornament to the day of his death.

It will be borne in mind by those conversant with Freemasonry, that this was an eventful period in our history,—no less than the Union of the two great Lodges or bodies of Freemasons, who had heretofore ranged under the Duke of Athol and the Prince of Wales' side (as they were called). The Union being happily perfected, the Lodge of Reconciliation commenced its labors, and now did Br. Peter Thomson's efforts first come into play. In conjunction with his excellent friend, Br. Broadfoot, he was found weekly and even daily and for all the year round, instructing young Masons—attending here, there, and every where, working the lectures and disseminating the principles of the Order.

It was not until the first Friday in September, 1817, that the Lodge of Instruction (held under the sanction of the Lodge of Stability,) was founded by Broadfoot and Thomson; Broadfoot being the first Master elected to the Chair, and Thomson the second. For a period of nearly thirtyfour years he was hardly ever absent from a meeting of that Lodge, except from indisposition.

I should here observe that, not only did he diligently work at the duties of this Lodge, but that, in conjunction with his friend, he worked in many other Lodges, and particularly, a Lodge of Instruction in the Borough, of which they took the entire management for some years.

I believe that the Lodge of Instruction (held under the Lodge of Stability), was one of the first, if not the very first, founded after the Union. Lodge of Improvement, which has been adorned by so many good Masons, but all the founders of which are now dead.

In 1827, when the Lodge of Promulgation was formed for the purpose of procuring uniformity in the installation of Masters (and of which Broadfoot was a member), the labors of our late Brother became again conspicuous; every where was he found assisting, advising, and superintending the work.

And here let me call to your attention that we must not judge of the learning of the Masons of those days by the acquirements of the Masons of our own times. Now every one who desires Masonic knowledge has it brought to his own door. Lodges of Instruction are open to him on all sides; whilst in the days I refer to, the greatest difficulty was found in acquiring any thing like correct information. Even amongst the great and good working men of those days a certain degree of rivalry and (shall I call it), jealousy existed. Their mode of working was somewhat different--different only in the verbal arrangement of a small portion of the ceremonies, but identical in all that appertained to the Landmarks and established usages of the Order, and so they continue even to this day, and must inevitably continue so, while so large a number of Masons are continually working them; for it is physically impossible to preserve an exact adherence to the very words of each ceremony, when the numbers of Masons are continually changing and continually increasing. Indeed our late Grand Master gave it as his opinion that although it was very advisable to keep as near as possible to the same form of words, yet that the Landmarks were alone to be preserved exact and always the same, and that the Master might vary the phraseology according to circumstances.

To so high a degree did these jealousies go, that we find even the great Masons of that day complaining of each other, and the West-end Teachers laying a complaint before the Board of General Purposes that the Teachers in the City were not practising pure Masonry. Fortunately this complaint was allowed to fall to the ground; and I should not have referred to it but that it throws a light upon the history of the times.

The avocations of our late Br. Peter Thomson did not permit him to devote much of his time to our Boards. We find him but once, and that in 1824, on the Board of General Purposes. His ambition and his only ambition seemed to consist in making himself generally useful—in instructing the young Mason, and in aiding the older in the performance of his duties. I believe that no living man ever initiated so many Masons as our late Brother, and I think I may safely say that no one ever will.* It cannot be supposed that his admirers and pupils were unmindful of services so valuable, so disinterested, so thoroughly Masonic as these,—far from it. Besides numberless votes of thanks presented to him by the different Lodges (and I remember to have heard him say that at one time he was a member of twentynine Lodges), he was presented with a splendid gold watch and appendages by his Lodge of Instruction,—with a jewel by his own Lodge, who afterwards caused his portrait to be painted, an engraving of which was afterwards completed, a copy of which found its way into the hands of a very large number of the Craft; and though "last not least" was the graceful act of our present Most Worshipful Grand Master who was pleased, in 1844, to single out that humble-minded and true-hearted Mason and to confer upon him the honor of a purple apron,—an honor no less valued than deserved. I believe that no appointment of our present Noble Grand Master ever produced more general satisfaction than this. I believe that each of Br. Thomson's old friends and pupils felt an honor conferred upon themselves personally in the distinction which was awarded to their old tutor and friend. Let it not be supposed that our Brother's labors (Herculean though they were), were confined to Craft Masonry alone; for in 1817 we find him as one of the Petitioners for the renewal of the Charter of the Jerusalem Lodge, and though this is not the place, in which I may mention them, I may just observe that they were as zealous and as persistent in Arch as in Craft Masonry.

I should have noticed that he was frequently assisted in his Lodge of Instruction by the late Dr. Heming, and in this slight sketch of his career I am happy to acknowledge the obligations I am under to several of his old friends, particularly to Br. Broadfoot, for the information they have kindly afforded me.

And now let me beg of you to bear in mind that our late Brother helped not Masonry alone by his teaching in her service; he helped her by his charity, and that with no niggard's hand. His Lodge of Instruction has been a magnificent contributor to our charities, and he himself (to his honor be it recorded,) was a Life Governor of every one of our charitable institutions.

We have thus traced the early career of our late lamented Brother. Permit me now to take a brief and rapid glance at the progress of Masonry and its Charities, and to compare its position at the time of the Union with the past year. I find from the first balance sheet published after the Union, that the United Grand Lodge with its conjoined charities possessed an income of about £2500 per annum, and that its funded property amounted to about £19,600. The freehold at this time was valued at £20,000, subject to a tontine dividend and expenses amounting to about £300 per annum. Some thirtyseven years have elapsed and we find that the same Grand Lodge and its Charities possess an available income exceeding £10,000 a year, whilst our funded property amounts to near £50,000, besides the noble building in which we are now assembled, and which is probably trebled in value.

What a vast increase! Our Charities, which in those days numbered but a Boys' and Girls' School, are now adorned by the provision we have been enabled to make for the old man and the widow. Although there may have been some misunderstandings in Masonry (as in what Society are there not?) how nobly, how perseveringly, how prosperously, has our Institution progressed! And now a happier day has dawned,—now every difficulty is removed; we are united as one man—united for good only.

It is a subject of deep congratulation to every true Mason that our means of usefulness have so enormously increased. Increased and still increasing, this noble Institution bids fair to become the most extended Charity in the kingdom. It is indeed a happy reflection that hundreds of poor hearts have been sent on their way rejoicing by means of our benevolence,—that many an old man's path down the rugged steep of life has been smoothed by our exertions,—that many a widow's grief will now be assuaged, and her poverty relieved by our charity,—and greater, far greater than all, is the happiness of the thought that many an orphan child has been, and will be, succoured, protected, sheltered, and educated within our walls.

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*Because by the very labors of Thomson and others the various Masons are able to initiate their own members, which they were not in his day, and consequently an equal number cannot in all probability ever again fall to one man's lot.

Having referred to these matters it may be asked in how far has our late Brother shared in bringing about this prosperous result. I reply—much! very much! I claim for his memory far higher honor than that due to the mere teacher of Masonry! I claim for the memory of Peter Thomson, and active Teachers of his time, a large share of merit in our present position. When all was disarranged—when all was unsettled—when every difficulty beset the young aspirant after Masonic knowledge—then Godwin and Gilkes, and Broadfoot and Thomson, then White and Goldsworthy, Laurence Thompson, and Satterly, were the Masons who manfully and zealously attempted (and succeeded in the attempt), to procure uniformity in Masonry, and to disseminate the genuine principles of our Order; and we cannot fail to perceive that in exact proportion to the advancement of Masonic knowledge was the advancement of Masonic charity, the very end, aim, and object of our Institution. Doubtless a part of this was due to the Union of the two Grand Lodges, but not much; for we find that there were nearly as many Lodges then as now, and that from time immemorial (as it is the fashion to call it,) up to the year 1813, the two together mustered but some £2500 per annum, and that since then our income and our funded property, and consequently our usefulness, have increased in a fourfold degree.

No! To those good and true Masons whom I have named, and to some others with whose names I am not at this moment familiar, Masonry is far more deeply indebted than the Craft in general imagine.

Not all the Princes—and I say it with the utmost respect,—not all the Princes who have adorned our Order by their patronage and their presence—not all the nobles who have given a tone to our proceedings—could have produced this result, had it not been for that under-current of quiet and unostentatious men, who, whilst they taught the young Mason his Masonic ritual, guided him by precept and encouraged him by example to the due performance of his social duties,—who guarded him from error, warned him from danger, and thus formed the very life-blood of the Society.

Thomson's labors began in 1813,—before many of those whom I now address were born,—before the majority of you were out of your nurseries. They ended but with his life.

It was and is necessary that there should be something to learn in Masonry—some greater bond than mere good-fellowship to hold men together. The impression produced on the new Mason by the due and effective performance of the Ceremony of Initiation was wanting in the Freemasonry of the earlier part of the present century. Here then did Thomson shine conspicuous amongst his fellow Masons. I wish to claim no more for his memory than may be justly accorded to him,—and not to him alone, but to many of his zealous colleagues. There is, however, one circumstance in which he differed in a remarkable degree from most, if not all other masons I mean in the possession of a vast influence. I think I may with truth aver that during many years of his life (and that during an eventful period in Masonry,) no man possessed a larger influence in the Craft than he did. Not only his acquirements pointed him out as a guide, but his strict discipline both in and out of the Lodge led him to be looked upon as the leader of the opinions of the City Masons generally. Indeed few circumstances of moment occurred in which Br. Peter Thomson's opinion and advice were not asked. How did he use this influence? and how did he obtain it? He used it invariably well; he was ever found on the side of order; he never presumed on his station. To change one word of our immortal bard's—

"His life was gentle, and the elements
So mixed in him, that Nature might stand up
And say to all the world—this was a Mason!"

Void of ambition, save to do good,—homely in speech, unburdened with, and uncaring for much classic lore, he gloried in being a Mason, and a Mason only. He was a striking instance of the possibility of every man, placed in whatever station he may be, rising to eminence. He obtained his great influence partly, in the first instance, by his acquirements in Masonry and his willingness to assist all who sought him, but chiefly from his inflexible honesty,—his unbending integrity! Independent to a fault! honest as the Sun! I do not believe that the power exists upon earth which would have tempted that good old man to swerve from that course, which conscience and duty told him were correct. Emphatically I say, then, that honesty was the marked characteristic of the man, and no higher praise can be accorded to his memory: for

"An honest man is the noblest work of God."

Br. THOMAS PRYER.

At his residence, Artillery Place, Finsbury, England, on the 13th day of Feb., aged 40 years, leaving a wife and six children to mourn his irreparable loss, universally esteemed and regretted, Br. Thomas Pryer, *F. S. A.*, S. G. I. G. 33°, P. M. of the Royal Oak Lodge, P. Z. of the Mount Zion Chapter, &c.

Br. Pryer was born at Kingsdown, in the county of Kent, in the year 1810. He was articled to a solicitor in 1824, which profession he followed with such ability and zeal as to procure a very extensive and respectable practice. The integrity of his character is amply attested by all who knew him, who, by his premature and lamented death, have lost an able counsellor and a faithful friend.

The laborious duties incidental to the legal profession might have been thought to leave but little time for other studies of a more scientific and valuable, but less lucrative, character. But this was not the case with Br. Pryer, for in every thing that related to the improvement of the human mind, which tended to the service of the G. A. O. T. U. and the benefit of mankind, his leisure nay, his sleeping hours, were unceasingly employed. This is abundantly shown by the various scientific productions which have emanated from his pen, on Archæological, Masonic, and other philosophical subjects.

But Masonry was his favorite study; to this he bent all the powers of his highly cultivated mind, and many hours of his short but useful life were spent in the fulfilment of those duties, which are imperative with every true and faithful Mason. While pursuing his Masonic career, he enlightened the Brotherhood by his profound scientific knowledge, while his hand was ever open to aid the poor and distressed. That hand was not, however, confined to the Masonic poor; he was a liberal contributor to most of the public charities of London. It is to be regretted that we have had no opportunity of obtaining sufficient material to supply a notice worthy the memory of this amiable man and Brother. From his diplomas we are only enabled to state that in 1842 he was admitted a Member of the Royal Oak Lodge, of which he was subsequently Master. In 1843 he was admitted a Masonic Knight Templar, of St. John of Jerusalem, and in 1848 a diploma was granted to him by the Supreme Council of the thirtythird degree.

The remains of Br. Pryer were interred at the Highgate Cemetery, on the 20th of February, when many private friends, and a considerable number of the Brethren paid the last tribute of respect to his memory by being present in deep mourning. The impressive and deeply solemn burial service of the Church of England was read by the V. W. the Rev. J. E. Cox, A. M., G. Chaplain of the Order, whose voice repeatedly gave proofs how deeply he was affected by the loss of a sincere friend and worthy Brother, no less than by the presence of the mourning widow and her bereaved children. In answer to the request of many Brethren, the Reverend Brother preached, on Tuesday evening, March 18th, a funeral sermon on the occasion of the lamented death of this worthy Brother, at his church, St. Helen's, Bishopsgate, which was attended by a large assemblage of ladies and gentlemen, chiefly of the Brotherhood.

The Rev. Brother selected for his text the I. Samuel, 25th chap., 3rd verse, last clause, "As the Lord liveth and as thy soul liveth, there is but a step between me and death." In the course of his sermon he thus spoke of the Masonic worth of the departed Brother, which was undoubtedly reciprocated by all who heard him.

"Our solemn assembles, where each drank in deeply his researches into the hidden mysteries of nature and science, where each eye glistened as it fell upon him, and each hand was eagerly held out to grasp his—are void. They will never, in our time, be gathered together, but it will be felt that *one* is *not!* Never will all honor and praise be given to the Most High therein, but it will be remembered how deeply he reverenced that high and holy name, how sincerely he trusted in Him, who once said "let there be light," and that blessing illuminated the primæval earth, just struggling out of Chaos, and reducing rough and undigested matter into due form."

Such once was PRYER, in word and action clear,
E'en in that last recess of thought sincere ;
Grace without title, virtuous without show,
Learn'd without pride, and just without a foe ;
Alike humane, to pity, or impart ;
The coolest head, and yet the warmest heart.

O early lost ! with ev'ry grace adorned,
By all so loved, and now so deeply mourned ;
In life's full joy, in manhood's brightest bloom,
Untimely check'd, and hurried to the tomb :
Torn e'en from her, who all the world approved,
More blest than man, and more than man beloved.

Although the departed Brother was in the possession of an extensive practice, such was his liberality and unbounded beneficence, that his widow, and her six children, are very inadequately provided for. With the usual generosity of the Masonic Order, efforts are making for raising a testimonial to the worth of the deceased, which are to have an especial reference to a provision for his children ; to which the V. W. and Rev. the G. C. thus alluded at the close of his sermon, which we are induced to give, in the hope that its effect may be more extensive, than if it remained confined to those who heard him with breathless attention.

"And now, Brethren, I commend the widow and the fatherless to your care and consideration. I ask you to do for them as he, who is taken away, would have done for you, had he been here to-night to listen, as you have done, to admonitions drawn out from such an event, of which, in the providence of the Most High, he is the subject. You profess to be bound by stronger ties than hold the generality of mankind. You are pledged to respect those who are nearest and dearest to your Brethren;—regard, then, the bereaved widow and the destitute children of him you loved in life, and whom you mourn in death. Become their husband, father, friend ! Do for them, in their hour of need, more than you even would have done for him ; prove to the world that it is indeed a privilege to belong to our Order ; that its principles are founded on the most excellent of all virtues—Charity. And whilst you bow with humility and resignation to the Most High, in this and every circumstance of life, and acknowledge that 'Verily there is but one step between you and death,' cultivate in this sad case that Divine attribute, that you may be able to show forth His glory,—by causing the widow's heart to leap for joy, and opening the mouths of babes and sucklings to lisp His praise."

SIR WILLIAM LORAINE, BART.

Died, in Saville Row, Newcastle-on-Tyne, March 1st, 1851, in the seventy-first year of his age, Sir William Loraine, Bart, second son of Sir William Loraine, the fourth baronet of Kirkharle, in the county of Northumberland.

The funeral took place on Friday, the 7th inst., when the remains of the deceased baronet were attended to Jesmond Cemetery, by upwards of one hundred Freemasons, of which Fraternity he was a distinguished member.

Sir William Loraine, the fourth baronet, was succeeded by his eldest son, Sir Charles Loraine, the fifth baronet, whose three sons, Sir William Loraine, the sixth baronet, Sir Charles Vincent Loraine, the seventh baronet, and Sir Henry Claude Loraine the eighth baronet, successively inherited the title, which, on the death of Sir Henry, January 4th, 1851, reverted to his uncle, the late Sir William Loraine, who is the fourth baronet of the Loraine family, deceased within twentyone months ; he is succeeded by his Brother, Sir John Lambton Loraine, the present baronet.

To the whole of the Loraine family the Masonic body in the north of England have been much indebted, as will be seen by the accompanying sketch of their Masonic career, in which the name of the baronet just deceased stands pre-eminently conspicuous.

Sir Charles Loraine, the fifth baronet, served the office of P. G. Steward of Northumberland from 1814 to 1821, in which year he was appointed P. G. Junior Warden, and officiated as Senior Grand Warden at the laying of the foundation stone of the library of the Literary and Philosophical Society, by H. R. H. the Duke of Sussex, G. M., in Newcastle, September 2nd, 1822. He was appointed D. P. G. M. of Northumberland in 1824, which office he retained until his death, in 1833. He was also a Past Master of Lodge No. 24. Past Z. of the Royal Arch Chapter de Swinburne, and a Past E. C. of the Royal Kent Encampment of Masonic Knights Templars, No. 44.

Sir William Loraine, the sixth baronet, was appointed a P. G. Steward of Northumberland in 1821, and officiated as Grand Steward under H. R. H. the Duke of Sussex, September 2nd, 1822.

Sir Charles Vincent Loraine, the seventh baronet, was appointed P. G. J. W. of Northumberland, by the Earl of Durham, P. G. M., December 4th, 1838.

Sir William Loraine, the ninth baronet, was appointed P. G J. W. of Northumberland, August 10th, 1814, which office he held for several years. Prior to 1824, having become resident in the adjacent county of Durham, he was appointed D. P. G. M. of that province by the late Earl of Durham (then John George Lambton.) In 1835, having again become resident in Newcastle, Sir Matthew White Ridley, Bart. *M. P.*, P. G. M., appointed Sir W. Loraine his D. P. G. M., to which office he was again appointed by the Earl of Durham on his installation as P. G. M. of Northumberland, in 1837. On November 12th, 1839, H. R. H. the Duke of Sussex, G. M., appointed him Junior Grand Warden on the occasion of laying the foundation stone of the Athanæum, in Sunderland. On the death of the Earl of Durham, Sir J W. Loraine was appointed to the government of the province of Northumberland, as D. P. G M., by the Grand Registrar, and, on the installation of the Rev. Edward Caloner Ogle, October 13th, 1848, to the office of P. G. M., he was again appointed D. P. G. M., which rank he held until his death, March 1st, 1851.

In addition to his provincial grand honors, Sir William Loraine was a Past Grand Junior Warden of England, the first W. M. of Northern Counties Lodge, No. 586, of which he was the the founder; Past Z. of the Royal Arch Chapter de Swinburne; Past E. C. of the Royal Kent Encampment of Masonic Knights Templars, &c., &c.; and as a compliment to him on the formation of Lodge No. 793, it was named De Loraine.

Sir John Lambton Loraine, the present baronet, officiated as Grand Steward, September 2nd, 1822, under H. R. H. the Duke of Sussex, G. M., and was appointed a P. G. Steward for Northumberland, in 1824, an office which he held many years.

Dr. THOMAS WRIGHT, *F. R. C. S.*

Freemasonry in Ireland has sustained a serious calamity in the demise of Dr. Thomas Wright, Fellow of the Royal College of Surgeons; which event took place rather unexpectedly, after a short illness, at his residence in Dublin, on the 17th of February, 1851.

Dr. Wright was for thirty years one of the most active and energetic members of the Craft, as will be best testified by the state of efficiency in which his untiring exertions placed the various Lodges and Chapters in the metropolis with which he was more immediately connected. For several years past he filled the arduous office of Secretary to the Grand Council of Rites for Ireland, devoting to the duties all the energies of his active and zealous mind. His constant and unremitting care of every degree, from the first or Entered Apprentice, to the thirtythird, or "ultimique gradus," was ever the theme of praise amongst his assembled Brethren.

How the loss of such a man is to be met, and his place in Freemasonry supplied, are questions of surpassing difficulty now forced upon the consideration of his surviving Brethren.

Dr. Wright's active and untiring energy in the cause of Freemasonry commended him to the particular notice of the noble and illustrious head of the Order in Ireland, His Grace the Duke of Leinster, by whom he was elevated, in 1847, to the distinction of a seat in the Supreme Council of the Thirtythird Degree, or Grand Inspectors General; an honorable testimony to his merits well and truly deserved.

A numerous *cortege* of the Brethren attended to pay the last tribute of respect to the memory of the departed. A most eloquent and impressive funeral oration was delivered by the Rev. Henry J. Westby, Grand Chaplain; and the remains of their lamented friend and Brother were carried from the Church to the grave by the officers of the Victoria Lodge, No. 4, of which Dr. Wright may be said to have been the father.

It is remarkable that but six weeks before Br. Wright's decease, and on the same day of the week, his friend, Br. Thomas Keck, of the Castle, paid him a visit, and dropped dead in his drawing-room.

Brother ASA KINGSBURY.

Windsor, Vt., April 6, 1851.

Br. Moore—*Dear Sir*:—At a communication of Vermont Lodge, No. 18, held in this place the present month, the following resolutions on the death of Brother Asa Kingsbury, of Plainfield, N. H. were unanimously adopted:—

Whereas, it has pleased the great Architect of the Universe to remove our aged and venerable Brother, Asa Kingsbury, of Plainfield, from time to eternity, the character of our deceased Brother demands a tribute of respect, Therefore

Resolved, That in the death of Br. Kingsbury society has lost one who has been an active and efficient member, and Masonry, one who has long loved and cherished the principles of the Order.

Resolved, That we sympathize with the widow and family of our deceased Brother in the sad bereavement they are called to experience, and most sincerely desire they may have that consolation promised them who mourn.

Resolved, That the Secretary of this Lodge be directed to forward a copy of these resolutions to the widow and family of our deceased Brother, and also to the Editor of the Freemasons' Monthly Magazine, published in Boston by Br. C. W. Moore, for publication in that Magazine.

Brother Kingsbury was buried in Masonic order. The procession first formed at the house, and, preceded by a large number of Brethren, moved to the Church, where the usual ceremonies were performed, then proceeded to the grave, where the last sad duties were paid to our departed Brother.

Yours, Fraterually,
Abner Forbes,
Secretary of Vermont Lodge, No. 18.

Brother JOHN BURNHAM.

Br. Moore,—*Dear Sir*:—At a communication of Vermont Lodge, No. 18, held March 13, 5851, the following resolutions on the death of Brother John Burnham, of Windsor, Vt., were unanimously adopted:—

Whereas it has pleased the Supreme Architect of the universe to remove from our midst, our esteemed friend and Brother, John Burnham, no more to meet us in our social and Fraternal gathering. He loved Masonry in prosperity; denied it not in adversity, and when in the fulness of time the clouds that had gathered in the Masonic horizon were dispersed, he was one of the first to aid and assist in setting the Craft to work, and causing the light again to shine out from darkness, justice demands a tribute of respect to the memory of the departed.

Therefore, *Resolved*, That the moral and Masonic virtues of our Brother Burnham were such as we would commend as examples of imitation.

Resolved, That we deeply sympathise with the family of our deceased Brother in the irreparable loss they have sustained.

Resolved, That the Secretary of this Lodge be directed to forward a copy of these resolutions to the family of our deceased Brother, also, to the Freemasons' Monthly Magazine and Odd Fellow (both published in Boston) for publication.

Yours, Fraternally,
Abner Forbes,
Secretary of Vermont Lodge, No. 18.

MASONIC CHIT CHAT.

24th June.—The Grand Lodge of Rhode Island will hold its annual communication at Pawtucket, on the 24th inst. for the choice of officers and the celebration of St. John's day. Rev. Br. Huntoon will deliver the address on the occasion, and the Fraternity generally are invited to be present.

☞We have devoted an unusually large portion of the present number of the Magazine to obituary notices. In no one year since our connection with the Institution have we been called on to record the decease of so many eminent Brethren in this country and in Europe, as during the past. Many of the brightest and best lights among us have gone out, and the places which they illumined by their learning and talents must long remain places of comparative darkness. They were not ordinary men ; and their departure from earth has created a void in the Masonic community which cannot easily be filled. The notices we have given will be found interesting.

Our new Cover.—Our readers will perceive that the Magazine appears this month in a new and, we trust, acceptable dress. The design of the cover is, we think, as appropriate and comprehensive as it could well be made. The engraving is by one of our best artists, and is creditable to him.

Having recently experienced grossly unmasonic and ungentlemanly treatment, in an unwarrantable and *dishonest* appropriation of our past labors—the result of long experience and study,—we have been reluctantly compelled to seek future protection under the *copy right* law. We do not object to having any of our articles copied by our cotemporaries ; for they contribute to the common interest,—but when a whole series of articles, *expressly designed for future use* is unscrupulously taken, and without skill or decency, converted into a book, to be sold to the Fraternity as a matter of personal specalation,—and in a form discreditable to the literature of our Institution,—we think we have a right not only to complain, but *to seek our legal remedy.* This we shall do.

☞Br. Thomas H. Dixon, of Brooksville, Miss , is an authorized agent for this Magazine.

☞Dr. M. Emanuel, of Vicksburg, Miss., is an authorized agent for this Magazine and the Trestle-Board, of whom both may be obtained.

Masonic Jurisprudence.—To numerous inquiries, we answer, that the proposed new work on *Masonic Jurisprudence*, by the editor of this Magazine, will be brought out at an early day. Our readers need not be informed, that the discussions and answers to questions which appear in our pages, are so many contributions to the proposed work, and the longer it is delayed the more full and perfect it will be. These discussions however will all be carefully revised, added to and digested. Our object will be to make the work a reliable and useful *code of laws.*

A large amount of matter expressly intended for it, has been dishonestly and shamefully appropriated by another, and thrown before the Masonic public in an undigested and unreliable form ; and against that imposture we caution our Brethren. We have taken the proper legal steps to protect ourselves in future against a repetition of such unmasonic depredations on our property.

☞The inquiry proposed by our correspondent at Cincinnati, is hardly a proper one for discussion. We see no reason why the petitioner should not be allowed to go on, unless something has arisen to effect his moral character, since he was balloted for. The circumstance referred to does not present any serious objection. It was a WHIM, or perhaps timidity, which subsequent explanations seems to have removed. Of this, however, Brethren on the spot are the best judges.

The "Splendid Picture, representing the great Masonic Union Celebration," in New York, is now ready to be delivered to subscribers and purchasers. It is spoken of in high terms of commendation by Brethren who have seen it, as a beautiful ornament for Masonic Halls, as well as for private parlors. Not having yet seen it, we cannot speak of it from personal knowledge, but shall probably be able to do so in our next.

☞The Grand Lodge of Connecticut held its annual communication at Hartford, on the 14th ult. Br. Wm. E. Sanford, of New Haven, was elected G. M. ; David Clark, of Hartford, D. G. M. ; John C. Blackman, of Bridgeport, S. G. W. ; William L. Brewer, of Norwich, J G. W. ; Horace Goodwin, of Hartford, G. T. ; and E. G. Storer, of New Haven, G. S. Br. Sanford will be present at the Masonic meetings which will probably be held in London during the great exhibition.

☞Br Jas. M. Dawson is our authorized agent for this Magazine and the Trestle-Board, at Sparta, La.

☞Dr. T. C. Murphy, late of Lexington, and Mr. T. J. Johnson, late of Emory, Miss. will please send their addresses to this office.

THE
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MONTHLY MAGAZINE.

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MASONIC RITES—AVOUCHMENTS—RECONSIDERATION OF BALLOTINGS.

Chicago, Ill., May 19, 1851.

R. W. C. W. Moore,—

Dear Sir and Brother :— * * * * Your Magazine I highly prize, not only for the valuable Masonic information it always contains, but as an authority to settle all differences of opinion and as the best exponent of the landmarks of our Order. And so it is regarded by *all* Masons in the North West.

Your Trestle-Board is very much liked by us and is the text-book in our Lodges, Chapters and Encampment, and as such is used by the great majority of Masons in this section of the country.

Masonry is in a very flourishing condition in Illinois. Many new Lodges and Chapters are being formed, and from what I can learn, the Craft is adding to its numbers many that are "good and true."

Masonry, to be understood and appreciated, must be studied. Too many of us are *exoteric* Masons,—looking more to the outward forms and ceremonies for our pleasures and benefits, than to the internal truths, of which those forms are but the emblems,—so that only by the study of Masonry, are its latent beauties brought to light.

Entertaining such views here, we have required a certain amount of proficiency in all those who wish to progress and receive more light. And the result has been beneficial, not only to the applicants themselves, but to the Fraternity here. And I sincerely wish that such a custom was universally adopted throughout our country, as I believe it would tend to elevate both the Order and its members.

With your permission, I would propose some questions to you, which we here are not able satisfactorily to explain, and which, if agreeable and convenient to yourself, you would much oblige us by answering. These questions doubtless you have answered before, but not possessing full files of your Magazine, I know of no one to whom we could better apply for correct information than to yourself. Your answer by letter, if you think proper, or otherwise, would be very acceptable, and would decide our course of action hereafter.

Situated as we are here, we have frequent applications, from foreign Masons, for admission into our Lodges,—more particularly from German and French Masons. They generally bring Diplomas from the "Grand Council of the 33d and last degree of the Scotch rite," if I can fully understand and interpret them. I would therefore wish to know—

1. Whether we as Masons of the York rite, can fellowship with those of the Scotch rite—that is, can we admit them into our Lodges?

2. Again—can a ballot be reconsidered or cast again at a subsequent meeting, if the Brother who cast the black ball, being convinced of his error, so desires it?

3. Finally—what constitutes an *avouchment*? When a Brother *vouches* for another out of the Lodge room, is that sufficient evidence to warrant his admission into a Lodge?

We require here, the *vouching* to be done in open Lodge, by one who has sat in Lodge with the applicant. Are we right?

Please excuse my troubling you with these questions, but there are different opinions in regard to them here, and your decision would be conclusive hereafter.

Fraternally yours,
J. H. Bird.

1. The whole series of foreign rites, known under various names, is an excresence on the Masonic Institution; but it is one not easily to be got rid of. On the continent of Europe, it has so thoroughly grafted itself upon the body as to become, if not a homogeneous part of the system, so identified with it that the two are inseparable. In this country, as in England, we are differently situated, and are, in a great measure, free of the corruption and its influences. And our earnest and devout aspiration is, that the exemption may long be continued to our Brethren here. We have seen and know enough of its disturbing influences to wish to avoid it.

There is but one true and legitimate rite known to "ancient Freemasonry," namely, the York rite. All others are of modern invention, and owe their origin almost exclusively to continental Europe,—principally to France and Germany. The York rite is so called from the circumstance that the first general assembly of Masons in modern times was held at the city of York, in England, in the year A. D. 926. It was composed of Brethren from all parts of Europe. The ancient ritual was there revised—the old Constitutions and Charges collated, and one uniform code of general laws and observances adopted for the future regulation and government of the Fraternity. And as it is for the interest of the whole Institution, so it is the part of wisdom for all its true friends to endeavor to preserve and perpetuate to future times, as far as may be practicable, the system of government and ceremonies there promulgated. If these have heretofore been preserved anywhere, it is reasonable to suppose that it has been done in the English Lodges, which are the immediate descendants of the York Grand Lodge, or Assembly, and the depositaries of their ritual and laws. From that source has all the substantial Masonry in this country been derived. That it has here been faithfully preserved in a high degree of purity, is manifest from the general agreement which subsists between the Masonry of the two countries. That the hand of change, perhaps of innovation, has been at work, in both countries, is probably true, to some extent; but that the essentials of the ritual, the laws and usages remain, substantially, in both, as they were delivered to us by our Brethren at York, more than nine hundred years ago, is susceptible of the clearest demonstration. Not so on the continent of Europe. There everything appertaining to ancient Masonry has undergone changes which have nearly destroyed its identity. The laws, usages, and ritual, have all been modernized, nationalized, falsified—added to or subtracted from—often rendered ridiculous, if not scandalous. Yet, for all this there is now no remedy. The evil is too strongly fastened upon us—too powerful and too general to be removed, without destroying the universality and unity of the Institution. It may be restricted,—confined to its present limits,—but it must be tolerated. This has long been the judgment of the Masonic world. Hence it is, that so much of the essentials being preserved as to enable them to prove themselves to be Masons, Brethren of all rites, from whatever country they may come, are received and acknowledged by the Lodges of all rites, in all countries.

2. There is no such thing as reconsidering a ballot taken on the admission of a candidate. When once cast it is final, and must stand, unless the Brother casting it becomes convinced of his error before the Lodge is closed; in which case he may, with the consent of the Lodge, change his vote. But the Lodge having been once closed, the only relief is in a new proposition. If a ballot may be reconsidered in one case and for one reason, it may be done in another case and for a different reason. It is too important a measure to be left to any uncertainty. No harm can result to the candidate from a temporary delay; but much injury may accrue to the Lodge from the influence of a dangerous precedent, or precipitate action.

3. The regulation of 1723, on the subject of admitting visitors, is as follows:—"No visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by, one of that Lodge *present*." The provisions of this regulation are—first, that the visitor must be "personally known to" some Brother present to be a Mason; or, secondly, that he shall be "well vouched for and recommended by" a member of the Lodge who is present. The Brother who vouches for him must therefore be present, and know him to be a Mason, either from personal examination, (which ought always to be conducted in the appropriate place and manner, that is, in

the preparation or some other convenient room connected with the Lodge); or, from having sat in a Lodge with him. It is not sufficient that some Brother in the street has told him that the visitor is a Mason. He must be able to state the fact to the Lodge, from personal knowledge. This knowledge he can acquire only in one of the two ways indicated. We are aware that a loose practice prevails in this respect, to some extent, in all parts of the country; but this cannot change the rule. That must stand just as it is; and all departures from it, are departures from correct Masonic usage.

THE PRIVILEGES OF PAST MASTERS.

San Francisco, April 14, 1851.

Charles W. Moore, Esq.,

Dear Sir and Brother—I take the liberty of writing to you and asking your opinion, as you fully know how highly your opinion is esteemed and considered as authority, respecting all matters connected with Masonry. I will try to relate the matter just as it happened.

A Brother, having the degree of Past Master, as conferred by a Chapter, was in California Lodge, No. 1, in this place, and in the absence of the Master and Senior Warden elect, called to preside, and open the Lodge; which he accordingly did, in conformity with the usages and landmarks of our Order. At the next meeting, this matter was discussed, and at last it was moved, that the whole proceedings of the preceding meeting be erased from the minutes of the Lodge, that meeting being considered *illegal;* which motion, however, was not carried.

As this matter is rather of importance to Masonry, you will please give me your opinion in regard of the subject, or if you prefer, you may as well answer it through your valuable Magazine, and you may rely that your opinion in this, as well as in all other matters concerning Masonry, will guide me and thousands of others. The questions are :—

1. Is a Past Master, made in a Chapter, competent to preside over a Lodge of Free and Accepted Masons?

2. If not, then I ask why is a Master Mason, being elected Master of a Lodge, obliged, before he is able to preside over a Lodge, to take the Past Master's degree? which seems to indicate that only *that* degree entitles him to the privilege of presiding over a Lodge.

3. If in open Lodge the Master invites Past Masters to approach and take seats in the East, is it understood that only Past Masters *elect*, are meant, or are Past Masters by *Chapter degrees* also entitled to the same privilege?

By answering these questions you will greatly oblige many Masons and especially

Your most obedient Servant,

Michael Caspari.

The mere fact of having received the Past Master's degree in a Chapter of Royal Arch Masons, of itself, confers no privileges on the recipient that can be made available to him in a Blue Lodge. When so conferred, it is as a preparatory degree, and is intended only to qualify the recipient for admission to the higher degrees of the Chapter. The Royal Arch degree was originally conferred under the authority of a Lodge warrant, and was restricted to actual Masters of Lodges. On the establishment of Chapters, as separate and independent organizations; or, in other words, when the G. Lodges surrendered the control which they had originally possessed over the Royal Arch degree to the Chapters, they also, by inference, if not in terms, conceded the right to the Chapters to confer the Past Master's degree as preparatory to the Royal Arch degree; but they did not concede to the Chapters the right to control, or in any manner to interefere with the organization or the government of the Lodges; nor did they surrender any of their own inherent rights over the degree. The Past Master's degree is a part of, and is included in, the ceremony of the installation of the presiding officer of a Lodge of Master Masons, and has no necessary connection with either of the superior degrees conferred in the Chapter. The Royal Arch degree was, from the beginning, and is at the present time, regarded by our English Brethren, as the completion of the Master's degree, and was originally restricted to the actual Masters in Masonry, or those who had proved themselves by their proficiency and skilfulness in the practical duties of their art or profession, qualified to instruct and govern a Lodge of their Brethren. To continue this restriction after the separate organization of Chapters, was of course impracticable. The Lodges did not furnish material enough to enable the Chapters to sustain themselves. They therefore conceded, or the Chapters assumed, the right to confer the degree, as before stated. But the concession does not carry with it any of the privileges which by inherent usage belong only to the actual Past Masters of Lodges. In England, and in some sections of our own country, Past Masters are enrolled and admitted as members of the Grand Lodge. If the Past Masters who are made in the Chapters acquire, through such making, any part of the privileges which inure to actual Past Masters, by virtue of their past official rank, they acquire and may rightfully claim to share in the unrestricted enjoyment of the whole. No Brother among us will for a moment admit that the Chapters possess the power to create members of the Grand Lodges. But he must necessarily admit this, if he claims for the Past Masters of the Chapters the right to preside, *as such*, inthe Lodges; because, that right is one of the privileges which are derived immediately from the authority of the Grand Lodges, and cannot be separated from its class. The Grand Lodges can make no such distinction as would be necessary in such a case. By the ancient usages of Masonry, a Past Master is one, who, having been duly elected and installed, has served a constitutional term as Master of a subordinate Lodge under the jurisdiction of some Grand Lodge. Such, alone, are entitled to the rank and privileges of Past Masters. The Past Masters made in the Chapters are not such. They have never been elected to preside over a Lodge of Master Masons, in the true and only legitimate meaning of the words. Chapters have no power to establish or open such Lodges. They do not claim to possess or exercise it. They confer the degree for a definite and limited purpose; and the act carries with it nothing beyond what is necessary to the attainment of that purpose.

In the case stated by our correspondent, the Junior Warden, in the absence of his senior officers, should have taken the chair. If he felt himself incompetent to discharge the duties of the Master, it would not have been contrary to usage had he invited any qualified Brother present to act for him, and under his direction as the presiding officer of the Lodge. If an actual Past Master were present, the privilege of presiding,—the Junior Warden waiving his own right,—belonged to him, by the laws and usages of Masonry. The Brother who was called to preside, possessed no rights or qualifications, in virtue of his having received the Past Master's degree in a Chapter, above any other member of the Lodge, or visitor present. Acting, however, at the request of the Lodge, and under the sanction and direction of the Junior Warden, whom we suppose to have been present, and was, in reality, the presiding officer, the Lodge was right in not "erasing the proceedings as illegal," though they were not altogether so regular as they should have been, and are not to be received as a precedent for future proceedings.

We believe the above remarks answer all the inquiries proposed by our correspondent, though we have not considered them with direct reference to the order in which they are stated. The corollary is—

1. A Brother having received the Past Master's degree in a Chapter, is not such a Past Master as is contemplated by the regulations of the Grand Lodges, or the ancient usages of Masonry, and does not, therefore, possess the qualifications, and is not entitled to the privileges, of past presiding officers of Lodges.

2. The Past Master's degree was originally an element in the ceremony of the installation of the Master of a Lodge. It is so regarded by our English Brethren at the present day. It is not, indeed, considered by them in the light of a degree; but as a part of the installation service,—which it undoubtedly is. It therefore follows, that as a Master cannot properly preside over his Lodge before he has been installed into his office, he is necessarily and properly required to receive what is now generally termed the Past Master's degree.

3. Past Masters made in Chapters are not properly included in the invitation usually given by the Master, in the manner referred to by our correspondent.

LIMIT OF DISPENSATIONS.

"*Providence, R. I. May* 28, 1851.

"Br. Moore,—Can a Chapter, which once had, and worked under, a Dispensation, but finally ceased to work, and laid dormant for a number of years, resume its labors under its old Dispensation, or must it apply for a new one, obtain the recommendation of the nearest Chapter, and pay the usual fee?

"I have asked the above question, because it applies to a case in a neighboring town, where a number of Companions think they can resume work under their old Dispensation, without incurring further trouble or expense.

"Yours, Fraternally, E. H."

Dispensations are limited in their duration and authority. They are given for a specified time, and for particular purposes. When that time expires they become invalid,—the power which they confer ceases, or returns to the source from which it was originally derived. The ancient regulations of Freemasonry require, that before any number of Brethren can be constituted into a Lodge, they shall obtain a *Charter* from some Grand Lodge, of competent jurisdiction. To obviate certain inconveniences which were found, in practice, to arise from a strict enforcement of this regulation, and in order to afford the petitioners an opportunity to ascertain, with greater certainty than they otherwise could do, that the location selected was a proper one, and that a Lodge could be respectably sustained in it, as well as to enable the Grand Lodge to determine as to the qualifications and Masonic ability of the petitioners to conduct the affairs of a Lodge, the usages of Masonry have authorized the proper authorities to issue what are technically termed Dispensations. The object of these is to *dispense*, for a specified time, with the regulation above referred to, and to permit the Brethren to whom they are granted, to do that which they could not otherwise lawfully do without the sanction of Charters, emanating directly from the Grand Lodge. If the rule were not thus limited, and it were permitted to grant Dispensations for an indefinite time, the power, in its operation, would be equivalent to a repeal of the regulation. Lodges could, in such cases, as well exist without as with Charters, and Grand Lodges would be relieved of the necessity of doing anything further than to permit their presiding officers to create and constitute Lodges at their pleasure. This might be very convenient; but it would not be in accordance with the ancient and established regulations of Freemasonry. It would, however, be sowing, broad-cast, the seeds of dissolution,—the removal of landmarks which are essential to the existence and good government of the Institution.

The longest time for which Dispensations are permitted to run, is one year; or, when granted in the recess, until the next annual communication of the Grand Lodge under whose authority they are issued. They are sometimes renewed by that body for a specified time; but never by the officer granting them. Unless so renewed, they expire and become of no effect. Charters must then be taken out, or the Brethren who have been working under them, as incohate Lodges, cease from their labors and dissolve their association.

Taking these general principles for his guide, our correspondent will find no difficulty in determining what answer should be given to his inquiry. The Chapter ceased to exist in one year after the date of its Dispensation, unless the Dispensation was at that time renewed by the Grand Chapter of the State; which does not appear to have been the case. If, however, such a renewal took place, then the Chapter ceased to exist at the expiration of the time for which it was renewed. But let this be as it may, it is certain that it has no lawful existence at present; and it is equally certain that it cannot recommence its labors by virtue of any authority with which it may heretofore have been invested. The only course for the Companions to pursue is to draw up a new petition and present it to the proper authorities, asking for a Dispensation to authorize them to work as a Chapter. It is probably competent for the Grand Chapter of the State to relinquish its claim to the whole or any part of the usual fee, if it think proper to do so.

R. W. BRO. HON. J. LEANDER STARR.

WE are gratified in being able to give place in our pages to the following extract from the proceedings of the Grand Lodge of Scotland, of the 5th of May last. The compliment which it conveys we believe to be eminently deserved by the distinguished Brother who is the subject of it. Br. Starr has been for some years past residing at New York, and finding himself, in consequence, unable to attend to his official duties as Prov. G. Master for Nova Scotia, tendered his resignation to the Grand Lodge of Scotland, which, being accepted, his successor was appointed. While a resident of Nova Scotia, and in the actual discharge of his official duties, Br. Starr was not only an efficient officer, but was highly esteemed by his Brethren for his gentlemanly courtesy and high respectability of character. The complimentary vote which follows will be received with much pleasure by his numerous friends :—

"Brother James Marshall, with reference to the Past Provincial Grand Master of Nova Scotia, &c., to whom a successor had been appointed by the Grand Lodge in November, 1848, proposed that a vote of thanks be given to Brother the Hon. J. LEANDER STARR, for the zeal he had manifested while in the province of Nova Scotia, and for his distinguished efficiency when Provincial Grand Master there, in promoting the interests of the Craft. This proposal having been seconded by the Grand Clerk, was agreed to."

Extracted from the minutes of Grand Lodge of Scotland of May 5, 1851, by

Edinburg, May 7, 1851. J. LANNING WOODMAN, *Clk. G. Lg. of Scotland.*

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER I.

DR. DESAGULIERS. FROM 1717 TO 1722.

"I could a tale unfold."—*Shakspeare.*

"Dost feel a wish to learn this thing of me?"—*Titania.*

* * * * * * "hoc est
Vivere bis, vita posse priore frui."—*Martial.*

A FRIEND and Brother, who resides in town, knowing that I am somewhat of a dabbler in antiquities, forwarded to me, some time ago, an old SILVER SQUARE, which he told me had the reputation of having been used in one of the earliest Lodges after the revival of Masonry in 1717. Of course I found it an object of great interest, and value it accordingly. Although a good deal battered, the inscription is still distinctly visible. On one limb of its upper face is the following legend—

KEEP WITHIN COMPASSE;

and on the other—

ACT ON Y^{E} SQUARE.

At the angle of junction is a rude heart with a letter J on it. The reverse is blank, with the exception of two old English capitals 𝕮. 𝔠𝔢 at the angle.

The jewel is soon described; but how am I to portray my feelings, when, with the instrument lying on the table before me, I called up the spirits of the dead, and contemplated scenes of bygone times—the working of Lodges—the solemn Labors and convivial Refreshments which this small token had witnessed—the racy jests and sparkling wit which set the table on a roar, after the hours of business were past. This was the age when the facetious Doctor Sheridan reduced punning to a system, and it was practised by rule and compass: and therefore we may readily believe that the Lodges had their share of it. "O!" I exclaimed aloud, "if this square could speak, what interesting scenes it might reveal, and how it would enlighten us about the doings of Freemasonry at the time of its revival!"

I had been sitting late one evening in contemplation of the scenes which took place in the palmy days of Masonry, when Desaguliers, Payne, Anderson, Lamball, Morrice, Timson, and their compeers were at the helm of affairs. A dull and dreamy sensation came over me, and I saw, or fancied I saw, the Square, which had just been reposing motionless before me, raise itself up, with great solemnity, on the exterior points of its two limbs, which seemed to assume the form of legs. Body it had none, but the heart which was delineated at the angle, put forth two eyes, a snub nose, and a mouth—a sort of amplification of the letter J. I could trace the features distinctly, as we see the figure of a human face in the fire on a winter's night.

While I was considering what all this could mean, I heard a small thin voice pronounce my name. To say I was merely surprised at this unexpected phenomenon, would be too tame an expression—I was utterly astonished and confounded. I rubbed my eyes and looked round the room. Every thing appeared exactly as usual—no change could I perceive; the fire burned brightly; the books covered the walls; the candles cast their usual light; and the ticking of the spring clock over my head preserved its usual monotony. I began to fancy I had been mistaken, when my name was again uttered by the same unearthly voice, and there stood the little fellow, as if determined to indulge in some demoniacal soliloquy to which I was constrained to listen. At length it communicated its intention by saying—"Attend to me and I will realize all your wishes, by enlightening you on the subject of your meditations, and giving you the benefit of my experience; but first let me caution you not to utter a single syllable, for if you do the charm will be broken; the sound of the human voice silences me for ever.

"I was originally the property of a Brother whose extensive genius has invested his name with immortality—Sir Christopher Wren, Grand Master of Masonry at the latter end of the seventeenth century, which fell into desuetude when King George I. had the impolicy to supersede this great man in favor of Br. W. Benson, and so disgusted him with the world, that he declined all public assemblies, and amongst the rest, relinquished his connection with Freemasonry. The Craft refused to meet, or hold any communication with the new Grand Master, and Masonry languished for several years, till it was supposed to be extinct; and Dr. Plott exulted in the idea that he had given it its death-blow by some illnatured animadversions in the History of Staffordshire.[*]

"In the year 1712, a person of the name of Simeon Townsend published a pamphlet, which he entitled 'Observations and Enquiries relating to the Brotherhood of the Freemasons;' and a few others had been issued on the decline of the order, as if triumphing in its fall.[†] About this time Dr. Desaguliers, a Fellow of the Royal Society, and Professor of Philosophy, was gradually rising into eminence. In the course of his scientific researches, the above works fell into his hands. He did not find them very complimentary to the Fraternity, but they excited his curiosity, and he was made a Mason in the old Lodge at the Goose and Gridiron in St. Paul's Churchyard, and subsequently removed by him to the Queen's Arms Tavern in the same locality, where the Grand Lodges were afterwards very frequently held.[‡] The peculiar principles of the Craft struck him as being eminently calculated to contribute to the benefit of the community at large, if they could be re-directed into the channel from which they had been diverted by the retirement of Sir Christopher Wren. Dr. Desaguliers paid a visit to this veteran Freemason, for the purpose of consulting him on the subject. The conversation of the Past Grand Master excited his enthusiasm, for he expatiated with great animation on the beauties of the Order and the unhappy prostration which had recently befallen it. From this moment the doctor determined to make some efforts to revive Freemasonry, and to restore it to its primitive importance.

"You may perhaps be inclined to inquire," said the Square, very naively, "how I became acquainted with these facts, as I was then quietly reposing in the drawer of a cabinet along with Sir Christopher's collection of curiosities. The truth is, that the venerable old gentleman had taken a liking to Dr. Desaguliers, and presented me to him with the rest of his Masonic regalia. From henceforth I was privy to all the doctor's plans; and as he soon rose to the chair of his Lodge, I had the advantage of hearing almost every conversation he had with his Masonic friends on the subject nearest to his heart, as they generally occurred in the Lodge, with your humble servant at his breast suspended from a white ribbon. Every plan was carefully arranged, and the details subjected to the most critical supervision before it was carried into execution; and by this judicious process, his schemes were generally successful. Thus having been in active operation from a period anterior to the revival of Masonry, I have witnessed many scenes which it may be both amusing and instructive to record, as

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[*] "The Natural History of Staffordshire," by Robert Plott. Oxford, 1686.

[†] These were—"A Short Analysis of the unchanged Rites and Ceremonies of Freemasons." London, Stephen Dilly, 1676. "The Paradoxal Discourses of Franc. Mercur van Helmont concerning the Macrocosm and Microcosm, or the Greater and Lesser World and their Union; set down in writing by J. B., and now published." London, Freeman, 1685. "A Short Charge," O. D. A. A. M. F. M. R. O 1694. "The Secret History of Clubs, particularly of the Golden Fleece; with their Original, and the Characters of the most noted Members thereof." London, 1709.

[‡] It is now called the Lodge of Antiquity.

the good may prove an example worthy of imitation, and the evil, should there be any, may act as a beacon to warn the unwary Brother to avoid the quicksands of error which will impede his progress to Masonic perfection.

"Br. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were Sayer, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Vraden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Appletree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the globe.

"There was no code of laws in existence at that period to regulate the internal economy of the Lodges except a few brief By-Laws of their own, which, in fact, were little more than a dead letter, for the Brethren acted pretty much as their own judgment dictated. Any number of Masons, not less than ten, that is, the Master, two Wardens, and seven Fellow Crafts, with the consent of the magistrate, were empowered to meet as Masons, and perform all its rites and ceremonies, with no other authority than the privilege which was inherent in themselves, which had ever remained unquestioned. They assembled at their option, and opened their Lodges on the highest of hills or in the lowest of valleys, in commemoration of the same custom adopted by the early Christians, who held their private assemblies in similar places during the ten great persecutions which threatened to exterminate them from the face of the earth.

"But as this privilege led to many irregularities," continued my companion, "and was likely to afford a pretext for many unconstitutional practices, it was resolved that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional. And a few years later Br. Desaguliers proposed in Grand Lodge that a code of laws should be drawn up for the better government of the Craft. Accordingly, at the annual assembly on St. John's day, 1721, he produced thirty-eight regulations, which passed without a dissentient voice in the most numerous Grand Lodge which had yet been seen, conditionally, that every annual Grand Lodge shall have an inherent power and authority to make new regulations or to alter these for the real benefit of this ancient Fraternity; provided always *that the old landmarks be carefully preserved*, and that such alterations and new regulations be proposed and agreed to at the quarterly communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the Brethren before dinner, in writing, *even of the youngest apprentice*, the approbation and consent of the majority of all the Brethren present being absolutely necessary to make the same binding and obligatory. These constitutions were signed by Philip, Duke of Wharton, G. M., Theophilus Desaguliers, M. D. and F. R. S., the Deputy Grand Master, with the rest of the Grand Officers and the Masters and Wardens, as well as many other Brethren then present, to the number of more than a hundred.

"The convivialities of Masonry were regulated by the ancient Gothic charges, which directed the Brethren to enjoy themselves with decent mirth, treating one another according to their ability, but avoiding all excess, not forcing any Brother to eat or drink beyond his inclination, according to the old regulation of King Ahasuerus—not hindering him from going home when he pleases, &c., you remember the charge?"

I nodded acquiescence. The Square took the alarm, and hastily said—"Do not forget our compact; if you speak, my revelations are at an end. To proceed:—

"I can testify to the convivial propensities of the Brethren of that day. Dermott did not libel them when he said, 'some of the young Brethren make it appear that a good knife and fork in the hands of a dexterous Brother, over proper materials, would sometimes give greater satisfaction, and add more to the conviviality of the Lodge, than the best scale and compass in Europe."

ADDRESS OF THE G. M. TO THE GRAND LODGE OF LOUISIANA.

[Made at its annual communiccation in May last.]

Brethren:—It is with great pleasure that I once more find myself surrounded by the representatives of the Free and Accepted Masons of this State, assembled in Grand Communication, to deliberate and decide upon questions which at this time, particularly, have an all absorbing interest, and are of vital importance to the well being of our Order in this State; and I doubt not that you are all met here on this solemn occasion, willing and prepared to perform with zeal and cheerfulness, the duties required at your hands, and delegated to you by your constituents. I shall endeavor, as far as my station permits, to expedite your labors, and trust that our mutual efforts will be directed to a dispassionate, correct and faithful solution of every matter requiring our deliberation and action; and that the Grand Master above us will guide our minds to such decisions as may tend to His glory, and to the honor and well being of our beloved Order.

Since we last parted, the appeal in the suit of Ramon Vionnet, the late Grand Treasurer, has been argued in the Supreme Court, but I regret to say, the court has as yet rendered no decision. I entertain no doubt but that the decision will be favorable to the Grand Lodge—and it is probable that on Monday next the judgment of the court will be given, so that you will be enabled to apprise your constituents of the event, before the close of this Communication, and also to take any action that may be necessary upon it.

I would suggest the propriety, also, of taking a definitive decision upon the charges preferred against the late Grand Treasurer, previous to the closing of the session.

In consequence of the confusion produced by the pretensions of the members of the Lodges which seceded from this Grand Lodge, and placed themselves under the jurisdiction of a body calling itself the Supreme Grand Council of the 33d Degree, and the claims set up for themselves and their initiates, and the unpleasant scenes and divisions to which they have given rise, I deemed it my duty to address a circular letter, under date of the 1st March, to all the Constituent Lodges of our jurisdiction, requesting them to deliberate maturely upon the subject during the recess, and be prepared to express their wishes, and give a definitive judgment upon the conduct which is to be pursued by this Grand Lodge and its constituents towards the seceding Lodges, their members and initiates, and those who may see fit to follow their example for the future; and I now call upon the G. Lodge to pronounce at once upon the question, and conceive that from the notice given to every Lodge, and the time that has elapsed for deliberation, you are prepared to decide without needless delay or discussion.

You will doubtlessly understand that there are many and weighty reasons why the decision should not have been made by, and should not be left to, myself alone; and will readily conceive that motives might have been imputed, and obedience reluctantly yielded to individual authority, which cannot be entertained or hesitated in when emanating from the Grand Lodge itself.

It is not my intention to enter upon the points presented to your notice in my circular letter; you are doubtlessly familiar with them, and to it I refer you. But I consider it my duty to bring to your attention now, some additional circumstances which the compass of that letter prevented me from touching upon.

Whenever any set of men assume authority, their own position should be beyond question. And this rule will apply with greater force, when the authority sought to be exercised, comes in conflict with one already established, and undoubtedly genuine.

We, therefore, as the true and recognized head of symbolical Freemasonry in this State, have a right to inquire into, and it becomes our duty to investigate the character of the body which has interfered with our jurisdiction, claims concurrent powers, and has caused a schism among the Fraternity here, and withdrawn a portion of them from their allegiance to the Grand Lodge.

As we cannot be presumed to possess, or pretend to know any thing personally of a body which is wholly unknown to ancient Freemasonry, we must naturally refer to those having the same title and attributes for information.

In pursuing this investigation, we find that there are two bodies of this designation—one at New York, and the other at Charleston—the first claiming jurisdiction over the Northern part of the United States, the latter over the Southern. These two bodies date their existence, and derive their authority from a source much more ancient than the one here, and both aver and declare that according to the statutes of their Order, none other can legally exist in the United States. These protests have been published, and have never been contradicted.

If this be the case, and if these two bodies have not the right to decide, we must be at a loss to find who have; then it is clear that the body interfering with our jurisdiction here is repudiated by those whom it claims as its own compeers. And it would surely seem that if these two bodies, whose lawful existence and authority in their own order do not appear to be questioned, disclaim any interference with symbolic Freemasonry, that the body here, whose existence and legality are denied by them, sets up these pretentions with a very bad grace—and that any respect which we might be disposed to entertain for the scruples and opinions of a body having the stamp of legitimacy, cannot be due for those of one whose legitimacy is denied, and whose establishment is protested against by those having a right to sit in judgment on the question.

We are therefore bound to believe that the action of the two bodies in New York and Charleston is the exponent of the true principles and doctrines of the Order, and that when they disavow any interference with symbolic Masonry, to conclude, that such interference is neither necessary nor incumbent upon them for the peculiar practice of their Order.

The body which has interfered in our jurisdiction, modestly tells us that in consequence of our own acts, it has resumed its jurisdiction over its Lodges.

How does this assertion correspond with facts? Of the three Lodges which have seceded from us, the Polar Star was one of the Lodges which existed at the foundation of the Grand Lodge, and at that time held a charter from the Grand Lodge of Pennsylvania, which was returned, and a new one taken out from this Grand Lodge, and up to the day of its secession, that Lodge held the honored rank and number on our register, to which the date of that charter entitled it. The other two Lodges were constituted by this Grand Lodge, long after what has been commonly, but most erroneously called the Concordat of 1833.

Neither of these Lodges was ever constituted by, or under the authority of any other body than this Grand Lodge, and so far from the act of the body here being resumption, it was the assumption of an entirely new authority over them.

This naturally leads to the question of what this concordat was? And in entering into the subject, I must remark that I, in common with all the Brethren who were not among the privileged, really and honestly believed that such a thing existed, and that it was clothed with all the solemnities and form which the name implies.

I am now undeceived—for I find that the famous Concordat consists of nothing more than the two letters which are cited by the Grand Secretary, in his official report, at the opening of this Grand Communication.

I have searched in vain for any act of the Grand Lodge, which either commanded or authorized the writing of the letter in her name. No notice of it appears upon the records. Nor, after diligent search, can I find that the answer to that letter was ever submitted to the Grand Lodge, or that she ever had it communicated to her, or took action upon it.

It will be remembered that the Grand Master at that period, presided over the Grand Consistory also, and that in reality, for all that appears upon our records, or existing in our archives, he himself must have dictated both letter and reply. Probably he received the sanction of the leaders of the Grand Lodge, because they were also members of both bodies, and it doubtlessly suited their purpose that the Grand Lodge should be made to appear to sanction pretensions to right and authority, which, as far as my investigations have enabled me to ascertain, were never exercised, and if ever asserted, certainly not openly. I say never exercised, for I cannot discover that this Grand Consistory ever constituted openly any Lodge of symbolic Freemasonry in this State, or attempted a concurrence with this Grand Lodge.

We have a right to conclude, therefore, that the attempted concession of such right, in the name of the Grand Lodge, was neither binding upon her, nor had any real effect; and that the pretended yielding of this right by the Consistory, and the pretence of ordering her Lodges to place themselves under the jurisdiction of the Grand Lodge, were illusory—the right being quite as non-existent as the Lodges supposed to be transferred.

The truth is, that the Grand Lodge had, in the preceding year, 1832, adopted a new constitution, by which the cumulation of rite was introduced, and chambers of the Scotch and Modern rites created in the Grand Lodge, so that the Grand Lodge had in reality undertaken the jurisdiction of the whole subject, previous to the writing of these letters. We cannot, therefore, fairly regard those letters as forming any action of the Grand Lodge itself, nor in justice regard them as any authorized or solemn admission by her of the right of any body but herself to administer and control symbolic Freemasonry in this State. We may safely look back to the action of the Grand Lodge in those days, when the new-fangled notions of the Order had not been imported into Louisiana from that hot bed of innovation, the continent of Europe, during the last and first part of this century; when the original founders of the Grand Lodge still sat and acted within her walls, and the representatives of Polar Star Lodge held an honored place, and took a distinguished part in your proceedings; and we may look to their acts as a safe precedent for our present course. Let us see what they did, as proved by our own ancient records.

On the 27th June, 1818, folio 68, vol. 1, the following entry is found:—

"The Grand Master announced that the Lodges of the jurisdiction established at the Havana, had received communications from certain individuals who had constituted themselves into a Grand Consistory at that place, which communications had given birth to some doubts as to the power and authority of this Grand Lodge.

After mature deliberation, the Grand Lodge decreed—"That the Lodges of this jurisdiction are forbidden to recognize any Grand or private Lodge of a rite different from that of York, or any other Masonic body, under whatever denomination it may be."

On the 26th September, 1818, fol. 69, vol. 1, the following entry is found:

The Grand Secretary announced that he had on his desk a letter from a society established at the Havana, under the title of the "Grand Consistory of the Havana." The Grand Lodge was of opinion that it ought not to take cognizance of it.

On the 2d day of November, 1818, fol. 73, vol. 1, the Grand Lodge adopted the report of a special committee, appointed by it on the 2d September, which contains the following language:

"Your committee, without departing from the mission confided to it, believes, that in consequence of the knowledge they possess of the insinuations which certain Masons, pretending to be clothed with sufficient powers to establish Lodges, have made to different Lodges at the Havana, and of the disorder which they have occasioned in the minds of a number of the Brethren in that East, that it is our duty to engage the W. L., the Rectitude, and the other Lodges under the jurisdiction of this G. Lodge, to keep themselves on their guard against the pretensions of those Masons invested with high degrees, who, in arrogating to themselves rights and privileges which they never possessed, set themselves up as reformers, and condemn every thing that does not emanate from themselves. For where is the Mason, however inexperienced he may be, who can be ignorant that to a Grand Lodge alone belongs the right to constitute Lodges?—that all these Masons assembled under the title of Consistory of Prince Masons, never have had and never can have jurisdiction, direct or indirect, over the symbolic Lodges, nor even over the higher degrees—and that any person made a mason by powers emanating from a similar source, can never be considered as a regular Mason, and can never be admitted into any regular Lodge of any of the known rites.

"That it is the duty of those Lodges, from the impossibility and their incapacity of discovering by themselves, if these Masons, who make a parade of so many powers, are regular themselves, to be continually upon their guard not to allow themselves to be seduced by the desire of possessing those degrees, which, not being conferred by competent and duly authorized Masons, will only serve to place them in a ridiculous and disgraceful position.

"They should be thoroughly convinced that many of these great personages, who visit countries where Masonry is in its cradle, finding no opponents to expose their absurd and insidious pretensions, easily lead into error the Masons who do not know them, and who are naturally jealous and anxious for instruction.

"Your committee, in digressing from the direct object of their mission, in making these observations at the conclusion of their report, although foreign to our rite and jurisdiction, believe this measure indispensable, in order to arrest the disorder, and terminate the uncertainty of many Masons at the Havana on the subject of this illusory and chimerical Grand Orient. And it is in consequence of the particular knowledge possessed by your committee of the extent of the powers and privileges of this Consistory, supposing it even to be regular, and in consequence of our possessing these same degrees, that we submit this exposition to the Grand Lodge, for such decision as may be appropriate."

The Grand Lodge ordered a copy of this report to be sent to the Lodge No. 7, under her jurisdiction at the Havana, with directions that it should be read in open Lodge.

Are we wiser or better than our founders? Are not these records of their thoughts and acts, an admonition to us to do likewise?

You are aware, my Brethren, that it is now the universally established rule, and Masonic law among and between the Grand Lodges of the United States, that they will not recognize or submit to but one governing authority over symbolic Freemasonry in any State, and that authority must be the Grand Lodge of the State. This rule has been most emphatically pronounced by them, during the last few years, and on account of events arising in this State. No G. Lodge was more loud than this in invoking the rule, and claiming its application. Can we now, with any degree of consistency, follow a different course? And if we do, can we claim the respect or support of our sisters, or even that of ourselves?

The law was established as a means of mutual protection, and has been the happy instrument of avoiding the confusion of conflicting jurisdictions. It has worked well; it has been the cause of peace and harmony; and our sister Grand Lodges, in self-protection, will never consent that it be relaxed, and the door opened for all those evils which have been prevented by its maintenance. We are so closely connected with our sisters, and all our interests so intimately interwoven, that we are not at liberty to disregard a line of policy which may tend to prejudice that bond of peace and harmony which has heretofore held us all together; and we may rest assured that if we do so, our acts will be disavowed, and the bond of connection severed.

At the same time that I addressed my circular to the Lodges of our jurisdiction, I also forwarded a communication to all the Grand Masters in the world, to ask their opinion and advice on a question so intimately affecting the Order. A copy of that communication I now present to you. I have received answers from several, which I also submit to you, and should doubtlessly have had more, but that I inadvertently omitted mentioning the day on which the Grand Lodge would next assemble, and they have thought, probably, that an immediate reply was not needed.

There is but little doubt in my mind that the responses of the others will correspond with them, and that the Grand Lodge over which they preside, will entertain and express the same opinions.

The question presented for your decision is one growing out of the Constitution, which we have all promised to support and maintain, in its letter and spirit, and it is for you to reconcile your judgments with the words and spirit of that instrument.

I have deeply and seriously reflected on the subject, and my own opinion has been conscientiously formed. Should I be so unfortunate as to differ from you, my own course will be clearly defined, and however deeply I may regret the necessity, I shall not hesitate a moment to pursue it—and give back to your hands a power which I can no longer exercise conscientiously.

During the recess, it was brought to my notice that certain Brethren, forgetful of the principles of our Order, were caballing and canvassing for the office of Grand Secretary. I immediately directed the Grand Secretary, pro tem. to bring the matter to the notice of the constituent Lodges by letter. I will not trust myself to stigmatise such conduct with the censure it merits, or attempt to portray the effect it must infallibly produce upon the purity of the Order, if passed over without censure, and I demand that a committee be ordered to investigate the matter, and present the parties to the Grand Lodge, for such punishment as their unmasonic conduct deserves. A printed circular from one of the parties has been forwarded to me by one of the constituent Lodges, which I submit for your notice and action.

In conclusion, my Brethren, I once more pray the Great Architect of all things so to guide your hearts and minds, that the fruits thereof may be acceptable to Him, honorable to yourselves, and beneficial to our beloved Order.

Respectfully and Fraternally Yours,
JOHN GEDGE, *G. Master.*

GEOMETRICAL MASON FLOOR CLOTH.

AMONGST the many curious products of labor and ingenuity which are to be seen by the world at large in the world's Great Industrial Exhibition of 1851, there will be many less curious and extraordinary in several respects than a painted oilcloth, which has been the leisure amusement for eleven years past of Mr. James Pitt, Quay-street, Manchester, who, having at length completed it, has presented it to the Masonic Lodge over which he presides. In addition to the symbolic beauty which gleams upon the vision of "the free and accepted," the peculiar effects, the result of concentric geometrical forms, squares, cubes, parallelograms, &c., combined with a tasteful alternation of color, light, and shade, make the work as extraordinary, even to the artistic as to the ordinary eye. The precision of perspective with which every form is delineated is not the least striking feature of this work. The floor cloth is 16 feet by 10 feet; its centre is covered by the representation of the sun, white in the centre, diverging into lemon and orange-colored rays; it is formed of seven centres or stars, each of sixteen points, and by its bright hue, gives great effect to the chequered squares and circles around it. There are 22 large squares, set diamond-wise, forming the outer border, and as many triangles to complete the border; and within these, 156 smaller squares, filled by circles, each circle having its peculiar pattern, and being adorned by 16 smaller stars. The extraordinary effects are chiefly visible in the outer border, where chequered or tesselated pavements have quite new forms given to them: being made spiral and concentric in various ways, not easy to describe. In one of these larger squares, only 16 inches square, there are no less than 7,540 diamonds, diminishing as they approach the centre till they become like minute points. The work has been valued at 500 guineas; but we should like to see the man who would devote so many years to the work for that sum. Copied in marble, it would cost many thousand pounds. Br. Pitt, we understand, has been somewhat late in making application for wall space in the Crystal Palace; but we hope his extraordinary production will be seen there amongst the other productions of Manchester men.—*London Review.*

PREPARATION FOR MASONRY.

BY M. W. BR. BENJ. B. FRENCH.

ALL of those present who belong to our Brotherhood, know that it is necessary that preparation should be made in the heart to become a good and true Mason, and that, without such preparation, no man can answer truly and sincerely that he is a Mason. I propose to say something on this subject of preparation.

How often is the assertion "I am a Mason," made as a mere matter of form, and without any reflection as to its purport and meaning.

Every Mason should bear in mind what are the requisites to his admission into the Order, and he will then realize fully the honor he enjoys in proclaiming to the world that he is a Mason. And if the world, not of the Order, would also bear the same in mind, for the knowledge of them is public to all, they would know that a true, sincere and conscientious *Mason*, must necessarily be a true, sincere and conscientious *Man.*

A man, to be a Mason, must be free-born, under the tongue of good repute, upright in body and in mind. He must possess an unblemished moral character, and must have so conducted himself before the world, as to be worthy of the entire confidence of his fellow-men. The path of virtue must have been his pathway up to manhood, in which he must have been guided by the pure light of truth.

Such is the ordeal through which every man's character *should* pass before his name can be mentioned with favor within a Lodge of Masons; and if there are those who have, unfortuuately gained admission without these characteristics, they have gained it without that scrutiny into their characters which the rules of our Order imperatively require. That there are some who have thus gained admission there cannot be a doubt, and there are some who have, when admitted, possessed all the moral requisites, who have afterwards become unworthy of the stations they occupy, both as men and Masons, is not to be denied. We claim not absolute purity for the Masonic Institution, for we know too well the liability of all men to err, and of all human institutions to be imperfect; but we do claim, that every man, when he says he is an Accepted Freemason, shall do it under a consciousness that *he*, at least, is not obnoxious to charges that would render him unworthy a place within the Masonic Temple.

The lofty moral position which he assumes who can conscientiously assert his right to be present within a regularly organized Lodge, is one that may well be envied, for it is that of a pure-hearted, honest, upright man—the loftiest human character on earth!

He who can pass through the mysteries of our Order—who can go on, step by step, from the time he enters the door of a Lodge, to assume the labors of an Entered Apprentice, to that when, in the full effulgance of Masonic Light, he is hailed as a Master Mason, and not have his mind impressed with the importance of the position he has assumed, asserts a falsehood when he affirms that in his heart he was first prepared to become a Freemason. For no human being who possesses the proper and godlike organization of a true man, can thus pass the ordeal, and continue to possess a cold, unfeeling heart—or one wherein the milk of human kindness does not freely mingle with every gush of blood which passes through it.

The Apostle Paul said to the Romans: "For with *the heart* man believeth unto righteousness, and with the mouth confession is made unto salvation," and it is no less true now than it was eighteen hundred years ago! The idea is very nearly the one which is conveyed by the requirement that preparation of the heart should be the first movement of a man towards becoming a Mason.

The preparation for human improvement must always commence in the heart, and, until the thoughts and intentions become pure, it is vain for any man to attempt to be a good man, a good christian, or a good Mason. He may walk uprightly before the eyes of his fellow-men, for a time, but that *All-Seeing Eye* above, cannot be deceived, and sooner or later the evil in his heart will influence his outward action—the leprosy of his mind will taint his whole moral system, and, even the eye of man can no longer be deceived! When, therefore, a Brother says to you, that preparation was first made in his heart to become a Mason, he can mean nothing less, if he speaks sincerely, than that he had long reflected upon the step he was about to take—he had ascertained, from what he had seen of the Craft, and from their worldly intercourse with each other, and with mankind, that Freemasonry was of much moral advantage to society—he had been told that a man to become a Freemason, must be upright in all the relations of life, that his character must be, in all respects, irreproachable, and that he had prepared himself, solemnly, and truly, to be every thing that his Masonic obligations might require. With this preparation he had come, humbly, to the door of the Masonic Sanctuary, had knocked, and it was opened unto him.

Such is the preparation that the heart should undergo, and no man should ever commence his Masonic journey until he is fully prepared, and fully determined to push on toward the mark of his high calling, bearing himself in such a manner that

"All the world shall say he *is* a man."

When the expression already quoted was used by the eloquent Apostle—when he said, "*with the heart* man believeth unto righteousness, he did not intend to assert a mere truism. He intended to convey ideas beyond the mere assertion, otherwise he would not have added, as he did, "For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him."

The enlarged idea intended to be conveyed, is—it mattereth not of what nation or what tongue a man is—it mattereth not whether he be wise or ignorant, whether of accomplished or unaccomplished mind, whether of expanded or contracted intellect—be he what he may, in all these respects, if he believeth "*with his heart*," that is, sincerely, in the Lord over all, his belief will be unto righteousness.

Is there iuculcated in any creed, is there any where impressed more strongly upon man's mind, the belief "in the Lord over all," than in our creed, and in our ceremonies? We know there is not; even the brilliant mind of one of the most brilliant writers of this age expresses not "a trust in God" more strongly in the following eloquent passage, than we express it in our own ritual:

"The father and child made their resting place under the giant oak. They knew not whither to fly for refuge; the day and night had become the same to them; the night menaced with robbers, the day with the mob. If return to their home was forbidden, where, in the wide world, a shelter?"

Yet they despaired not, their hearts failed them not. The majestic splendor of the night, as it deepened in its solemn calm; as the shadows of the windless trees fell larger and sharper upon the silvery earth, as the skies grew mellower and more luminous in the strengthening starlight, inspired them with the serenity of faith—for night to the earnest soul, opens the Bible of the Universe, and on the leaves of Heaven is written "God is every where."

In that God whose name is written upon every quivering leaf, and upon every blade of grass, we most solemnly avow our belief, and if the necessary preparation has been made *in our hearts*, we avow it with sincerity—and he who is thus prepared to become one of our Brotherhood, no matter what his intellectual qualifications may be, he must and will be a good and worthy member of our Order.

There is a vast difference between moral worth, and intellectual accomplishments—or, as they may be more familiarly, if not more properly termed, in this connection, nature and education.

A man may possess all the moral worth with which it is possible for human nature to be endowed—he may be eminently good, and in some respects, morally great, and still possess no education, and in the common acceptation of the term, but few intellectual accomplishments. He may be an honor to his race, a sure dependence to his friends, in time of need, a constant performer of all the duties that belong to humanity, whether he be Jew or Greek, whether his mind be cultivated or uncultivated. A poet who wrote more than two hundred years ago, says in the quaint, but forcible style of the day in which he lived,

"Who is the honest man?—
He that doth still and strongly good pursue;
To God, his neighbor, and himself, most true,
Whom neither force nor fawning can
Unpin, or wrench from giving all their due.
Whose honesty is not
So loose or easy, that a ruffling wind
Can blow away, or glittering look it blind,
Who rides his sure and even trot,
While the world now rides by, now lags behind.

Whom none can work or woo
To use in any thing a trick, or sleight;
For, above all things he abhors deceit,
His words, and works, and fashion too
All of a piece, and all are clear and straight
Who never melts or thaws
At close temptations. When the day is done
His goodness sets not, but in dark can run.
The sun to others writeth laws
And is their virtue—Virtue is *his* sun!

* * * * *

This is the mark man, safe and sure,
Who still is right, and prays to be so still."

Such is the man who is prepared *in his heart*, who believeth *with his heart*, and is *in all his heart*, a man and a Mason—"He *is* the *mark man*, safe and sure!"

And while the uneducated, unaccomplished man can be all this, the highly educated, highly accomplished, and highly intellectual man may be destitute of honor, honesty, virtue and every moral attribute.

Such is the distinction between the moral and intellectual element in the nature of man—such is the immense superiority of the moral over the mere intellectual human being.

Most fortunately however, for the world, the moral and intellectual elements are usually so combined, by the wise decree of our Creator, that education improves the moral man, he diffuses his own good influences among his fellow-creatures. This is the general feature that will be found to exist by any one who will closely observe the characteristics of human nature—there are, however, unfortunate exceptions to this general principle. There are to be found, in the walks of life, some, who seem, like the Arch Angel,

> * * * "who, in the happy reams of light
> Clothed with transcendent brightness did outshine
> Myriads, though bright"—

notwithstanding which he

> "Raised impious war in Heaven,

and counselled his fallen Brethren

> * * * * * * "but, of this be sure,
> To do aught good, never will be our task,
> But ever to do ill our sole delight,
> As being the contrary to his high will
> Whom we resist. If then, his providence
> Out of our evil seek to bring forth good,
> Our labor must be to pervert that end,
> And out of good still to find means of evil."

Such men there are, who seem to have imbibed all their inspiration from Satan himself, and seem to be placed as plague spots on the fair ontward form of human nature, to curse society with their hideous presence.

There is no more lamentable exhibition of humanity than that which presents the union of a brilliant mind, enlightened to the utmost by a classical education, with the low and degraded appetites of body which mark the bacchanalian, who holds the virtues and decencies of life as unworthy of his thoughts or aspirations.

Unless by persuasion and good example such a man can be reclaimed and induced to enter the path of rectitude and virtue, his company should be avoided by all honest and virtuous men—his influences are emphatically mischievous, and, as the most healthy and vigorous constitution does not escape the pestilence, so the most virtuous and upright mind may, ere aware that it is breathing the malaria, become contaminated by the atmosphere of vice.

Not only the preparation of the heart is necessary to make us good Masons; it is also necessary that we keep a constant, and vigilant watch over our hearts, that the flame once kindled shall not be extinguished, but as we advance in our existence, it should burn brighter and brighter till it is extinguished on earth, only to be re-lighted in a brighter and better world.

I have endeavored, my Brethren, to impress upon your minds, by the remarks I have made, the exalted position a man occupies in belonging to the Ancient and Honorable Order of Free and Accepted Masons—the insignia of which is beautifully spoken of as "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter;" and I have also striven to impress upon you my own conviction that, if the heart be not right, the actions must, necessarily, be wrong.

"To be good and true," is the first lesson we ought to learn in Masonry. It should not only be the *first*, but it should be continual, through all Masonic teachings; it should be the Alpha and the Omega—the first and the last—the beginning and the end. And when the tomb has closed upon a Brother, and his race on earth is finished, what more glorious epitaph could be inscribed above his grave than the simple but impressive words—"He was good and true."

THE KNIGHTS TEMPLARS, NO. 4.

St. Helena also erected a church on the Mount of Olives, called the "Church of the Ascension;" and here again modern criticism has called in question the locality; though the Garden of Gethsemane has escaped; for the aged olive-trees mark the sequestered glen by indelible memorials, and the gloomy, foot-worn pathway, to the gate of St. Stephen, and from thence by a direct street to Calvary, is too mournfully depicted in the expressive Italian appellation, the "Via Dolorosa." From the Church of the Ascension, which still exists in a dilapidated state, the eye looks down on Jerusalem, and into the very courts of the splendid mosque of Omar, while in another direction the mountains of Moab and the eternal solitude of the Dead Sea are surprisingly awful to the vision.

She erected also, another church—the magnificent Basilica of Bethlehem. This holy memorial, over the manger where Christ was born, has not escaped the besom with which doubt raises a dust to blind the eyes of believers. The empress mother, beyond question, was careful in her inquiries, and it is not probable that the *birth-place* of the Saviour of the world was utterly forgotten in an early period of Christianity. The Plymouth rock, though now part of a fishmonger's wharf, is not more surely marked as the first landing-place of the Pilgrims of New England than this holy spot. Bethlehem is only six miles from the Holy City. Jerome and St. Paula, a patrician lady, and many others, spent the close of life in monastic cells near the grotto of the Nativity. It was the location of one of the first convents ever formed. It has been one of the holy places to which pilgrims resorted, soon after the desolation of Jerusalem, and it has always, in every age of the Church, been frequented by devout converts. We read not that the ancient church was ever destroyed. It is there to this hour, retaining the outline and general form of architecture first given to it by the empress mother.

Bethlehem, in Hebrew, the house of bread, retains its character for fertility, and is picturesque with cultivated valleys, running East and West, and a dark range of mountains. It is on a Northern declivity that the Church of the Nativity is located, like an edifice on some Alpine height, looking down on fields of wheat, and clusters of olives, pomegranates, and vines, and fig-trees. The monastery is near the church, and the monks keep the lights always burning, and continually celebrate their religious exercises in the grotto where the Redeemer was born. "The broken pavement is worn," says Bartlett, "with the tread of many centuries. In an adjacent chapel the Latin priests were at matins, and the voices of old and young, women and children, uniting in praise to Him who was here born, a weak infant, blended softly with the solemn notes of the organ, which rolled through the recesses of the time-worn structure. It was one of the ancient chants which seemed fitly to shadow forth the divinity of his doctrines, and which move irresistibly the finest chords of our spiritual nature, lifting it to a mood from which we descend with regret to our ordinary tone."

A pilgrimage to Jerusalem commenced at a very early period of the Church. During the three first centuries, many converts fled to Judea, from persecution, and spent the remainder of their days in peace and security. Sects arose, devoted to solitude and contemplation. The opinion too generally prevailed, that the narrow path to Heaven was to be construed literally; and therefore celibacy, self-mortification and extreme asceticism were thought to be the only sure guides to Christian perfection. Thus commenced a life of exile, an abandonment of society, and a retirement to caves and grottos and cells in the wilderness. The pleasures and temptations of the world were relinquished. Such views of religion spotted the sublime solitudes of the Desert about the Dead Sea with the lairs of anchorites, and led Paul, the hermit, to the barren wilds of Thebais on the Nile.

The first Monastic institution was formed A. D. 305, by Antony, in Egypt, and was introduced into Palestine by his disciple Hilarion. In 340 it was established in Italy by St. Athanasius, according to the best authorities; in Gaul it was founded by St. Martin, bishop of Tours; and in England by St. Augustine, who went there from Rome, with 40 monks, A. D. 596.*

At what time the great monastery of St. Saba was erected, is uncertain. It was built of massy materials on those stupendous cliffs which overlook the Kidron, half way between Jerusalem and the Dead Sea—a structure whose adamantine walls have witnessed many a seige, repelled many an army, and to this day constitute a strong fortress against the marauding Arabs. It commands a ravine, through which the river Kidron runs in winter, 200 feet in height and 60 wide; its only avenue is a pathway hewn in the solid rock of 260 steps. According to Dr. Olin, 10,000 pilgrims have been known to resort here. The Convent of St. Saba is rich, from foreign donations, and is of the Order of the Greek Church. It is said by Chateaubriand, there are 3 or 4000 skulls of the religious exhibited in a vast pile in one of the chambers—the relics of those slain by the infidels in some of their unhappy wars. There never was a more wild, dreary and desolate spot, than the location of this monastery, where its two lofty towers frown like a battlement over that Desert where the Evil One once essayed, and was foiled victoriously, in the awful temptation of the SON OF GOD.

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*It was in the reign of Pope Gregory the Great, that this mission of St. Augustine to England took place. It arose from the following incident, which is here transcribed from the Pictorial History of England, vol. 1, p. 218. "Gregory, afterwards Pope, and surnamed the Great, passing one day through the streets of Rome, was arrested at the market place by the sight of some young slaves from Britain, who were publicly exposed to sale. Struck with the brightness of their complexions, their fair long hair, and remarkable beauty of their forms, he eagerly inquired to what country they belonged; and being told that they were Angles, he said with a sigh—'They would not be Angles, but Angels, if they were Christians."

THE NEW ORLEANS DIFFICULTIES.

THE following resolutions, in relation to the assumption of the body styling itself a Supreme Council 33d, at New Orleans, were adopted *by a unanimous vote*, in the Grand Lodge of Massachusetts at its quarterly communication, on the 11th of June, ultimo.

The Committee to whom the communication from the Grand Lodge of Louisiana was referred, beg leave to recommend the adoption of the following resolutions. For the Committee, GEORGE M. RANDALL.

Resolved, That this Grand Lodge have heard with profound regret, that an attempt has been made by a body of Masons in the State of Louisiana, calling itself the Supreme Council of the 33d degree, Southern Jurisdiction, United States of America, to assume the powers of a Grand Lodge, to constitute Lodges of Symbolic Masonry.

Resolved, That the Grand Lodge of Massachusetts regard such an arrogation of authority as deserving the reprobation of every member of the Fraternity, who desires the harmony, efficiency and perpetuity of our ancient Institution.

Resolved, That this Grand Lodge recognizes no body of Masons, as having the authority to constitute Lodges of Symbolic Masonry, except the legally constituted Grand Lodge of the State within whose jurisdiction said subordinate Lodges may be located.

Resolved, That this Grand Lodge recognize the Grand Lodge of Louisiana, of which the Most Worshipful John Gedge is Grand Master, as the only legally constituted Grand Lodge of Louisiana, and the only body that has a right to constitute Lodges of Symbolic Masonry in that State.

Resolved, That this Grand Lodge do hold all Lodges which have been constituted by any other body of Masons than the Grand Lodge aforesaid, and who acknowledge any other jurisdiction than that of the said Grand Lodge, as clandestine Lodges.

Resolved, That this Grand Lodge will hold no Masonic communication with any such Lodges constituted by any such spurious body, by whatever name or title they may be called or known.

Resolved, That the Lodges within the jurisdiction of the Grand Lodge of Massachusetts, be and are hereby prohibited from holding any Masonic communication with any such clandestine Lodge, or with any members of the same, or with any other Masons, who acknowledge any such spurious authority as that, under which the said clandestine Lodges are held.

CASES OF EMERGENCY.

THE Grand Lodge of Alabama, by a standing Resolution, has decided that subordinate Lodges, in declaring cases emergent when applications are made for initiation, passing, and raising, should be extremely guarded, and that, in the opinion of the Grand Lodge, nothing but a contemplated journey of some considerable distance and absence for some length of time, or the presence of any of the Grand Officers wishing to exemplify the work, or cases similar to these, should constitute a case of emergency.

THE BIBLE.

The Committee on Foreign Correspondence of the Grand Lodge of New Jersey, in commenting on the Holy Bible, express themselves in the following chaste and beautiful language :—

"Another beautiful feature in the Masonic institution, is its supreme regard for the teachings and authority of the Holy Scriptures. The Bible is found in every Masonic assembly. Nor is it there as a slighted and neglected symbol of the Order—upon the pages often rests the hand and falls the eye of the candidate from the moment the first star of Masonry rises upon his vision, to 'the breaking of the dominion of the Infidel over the Holy Sepulchre, by the tried steel and strong arm of valorous knight.' To the authority of that volume, Masonry appeals for the solemnity of her obligations, and the purity of her principles. It shines in her temples as the first and brightest of her jewels, and the durable texture of all her royal and beautiful vestments is woven of the golden threads of its sublimest truths and most impressive passages. And no where may its leaves be more appropriately unfolded than in her solemn assemblies, since to the labors of her Craftsmen the world is indebted for the preservation of several of its parts through a long night of desolation, bondage and ruin."

CHARITY BY GRAND LODGES.

The following remarks by the Committee of Correspondence of the Grand Lodge of New York, in relation to the proceedings of the Grand Lodge of Ohio, respecting Grand Lodge charities, meet our cordial approbation.[*] Our sister of Ohio has certainly acted without her accustomed judgment and Masonic correctness :—

"The M. W. Grand Master recommended a charity fund in the Grand Lodge. It was referred to a Select Committee, who reported 'it is inexpedient to create such a fund by the Grand Lodge.' The corollary to this is, that such charities or charity funds belong solely to subordinate Lodges, and that the Grand Lodge has nothing to do with them. The same Committee, to whom was referred the petition of Br. Jonah W. Brown, for Masonic charity, beg leave to report, that they have had the same under consideration, and from the evidence before them believe him to be a proper person to receive Masonic charity. The Grand Lodge, however, being a legislative body only, we cannot recommend it to contribute to his relief. Brother Brown's case being an extreme one, (having lost his sight,) your Committee would feel like recommending the Grand Lodge to relieve him, were it not setting a bad precedent."

"The Grand Lodge is not established for charitable purposes! Then why undertake to foster the schools for instructing the indigent orphan children of Masons? Why did the Grand Lodge of England establish a Grand Charity Fund in 1724, &c.? This finally led to what is now called in England and New York the Grand Stewards of Charity."

Your Committee consider charity as the corner-stone of Masonry. Would our Brethren of the Grand Lodge of Ohio grant to the subordinate and refuse to their paramount head the luxury of doing good? If they will examine the proceedings of the Grand Lodges of the Union, they will find that Grand Charity Funds are established by the Grand Lodges of New York, Maryland, District of Columbia, Virginia, and other Grand Lodges. The provincial Grand Lodge of the District of Montreal and William Henry, Canada, has established a Female Orphan Institution for the reception, education and protection of the Orphan daughters of deceased Masons. We will also call the attention of the Grand Lodge of Ohio to "the Masonic Boy's School," at London, Freemasons' Monthly Magazine, published by Brother C. W. Moore, Boston, No. 7, volume 9, page 232.

"The anniversary festival of the Boy's School, established by the Grand Lodge of England, for clothing, educating and apprenticing sons of indigent and decayed Freemasons, was held at London on the 13th of March last. This very interesting account by Brother Moore will not only convince our Brethren of the Grand Lodge of Ohio that Grand Lodge *Charites are Masonic*, but will melt the most obdurate heart to charity. In conclusion on this subject, we offer to the perusal of our Brethren of Ohio, the following beautiful lines from the 9th No., volume 9, Moore's Monthly Magazine :—

"Charity! the crowned queen among the virtues—the brightest handmaid of Religion and love—may thy steps never wax feeble, or thy heart grow cold. Let us mark the splendor of thy presence by the desolate hearth, and by every mourner's cough. Teach us to throw thy mantle of compassion over the ignorant the erring and the guilty. Let thy influence soften every obdurate heart, and reclaim every vicious mind."

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[*] Committee on correspondence in the Grand Lodge of Florida.

MASONIC CORRESPONDENCE.

Indianapolis, Indiana, June 4, 1851.

Br. C. W. Moore—

Dear Sir and Brother :—Our Grand Lodge has just closed its annual communication. The procession was the largest assemblage of Masons ever witnessed in the West; pronounced, by those present at both places, much larger than the great gathering at the completion of the Cincinnati Masonic Hall. About two hundred and fifty delegates were present as representatives of subordinate Lodges, and all our Lodges were represented but four, and they were prevented by high water. Our Grand Lodge receipts were nearly $5000—producing a large surplus over expenditures, which was invested in stock in our splendid Grand Lodge Hall. This edifice is nearly completed, and will cost about $30,000. It has yielded 11 1-2 per cent. during its first year, on the cost of grounds and building. The net proceeds after finishing it are to be used in purchasing out individual stockholders, then when the whole property is owned by the Grand Lodge, the annual proceeds of the rents are to be divided among the subordinate Lodges, to be used by them in educating the children of deceased Brother Master Masons who are destitute. This fund will be equal to $4000 annually, and if judiciously expended, as it will be no doubt, will gladden the heart of many an orphan.

We had an excellent address, on the occasion of laying the Cap Stone of our Hall, by the Rev. Br. Lynch, of Indianapolis, and a Masonic Ode by Br. H. F. West, of this place,—we had sung on the occasion another beautiful song by our Masonic poetess, Mrs. Sarah T. Bolton, of this place. This last song is her best, and will also appear.

Our Grand Lodge Officers for the ensuing year are—A. C. Downey, G. M.; H. C. Lawrence, D. G. M.; Hugh Hanna, S. G. W.; Frank Emmerson, J. G. W.; Austin W. Morris, G. S.; Charles Fisher, G. T.; William C. Larrabee, G. C.; H. G. Hazelrigg, G. M.; Simeon Macey, S. G. D.; George F. Lyon, J. G. D.; Charles I. Hand, G. S. and T.

We have 122 Chartered Lodges, and 14 under Dispensation. Fifteen Charters granted this communication. If you want to see Masonry in all its vigor and whole soulness, come out West—attend one of our Grand Festivals and you will not wonder at our growth.

Yours, as ever,

A. W. Morris.

MASONIC INTELLIGENCE.

FLORIDA.

THE Grand Lodge of Florida held its annual communication, at Tallahassee, in January last. The meeting was well attended, and the proceedings indicate a good degree of Masonic prosperity in the State. The report of the Committee on foreign correspondence is an elaborate and ably written document, from which we have given several extracts in preceding pages. From the proceedings we extract as follows :—

TAXING NON-AFFILIATED MASONS.

The Committee on Gee Lodge, No. 21, to whom was referred the Resolutions of the Grand Lodge of Florida, passed at its last Grand Annual Communication, relative to non-affiliated Brethren, beg leave to Report :—

That they have had the subject under their most serious and attentive consideration, and have reluctantly come to the conclusion that it is one in which it is almost impossible to come to a satisfactory decision. The first resolution of the Grand Lodge recites that "Whereas, it appears that there are a number of Master Masons residing in this jurisdiction who are not members of any regular Lodge: And Whereas, it is the duty of all good Masons, made binding by their obligations, which they cannot without censure disregard, to become and continue membership in some regular Lodge, or contribute their mite to the charity fund of the same: And Whereas, it is also right and proper that this Grand Lodge should be in possession of the names of all worthy Masons residing within its jurisdiction: Therefore, it is

"*Resolved*, That all Lodges working under this jurisdiction be notified and required to ascertain and enroll the names of all Master Masons in good standing, residing within their respective jurisdictions, and admonish them of the duty which they are under of becoming members of some regular Lodge, or if, from remote residence, old age or infirmity, or other good cause, it is inconvenient for any to affiliate, that then they be requested to contribute, if their circumstances will allow of it, the sum of three dollars annually to the Secretary of the Lodge nearest their residence, for the use of the charity fund of such Lodge; and that all the subordinate Lodges under this jurisdiction make full return of the same in their annual returns to this Grand Lodge, particularly specifying the names of all non-affiliating Masons residing in each respective subordinate jurisdiction, the names of those who obtained membership, of those who contribute to the charity fund without membership, and of those who refuse membership and contribution, for the further action of this Grand Lodge."

The first resolution alludes in the beginning to what is felt by all good Masons to be a great and growing evil, that is, the number of Master Masons who, from various causes, are not members of any regular Lodge. It then proceeds to point out the duty of all good Masons, made binding by their obligations, to either become members of some regular Lodge, or to contribute to the charity fund of the Lodge nearest their residence, and concludes by stating that it is right and proper that the Grand Lodge should be in possession of the names of all worthy Masons residing within its jurisdiction.

The second resolution proceeds to require a certain course of action from the subordinate Lodges to effect the very desirable objects pointed out in the first. The first duty required from the subordinate Lodges is to enroll the names of all "*worthy* Master Masons" residing in their respective jurisdictions. The second is to admonish said worthy Master Masons of the duty which they are under of becoming members of some Lodge. The third is, if said worthy Master Masons find it inconvenient (from the various causes in said second resolution set forth,) to become members of some regular Lodge, then to require them to pay $3 annually to the charity fund of the Lodge nearest their place of residence. These portions of the Resolutions of the Grand Lodge are those to which your Committee find it necessary to allude in connection with the difficulties which have claimed their attention.

The first question which presented itself to your Committee, was, who ought to be considered "*worthy* Master Masons" within the meaning of the Resolutions of the Grand Lodge? To this they conceive there can be but one answer—that all Master Masons who are not under sentence of suspension or expulsion have a right to be deemed worthy. But then the question arose, do not the requirements of the Grand Lodge conflict with the inalienable right of the Subordinate Lodges, who are, and of right ought to be, the sole judges as to the individuals whom they will admit to membership? It is well known that there are many Masons who may claim, under the construction above given, to be deemed worthy, who yet, were they to apply to a Lodge for membership, would not be received, and it would certainly place your Committee and the Lodge in an ungracioous and unpleasant position. If, after communicating the Resolutions of the Grand Lodge to a non-affiliating Brother against whom objections might exist, and should he, in conformity to the invitation which he might not unreasonably suppose he had received, present himself for membership, and yet when so applying be rejected, would he not have just cause of complaint against the Lodge? Most certainly he would, and yet, in so rejecting him, the Lodge would only be exercising one of its most undoubted privileges. And if, on the other hand, the individual should prefer to pay the $3 annually to the charity fund, it would place the Lodge in the humiliating position of receiving aid from one whom, upon application, it would refuse to receive into membership.

Various modes were suggested to your Committee of overcoming the difficulties above mentioned, the most feasible of which seemed the plan of balloting for each non-affiliated Mason in our jurisdiction as if he was an applicant for membership, and only communicating the Resolutions of the Grand Lodge to those who received a clear ballot. But against this course there existed the very serious objection of its placing individual Brethren in the position of applicants for membership without their knowledge or consent, and in the event of an unfavorable ballot, stigmatizing them as unworthy of association with their Brethren, and that without the presentation of any direct charge, or allowing them the liberty of defending their character when thus indirectly assailed. Your Committee have, therefore, come to the conclusion to refer the matter back to the Lodge without any action, but submit the propriety of the adoption of the following resolution :—

Resolved, That the Grand Lodge be respectfully requested to reconsider the two first resolutions passed at its last Grand Annual Communication relative to non-affiliating Brethren, and that it excuse this Lodge for not performing the duties enjoined by said Resolutions in consequence of the difficulties it has labored under of deciding who are the proper individuals to whom the invitation of the Grand Lodge should be addressed.

Resolved, further, That the W. Master be requested to lay the above report and resolution before the Grand Lodge, at its next Grand Annual Communication.

All which is respectfully submitted. SAMUEL BOARDMAN, *Chairman*.

The preamble and resolution as given in the above report were rescinded by the Grand Lodge.

MASONIC LIBRARY.

Resolved, That a sum, not less than two hundred dollars, be appropriated to be expended by a Committee to be called the Library Committee, consisting of the Most Worshipful Grand Master, Grand Secretary and Grand Treasurer, who shall expend the same in purchasing Masonic books to form the nucleus of a library for the use of the officers and members of Grand Lodge and subordinate Lodges, and that said Committee shall have power to make rules for the proper use of the books composing said library, provided that no book shall be loaned out without a deposit is made of sufficient amount to cover the price of the work, with ten per cent addition.

GEORGIA.

THE GRAND CHAPTER

Held its annual communication at Augusta, on the 13th day of April last. The Grand High Priest read the following Report, which was ordered to be entered upon the minutes.

I have to report to the Grand Chapter that, during the past year, I have issued Dispensations to three new Chapters—one at Greensborough, one at M'Donough, and one at Thomasville, and paid over the fees to the Grand Secretary. After receiving their dispensation, the Companions at Thomasville concluded, from local circumstances, that it was inexpedient for them to act under it, and returned it to me. I desired the Grand Secretary to refund them the fees.

In obedience to a resolution passed at the last Grand Communication, I proceeded to Boston, in September last, and attended the triennial meeting of the General Grand Chapter. I am gratified to report that the proceedings of that body, conducted with perfect harmony, were much more satisfactory, than those of the meeting at Columbus, in 1847. There was less appearance of local jealousy, and more disposition to act in harmony and union. The whole of the Royal Arch body, through the country, is now united under the General Grand Chapter, except Pennsylvania, Virginia, and Florida. Of Masonry in Pennsylvania we know very little: and of the position assumed by our Companions in Virginia and Florida, I deem it proper to say, only, that it is to be regretted. Remarks, on such a question, even from Brethren, are not likely to be well received, by parties somewhat irritated by each other: and I shall not assume the position of a censor, nor volunteer to offer advice which is not asked, and probably not desired. I may be permitted to hope that our Companions in these States will yet take a different view of their duty and interest.

I brought before the General Grand Chapter the question discussed at our last annual communication, whether an appeal lies from the decision of the chair, on a question of order. It was deliberately considered, and referred to a very intelligent committee, who made a very brief report. The course pursued here made me listen in silence to the discussion, except that I was called on to explain why I had brought such a question before that body at all. This I did explain; but as to the question itself I said not a word. I am gratified to state that the resolution, affirming the decision of this G. Chapter, passed, with *one dissenting voice only.*

There are two subjects acted on by the General Grand Chapter, to which I invite your special attention.

1. The subject of a "*Representative fund*" is deemed, by many of our Western Brethren, a matter of paramount importance. A report on the subject, prepared by one of them, will be found in the printed proceedings of the General Grand Chapter, who have expressly called the attention of the State Grand Chapters to the subject. I deem it improper to attempt to forestall the action of this body, by any remarks of my own.

2. The general question, how far bodily disability, or loss of members, disqualify a candidate, for admission, or advancement, in Masonry, was under discussion at Boston, and postponed to the next triennial meeting. The importance of the subject led to the appointment of a special committee, to make a deliberate report at the ensuing meeting; and as one of that committee, I respectfully ask an expression of opinion by this Grand Chapter.

I know of no other business to which it is my duty to call your attention. The flourishing state of our noble Institution is a ground of mutual congratulation; and its rapid progress, in recent years, shows that we have, at least, taken leave of that gloomy portion of our pilgrimage, which has been, most appropriately, denominated the "*valley of the shadow of death.*" We have now to guard against the dangers of high prosperity. I fervently hope that past experience may be a warning for the future: and that the exercise of that most valuable cardinal virtue, "*Prudence,*" may prevent our walking in the footsteps of Jeshurun of old who, "waxed fat, and kicked." If we follow his example, we may share his fate.

Wm. T. Gould, G. H. P.

WHO TO PRESIDE.

On motion of Comp. Schley,

Resolved, That neither of the three first officers of a Chapter shall call upon any other Companion than a Present or Past High Priest to preside.

We presume the intention of this resolution to be, that the H. P., or, in his absence, the K., and in his absence the S., shall preside in person, unless he sees fit to invite a Present, or P. H. P. to preside for him. In other words, that no Companion, under the grade of P., or P. H. P., shall be eligible to preside, in any event, except he be an actual member of the Council of that particular Chapter. This is equivalent to the regulation that after the Wardens of a Lodge none other than a Past or Present Master can preside.

Obituary.

R. W. Br. JOHN SOLEY.

At a recent meeting of King Solomon's Lodge, the W. M. announced the death of Rt. W. Br. John Soley, accompanied by a very deserved tribute to his memory and worth. A committee was then appointed to draft some sentiment expressive of the feelings of the Lodge, in the loss sustained. The following is the Report, which, after being read, the Lodge

"*Voted,* That it be placed on record, a copy sent to the family of the deceased, and, as Br. Soley was formerly Grand Master of the Grand Lodge of Massachusetts, that a copy be sent to the Grand Lodge."

Attest, Caleb Rand, *Sec'y K. S. Lodge.*

Our Rt. W. Br., John Soley, having been, in the fullness of time, gathered to the land of his fathers, we sincerely mourn his loss, for our love for "the good old man" was passing strong.

We regret not so much the loss of one who remained with us until the purposes of nature had been accomplished, as the departure of the good and just.

In Br. Soley's character, while living, we recognized that happy blending of benevolence and firmness, which constitutes the truly good; and in whose life Temperance, Fortitude, Prudence and Justice, were displayed in nature's most genial form.

Through all his manhood in life a most sincere and zealous Mason,—adhering to the Institution in sunshine and in storm, he was the same firm friend.

And now that in a ripe old age he has laid down the gavel, and ceased his labors, let us hope that his spirit may dwell with its Master in the Grand Lodge of the spirit world; and may we who remain to continue his work on earth, remember and imitate only his virtues.

Signed,

John Gregory,
C. B. Rogers, } *Committee.*
G. H. Marden,

Charlestown, Mass., June 4, 1851.

[From the proceedings of the Grand Lodge of Florida, in January last.]

Br. THOMAS JEFFERSON HEIR.

Brother Verdier, from a Select Committee appointed for that purpose, offered the following Preamble and Resolutions:—

"Man that is born of woman is of few days, and full of trouble; he cometh forth like a flower and is cut down: he fleeth also as a shadow and continueth not; his life is swifter than a weaver's shuttle." Such is the state of man. "To-day he puts forth the buds of hope, to-morrow he blossoms and bears his blushing honors thick upon him, next day comes an envious frost and nips the shoot; and when he thinks his greatness is most aspiring, he falls like autumnal leaves, to enrich our mother earth." Death has been in our midst—his resistless hand has been laid on one of our number. The West Gate will no longer be opened for our Brother—his foot-step will no more be heard in our sacred Hall—his voice will no longer be lifted up in council—his accustomed place will know him no more, for "the Silver Chord is loosed, the Golden Bowl is broken." Our Brother has been called from the level of time to that undiscovered country whence no earthly traveller returns.

Brother Thomas Jefferson Heir is no more.

Resolved, That it was with feelings of the deepest grief we learned the untimely and much to be regretted demise of our lamented and well beloved Brother, T. J. Heir. His melancholy death has occasioned Masonry the loss of a bright and shining light, and we, his associates, have been deprived of a highly esteemed friend and companion.

Resolved, That as a mark of respect for our deceased Brother, this Grand Lodge will wear the usual badge of mourning for the space of thirty days.

Br. LEONARD TUFTS.

We regret to learn, that our estimable Brother Leonard Tufts, of Charlestown, died at Somerville, in the early part of June. Brother Tufts was a member of King Solomon's Lodge, Charlestown, and of St. Andrew's R. A. Chapter, of this city, and was much respected as a good Mason and upright man.

EXPULSION.

Monticello, Florida, May 2, 1851.

To the Editor of Moore's Freemasons' Magazine :—

At a called meeting of Hiram Lodge No. 5, on the 16th day of last month, the following resolution was passed :—

Whereas, one G. W. Emscriler, has imposed himself on this Lodge as a Mason, and whereas, it has been satisfactorily ascertained that the said Emscriler is an expelled Mason.

Therefore be it

Resolved, That the said G. W. Emscriler be regarded, considered and treated as an imposter.

Be it further Resolved, That the Secretary be instructed to forward a copy of this preamble and resolution to each of the Lodges under the jurisdiction of the Grand Lodge of the State of Florida; also a copy to "Mackay's Masonic Miscellany," published at Charleston, S. C., and "Moore's Freemasons' Magazine," published at Boston, Mass., for publication, with a request to other Masonic papers to publish.

A description of the person of Dr. G. W. Emscriler. About five feet nine inches high, slender built, very dark complexion, dark hair, one ear mutilated, remarkably large hands and feet, quick in his gait and fluent in conversation, a little stooped in his shoulder and leans forward in his walk, a great braggard, and has travelled a great deal; neat in his dress and a physician by profession.

I, Thomas J. Chace, Secretary of Hiram Lodge, No. 5, Monticello, Jefferson county, Florida, do hereby certify, that the above is a true extract from the minutes of said Lodge.

In testimony whereof, I have hereunto set my hand and affixed the seal of said Lodge, this 2d day of May, A. L. 5851.

Thomas J. Chace, *Secretary.*

REGISTER OF OFFICERS.

GRAND LODGE OF MAINE.

M. W. John C. Humphreys, G. M.
R. W. Freeman Bradford, D. G. M.
" Timothy Chase, S. G. W.
" William Somerby, J G. W.
" Henry H. Boody, G. Treas.
" Charles B. Smith, G. Sec.

NEW JERUSALEM CHAP., WISCASSET, ME.

J. B. Mange, H. P.
Asa F. Hall, King
James Taylor, Scribe.
Thomas B. Johnston, C. H.
Henry Clark, P. S.
E. G. Webber, R. A. C.
W. H. Pillsbury, M 3d V.
A. McLean, M. 2d V.
W. Rice, M. 1st V.

LINCOLN LODGE, WISCASSET, ME.

Henry Clark, W. M.
Thomas B. Johnston, S. W.
Erastus Foote, Jr., J. W.
John B. Mange, Treas.
Thomas H. Merrill, Sec.
Samuel P. Baker, S. D.
James M. Knight, J. D.
William H. Pillsbury, Chaplain.
Joseph K. Clark, Marshal.
Calvin R. Harraden, S. S.
James Smith, J. S.
William C. Turner, Tyler.

LAFAYETTE LODGE, VERNON, LA.

Robert A. Carson, W. M.
J. W. Jones, S. W.
A. C. Sewell, J. W.
William B. McDonald, Treas.
Statson Trask, Sec.
A. C. Moore, S. D.
J. W. Calcote, J. D.
R. B. Jones, Tyler.

VALLEY LODGE, ROCHESTER, N. Y.

E. T. Oatley, W. M.
E. Whalen, S. W.
Jacob Howe, J. W.
Samuel Hamilton, Treas.
H. J. Egleston, Sec.
S. W. Alden, Chap.
Francis Brown, S. D.
John Robinson, J. D.
Schuyler Moses, Tyler.

CHAPTER ROSE CROIX, NEWPORT, R. I.

Nathan H. Gould, M. W. and P. Master.
Henry D. Deblois, M. E. and P. K. S. W.
Gilbert Chase, M. E. and P. K J. W.
Geo. B. Knowles, M. P. and P. K. M. of C.
James G. Topham, M. P. and P. K. Treas.
John D. Dennis, M. P. and P. K. Sec.
Asa Hildreth, M. P. and P. K. I. T.
Joseph W. Hazard, M. P. and P. K. O..

ST. JOHN'S LODGE, NEWPORT, R. I.

Henry D. Deblois, W. M.
John D. Dennis, S. W.
Asa Hildreth, J. W.
Nathan H. Gould, Treas.
John W. Davis, Sec.
Nathaniel H. Langley, Chap.
Edmund J. Townsend, S D.
Samuel S. Mumford, J. D.
Thomas Coggeshall, } Stewards.
William P. Braman, }
John Gladding, Tyler.

NEWPORT CHAPTER, NEWPORT, R. I.

William Gray, H. P.
Henry D. Deblois, King.
George B. Knowles, Scribe.
E. J. Townsend, C. H.
Samuel S. Mumford, P. S.
John D. Dennis, R. A. C.
Benjamin W. Coit, }
Gilbert Chase, } M. of V.
Elisha S. Kenyon, }
William Stevens, Treas.
John W. Davis, Sec,
Joseph W. Hazard, Tyler.

COUNCIL OF S. P. R. S., NEWPORT, R. I.

Nathan H. Gould, G M. C. in C. S. of S.
Gilbert Chase, 1st Lt. Grand Com.
George P. Knowles, 2d Lt. Grand Com.
Henry D. Deblois, Grand Minister of State.
S. Vinson Mayberry, Grand Chancellor.
John D. Dennis, Grand Secretary.
James G Topham, Grand Treas.
Asa Hildreth, Grand Engineer.
Elisha S. Kenyon, Grand Master Architect.
Jeremiah Bliss, Grand Captain of Guards.
Benjamin J. Tilly, Grand Standard Bearer.
Joseph W. Hazard, Grand Sentinel.

COUNCIL OF P. OF J., NEWPORT, R. I.

Jeremiah Bliss, M. E. S P. G. M.
Henry D. Deblois, M. E S. G. W.
S. Vinson Mayberry, V. G. K. S. and A.
John D. Dennis, G. S.
Elisha S. Kenyon, V. G. M. E.
George B. Knowles, G. H. P.
Asa Hildreth, M. E J. G. W.
James G. Topham, V. G. T.
Gilbert Chase, M. C.
Joseph W. Hazard, V. G. T.

G. L. OF PERFECTION, NEWPORT, R. I.

Gilbert Chase, T. P. G. M.
Benjamin J. Tilley, S G. W.
Henry D. Deblois, G. K. S.
John D. Dennis, G. S
Asa Hildreth, G. M. C.
S. Vinson Mayberry, H. K. T.
Nathan H. Gould, J. G. W.
James G. Topham, G. T.
George B. Knowles, G. O.
Joseph W. Hazard, G. C. G.

MASONIC CHIT CHAT.

Extract of a letter addressed to Hon. J. Leander Starr, by R. W. Jameson, Esq., G Bard of the G Lodge of Scotland, dated London, May 13, 1851.

"I have been extensively circulating the Masonic Magazine, published in Boston, you were so kind as to send me, and it is creating quite a sensation among our Lodges; not on my account, though you may suppose the handsome notice of me, which I am sure I owe to you exclusively, has done me no disservice; but at the fact of the very high position Freemasonry holds in the United States, to be able to maintain such establishments. I was requested to procure the publication in future."

☞A correspondent, writing from Sparta, Tenn., under date of May 15, says—"Our Lodge, No. 99, recommenced work in 1849, with eight members. It now numbers twentyfour, and is in a sufficiently prosperous condition. Officers—N. Oldham, W. M.; W. E. Nelson, S. W.; M. C. Dibrell, J. W.

☞We have received a complimentary notice of the new dramatic poem by our talented Brother R. W. Jameson, "Grand Bard of the Grand Lodge of Scotland," as published in the London Sun, and should be pleased to transfer it to our pages, were such matter consistent with the purposes of this Magazine. Not being so, we content ourselves by extracting the following lines. The last line is one of matchless beauty.

'When hovering o'er the formless void concealed
Asleep in darkness, God rebuked the night,
Creation, sudden to itself revealed,
Smiled on its Maker, and its smile was Light.'

☞Ill health has driven us from our post for the last two weeks, and deprived us of the pleasure of uniting with our Brethren at Salem in their celebration on the 24th ult. To this circumstance must be attributed the absence of any notice of the ceremonies of the occasion.

☞The Grand Lodge of Florida has recently appropriated $1,500 to aid in the establishment of a school for the education of the orphan children of indigent Masons. Madison Lodge has appropriated $5,000, and $1,200 have been raised from among the Brethren at large for the same purpose.

☞Our Brethren in the city will be pleased to learn that our esteemed Brother, Dr. Winslow Lewis, was at Rome on the 12th of May last, in good health and spirits. His family are residing at Florence, and were also well at the above date. He says—"On the 24th June, remember me to my Brothers. My soul will be with them,

"Too blest if it tells me, if midst the gay cheer
One kind voice has whispered, 'I wish he were here.'"

There are many "kind voices" which daily give audible and sincere utterance to that wish, my Brother.

☞The TRESTLE-BOARD, bound, can now, under the new postal law, be forwarded by mail to any part of the country, at a small charge for postage. The price of the work can also be remitted by mail,—so that any Brother at a distance, who wishes, can obtain it without difficulty.

MASONIC CONUNDRUM.—The following quaint conundrum, a short time since, took a prize of fifteen dollars, in Georgia:—

"Why should the ladies of A—— dislike Masonic Halls?"

"*Answer*—Because their husbands go there to Lodge."

The prize was a Bracelet, of the above value.

☞We understand that the action of the Grand Lodge of Ohio, had at its last annual communication, in relation to the New York difficulties, does not meet with general favor among the Brethren of that State, and that it will probably be revised at the next communication. The action was probably precipitate, and not well matured.

☞We are pleased to notice that our excellent Brother JOHN C. HUMPHREYS, Esq., has been elected M. W. Grand Master of the Grand Lodge of Maine.

☞We have received an Address delivered before the Grand Lodge of Missouri, at its late Annual Communication, by Rev. F. L. B. Shaver, with a request to publish it, but have not room to do so the present month, nor have we yet been able to find time to read it, but shall do so at an early day.

☞Br. Andreas Meyer, Charleston, S. C., is an authorized agent for this Magazine.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. X.] BOSTON, AUGUST 1, 1851. [No. 10.

THE SPURIOUS SUPREME COUNCIL 33D IN NEWYORK.

IN a previous number of this Magazine we referred to an abusive pamphlet, published in the city of New York, and signed by the parties whose names will be found in the *third* paragraph of the following manifesto. We know nothing of these persons, and, with the exception of Mr. Atwood, never before heard of them as Masons. Mr. Atwood was for some years at the head of a spurious Grand Lodge in New York, and has recently been restored as an expelled Mason to his standing in the Fraternity. This is all we know of him, except that while at the head of the Grand Lodge referred to, we understand, he assumed to establish Chapters and Encampments in the city of New York, in defiance of all Masonic obligation, law, and order. Over these delinquencies his Brethren in that city have recently seen fit, from motives of policy, or other reasons, to throw the "broad mantle of charity;" which, it is manifest, is in his case at least, made to cover "a multitude of sins" This should have taught him discretion, if not humility. But discretion and humility are lessons which some men never learn; and we infer, from his present course and position, that Mr. Atwood is one of that class. He is no sooner deprived of his place and power as the head of one unauthorized body,—which for years was a source of unhappiness to his Brethren and a dark stain on the character of the whole Institution of the country,—than, regardless of all personal consequences, as well as the peace and honor of the Fraternity he has already so much injured, and to whose clemency he is so much indebted, he places himself at the head of another, equally spurious, clandestine and unauthorized. Such conduct is inexplicable on any other hypothesis than that of irrepressible ambition—a determination to rule, if not in honor, at least in dishonor.

Having assumed this conspicuous position, and so published himself to the world, his courage—not his ambition—seems to have failed him ; and he seeks to relieve himself, under false pretences, by attempts to bring to his aid and inveigle in his meshes, through the lure of official rank, one of the best and most distinguished and influential Masons in the country. Failing in this, and probably other like attempts, he summons up from the shades of the past, as his file-leader, one whose views of propriety are made sufficiently manifest by the following note from Comp. Nathan B. Haswell, Esq., of Burlington, Vt., the highly respected G. G. Marshal of the Gen. Grand Chapter of the United States :—

Burlington, July 1, 1851.

Comp. Moore,—I received some days since, a Communication from Comp. J. L. Cross, saying, he had ventured to put my name on the list of officers of a General Consistory of the Sov. Gr. Council of the 33d Degree of Masonry in New York, and requesting my acceptance of the same. Having understood that there are but *two Sup. Gr. Councils, constitutionally* existing in the United States,—one for the *Southern Jurisdiction at Charleston, S C*, and one for the *Northern Jurisdiction,* over which *Comp. J. J. J. Gourgas,* is *Sov. Gr. Commander,* I have deemed it proper to *decline the acceptance of this appointment.* I cannot consent to have my name placed in any antagonistic position with the Fraternity, believing that harmony is the support of all institutions, but more particularly that of ours.

You will please give publicity to this communication in such manner as will best conduce to the interest of Masonry.

Very Respectfully and Fraternally Yours,

Nathan B. Haswell.

An outrage on the proprieties of life like that disclosed in the above note,—taken in connection with the fact, which will appear by reference to the annexed manifesto, that Comp. Haswell's name was used and published before his answer could be received, and thus unjustly and shamefully exposed to the reprobation of his Brethren over the whole country,—is an act which, through great charity, may be forgiven ; but it is one which cannot easily be forgotten. It is an outrage of the more aggravated character, because the party committing it must have known that he was enlisted in a cause which carries with it nothing but Masonic degradation.

But the outrage does not stop here. An imposition is attempted to be practised upon the whole Masonic Fraternity of the world. Comp. Haswell is announced in the published list of the officers of this spurious association, as "T.·. Ill.·. N. B. Haswell, K-H.·. S.·. P.·. R.·. S.·. Sov.·. G.·. Ins.·. Genl.·. 33d degree." We have the authority of Comp. Haswell for saying, *that he does not possess one of these degrees !* Yet these persons *officially*, and mendaciously, in the face of the whole Masonic Fraternity of the country, *avouch* for him as a "Sov. G. Ins. Gen. 33d degree !" If a false *avouchment* in a Lodge be good cause of expulsion, how much more deservedly so is an imposition of this sweeping character !—and what confidence is to be placed in the honor and Masonic integrity of Masons who could be guilty of so gross an outrage on their duties and obligations !

If the character of the Masonic Institution in this country is to be sustained,—if it be an object to bring into its folds high-minded and honorable men,—such disreputable acts, and the authors of them, must receive, as they deserve, its severest reprobation. We shall in this, as in all other cases, where the interest or reputation of the Institution, in any of its branches, is concerned, do our whole duty, let the consequences fall where and on whom they may.

We subjoin the official protest of the Supreme Council 33d, for the Northern Jurisdiction of the United States :—

Universi Terrarum Orbis Architectonis per gloriam Ingentis.

Deus Meumque Jus. Ordo ab Chao.

From the East of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the thirtythird and last degree "ancient and accepted rite," under the C. C. of the Zenith, near the B. B., answering to 40° 42′ 40″ *N. L., and* 2° 51′ 0″ *E. L., Meridian of Washington City.*

To our Illustrious, most Valiant and Sublime Princes of the Royal Secret, Knights of K——H, Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres :

TO ALL WHOM THESE LETTERS SHALL COME, GREETING :

HEALTH,—STABILITY,—POWER.

Know Ye, That at a Stated Session of the Supreme Grand Council of the M.·. P.·. Sovereigns, Grand Inspectors General of the thirtythird and last degree—"ancient and accepted rite," duly and legally established, constituted and organized for the Northern Masonic District and jurisdiction of the United States of North America, held on the 30th day of the 3d lunar month, called Sivan, An^{o}. Heb^{m}. 5611, Rec^{s}. 2387, Ord^{s}. 733, et M^{m}. 537, and of the Christian Era, the 30th day of June, 1851, at their Grand East—New York City :

It was unanimously resolved, decreed and ordered, that the following Manifesto be published, and sent forth to all the various Masonic Grand Bodies over the two Hemispheres.

Whereas, a certain printed paper, in the assumed garb of a Masonic document, purporting to emanate from a pretended "Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirtythree Degrees, of and for the State of New York," has, since the last Stated Session of this Supreme Grand Council, been artfully prepared and disseminated among the Masonic Fraternity, under date of the 7th of April, 1851, with two *counterfeited* stamps, and the following names appended thereto, to wit : HENRY C. ATWOOD, Jno. W. Timson, Jno. W. Simons, Edmund B. Hayes, Daniel Sickles, George E. Marshall, Thomas Hyatt, A. Colo Veloni, and David Cochrane—all of which was also re-published in the "American Keystone" of the 23d of April last.

The covert attacks made in said paper on our Supreme Grand Council, and our venerable and venerated Chief, the slanderous insinuations and illogical deductions for which that paper is remarkable, render it unworthy of serious comment. Its false assumptions and misrepresentations of well-known and well-established facts, if they are not wilful perversions of the truth, evince gross ignorance of the true principles of Ancient Free and Accepted Masonry.

The said paper having been read and fully considered, it was unanimously declared to be, and is hereby denounced as a gross imposture and conspiracy against our most Illustrious Order in general, and this Supreme Grand Council in particular.

And Whereas, said conspiracy and imposture have been further developed in a second publication in the New York Herald of the 20th inst., and in the New York Express of the day following, purporting to be a notice of the pretended establishment of a "Supreme Grand Council for the Northern *Hemisphere (!)* of the United States of America," with the following names as officers thereof, headed by Mr. JEREMY L. CROSS, with HENRY C. ATWOOD, as his *Grand Master of Ceremonies*, and Wm. H. Ellis and Wm. H. Jones, of New Haven, Conn., John S. Darcy, of Newark, N. J., N. B. Haswell,[*] of Burlington, Vt., and Robert B. Folger and John W. Simons, of New York. Said pretended body is declared to be formed "under an American organization," being an *amalgamation* of the degrees of the "ancient and accepted rite" with the American *Chapter* and *Encampment* degrees—a HYBRID arrangement, tending to the utter breaking up of every ancient Masonic landmark, and totally at war with all constitutional Masonic laws, as well as common sense.

Now, THEREFORE, be it distinctly and universally known and remembered, that the aforementioned individuals have usurped the right to degrees into which, with perhaps two exceptions,[†] they have never been lawfully initiated; that they have been and are practising a gross and palpable imposition on the Masonic Fraternity of the United States, in shamelessly assuming to confer degrees and exercise powers with which they are not invested, and to which they have no lawful claim; that they are dangerous agitators and disturbers of the peace, harmony and good government of the Masonic Order; and, as such, are entitled only to the condemnation of all "good and true" Masons.

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[*] Br. Haswell had no knowledge that his name was to be used in this connection, until it was too late to prevent it. The names are here given as they appeared in the New York papers of the 20th June.

[†] Mr. Cross once had the 33d degree. The manner in which he came in possession of it, we learn from a letter written by the late Dr. Holbrook, G. Com. of the Charleston Council, to be as follows:—He and Cushman, another itinerant Lecturer, by some means not stated, (probably through the spurious Council at New Orleans,) got possession of certain manuscripts appertaining to the Supreme Council, and thereby acquired some knowledge of degrees to which they had no lawful Masonic right. In order to get possession of these manuscripts, and to prevent his making an improper use of them, the Council at Charleston was induced to pass Cross through the equivocal ceremony technically called "*healing*,"—a "universal panacea" for the cure of clandestine and illegitimate Masons,—and admitted him to nominal membership in its body. In requital of this kindness, he is now engaged in the disreputable work of vilifying the authority of a Council which derives its existence directly from the body to which he is solely indebted for what little claim he may himself lawfully have to the character of a Sov. G. Insp. Gen. of the 33d degree; and is doing that *to prevent which* was the only consideration which induced the Council at Charleston to admit him into its body!

Resolved, That our Masonic Brethren throughout the United States and the world be, and they are hereby cautioned against the aforenamed individuals, as *impostors in Masonry*, whose only object seems to be deception, for purposes of unenviable notoriety and pecuniary profit.

ORDERED, That all intercourse with them, on the part of Brethren acknowledging the authority of this Northern Supreme Grand Council, of the thirtythird and last degree "ancient and accepted rite," be, and is hereby *interdicted*, under the heaviest penalty of Masonic law.

Deus Meumque Jus.
J. J. J. GOURGAS,
Sov. Grand Commander, 33d.

E. A. RAYMOND,
Gr. Treas. Gen. of H. E.
CHAS. W. MOORE,
Gr. Sec. Gen. of H. E.
K. H. VAN RENSSELAER,
Gr. M. of Ceremonies.
ARCHIBALD BULL,
Sov. Gr. Insp. Gen.
JOHN CHRISTIE,
G. Capt. of the L. G.
FRANCOIS TURNER,
Sov. Gr. Insp. Gen.
GILES F. YATES,
Mo. Ills. Insp. Lieut. Gr. Commander.

We have also received within a few days past, another pamphlet from the spurious body in question, entitled "Document No. 1." This we have read, and do not hesitate to declare it to be a tissue of wilful misrepresentations from beginning to end. It would require more time to expose its false statements, than we care to devote to a subject so disreputable in all its aspects. There are one or two points, however, in reference to which we feel called on to say a few words.

On the third page it is said—"The Commission under which this [meaning the spurious] Supreme Grand Council claims power to act, bears date June 24th, 1824. It authorizes *Jeremy L. Cross*, for life, to establish, congregate, superintend, and instruct Lodges, Chapters, Colleges, Consistories, and Councils, over the surface of the two hemispheres." It is also intimated that this commission was given to Cross by Dr. Holbrook and other members of the Supreme Council at Charleston, S. C. This is not probably true. But if it be, it did not invest Mr. Cross with any power to establish Supreme Councils of the 33d degree, nor any Masonic bodies, other than as *subordinate* to the S. Council at Charleston. That Council was not guilty of the folly of authorizing one of its itinerant agents to establish bodies equal in power to itself. Such an act would be equivalent to Grand Lodges authorizing itinerant Lecturers to establish G. Lodges! No—it simply commissioned Cross as a Deputy and Lecturer (if it commissioned him at all,)—to act as its agent in establishing *subordinate* bodies in different parts of the country—nothing more. But on this subject, as well as in reference to the manner in which he discharged his duties under his commission, the Council at Charleston will probably have a word to say. The matter belongs to them; and there are records, and some old Masons, with good memories, still living.

On the tenth page of this same pamphlet, it is further said—"Our [Atwood's] Council was the first that existed in the northern *hemisphere;* It was formed with proper authority in 1813." The Council at Charleston was established in 1801—but we suppose Charleston must be in another *hemisphere!* If this spurious body was established "with proper authority" in 1813, and has regularly existed from that time to the present, how is it that it now "claims power to act" under the commission of Mr. Jeremy L. Cross, bearing date June 24th, 1824? It is said, in another place, to have been revived in 1840; but Mr. Cross was in no manner connected with it in 1840, nor was its existence heard of at that time. If it was in being at all, it was so only in connection with the spurious Grand Lodge, Chapter and Encampment, of which Mr. Atwood was himself the presiding and sustaining genius, in New York; and was composed of expelled and clandestine made Masons.

There is one other point which demands a word at our hands, and we have done for the present with this offensive tirade of abuse and misrepresentation.

It is said, on page ninth, that the regular Supreme Council of New York, has "Chartered two Encampments in the State of Rhode Island, while there is a regular Encampment there." It is perhaps sufficient to say, that there is not the least foundation in truth for this assertion. No Encampment has ever been established in Rhode Island, nor any where else, by the body referred to. But let us look a little further. In 1813, a French jeweller, we think he was, of the name of Cerneau, claiming to be a deputy inspector, with authority from a Grand Orient in the French West India Islands, appeared in New York, established a body which he called a Supreme Council 33d, and assumed the power to organize Encampments of Knights Templars. This impostor did establish an irregular Encampment at Newport, R. I., as Mr. Atwood has since done in New York, and by the *same* authority. It was immediately, however, denounced by the Grand Encampment of "Massachusetts and Rhode Island;" and the members of it, learning that they had been scandalously imposed upon by an unprincipled foreign intriguer, petitioned that Grand Encampment, and were regularized and received under its jurisdiction, in the year following their original organization. And this same Joseph Cerneau, who was expelled and denounced all over the country as an adventurer and impostor, and finally left it in disgrace, was the *originator* and *founder* of the spurious Council at the head of which Mr. Atwood has now, having revived it, placed Mr. Jeremy L. Cross! It was *this* Council which established the only irregular Encampment that has ever existed in Rhode Island! And it is not unworthy of remark in this connection, that this same spurious body, then existing as a *Consistory*, in 1813 assumed the power and actually organized and publicly announced a "G. Encampment of Knights Templars," for the State of N. York—styling their first officer, "*General* Grand Master!" These men are as ignorant of their own history and acts as they are regardless of their obligations as Masons.

We give below an extract from a manifesto issued by the Supreme Council 33d, at Charleston, and published in this Magazine in November, 1845, signed by all the members of that body, namely:—Alexander McDonald, G. Com.; Rev. John H. Honour, Lt. G. C.; James C. Norris, Treas.; Albert G. Mackey, Sec'y; Charles M. Furman, M. C.; Jas. S. Burgess, C. L. G.; C. C. Sebring, Jas. McCosh, and Rev. Albert Case. It will explain the origin of the Council in New York, over which Br. Gourgas presides, and the light in which it is regarded by the *parent* Council at Charleston.[*] If either of these bodies be lawful, both are so. If either be spurious, both are so; and there is no legal Council in the country, nor in the world. The extract follows:—

> "On the 5th day of Aug 1813, *as appears from authentic documents in the possession of this Council*, a similar Supreme Council was, in accordance with the Secret Constitutions, *duly and lawfully* established and constituted at the city of New York, by Emanuel De La Motta, *as the Representative and under the sanction and authority of the Council at Charleston.*[†] The Masonic jurisdiction of the New York Council is distributed over the northern, northwestern, and northeastern parts of the United States. And this, with the Council at Charleston, are the *only* recognized Councils which exist or *can exist*, according to the Secret Constitutions, in the U. States. Both bodies are now in active operation. Their labors have never been suspended, though withdrawn for a time from the public eye—their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the G. Consistory held at Paris, in 1761."

We have not thought it necessary to enter very particularly into detail in the foregoing remarks, nor to present any documentary evidence in support of the legitimacy of the authority of the Council of which Br. Gourgas is the presiding officer. An existence of nearly forty years, with free intercourse and extensive correspondence with all similar legitimate bodies in this country and throughout Europe, ought to be conclusive in a question of this nature.

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[*] Br. Gourgas has been connected with the Council of which he is now the honored head, for *thirtyeight years.* It would seem reasonable to suppose that this long period of faithful services as a Mason, should protect him from the insolent abuse, if it fail to command for him the respect, of those who now mendaciously presume to arraign him before his Brethren as an impostor.

[*] The Charter was granted to Daniel D. Tompkins, (then Gov. of the State of New York, and afterwards Vice President of the United States.) Sampson Simpson, *J. J. J. Gourgas*, Richard Riker, (Recorder of the city of New York,) J. G Tardy, and M. L. M. Peixotto.

THE NEW MASONIC TEMPLE AT LOUISVILLE, KENTUCKY.

The corner-stone of the new Masonic Temple at Louisville, Ky., was laid in ample form and with the accustomed ceremonies, on the 16th June last. It is estimated that there were between six and seven hundred Brethren present, including delegates from Ohio, Indiana, and other adjacent States. Our correspondent says, the Grand Lodge of the State was the only body *open* on the occasion, and adds :—" In this fact I noticed a demonstration of Masonic propriety that is not always observed in like cases. The Grand Lodge, as the only body competent to the services of the day, appeared in its working and ample regalia, and assumed the supremacy over all Masons, of every degree, who come into its presence while open and active. Accordingly, the procession, as you will observe by the printed order, consisted, not of Masonic bodies, but of individual Masons, arranging themselves in whatever section or degree they chose. The absence of the Jewels and Banners, which would have appeared in organized bodies, detracted something from the brilliancy, while it contributed to the neatness and propriety of the display. In the undress, if I may so call it, of the procession, it looked remarkably well, and the whole proceedings, while wanting something of the style and finish in which such things are usually *done up* in the *Fatherland of American Masonry*, were according to the landmarks and usages of ancient Masonry, and impressive and satisfactory to the crowds of spectators who thronged the route of the procession and the place of the ceremonies."

The Theatre, which was offered by the proprietor, for the oration, proved to be a capital place for the purpose—the assemblage appearing to great advantage, and all favorably situated for seeing each other and hearing the speaker.

We are pleased to learn that the venerable Grand Lodge of Massachusetts was complimented, and her purple displayed amid the grand regalia of our sister State, by a distinguished place in the procession having been assigned to one of her permanent members and Past Grand Masters, in the person of our esteemed friend and estimable Brother, Prof. Joshua B. Flint, now a resident of Louisville.

The Louisville Courier, speaking of the new structure says—" It will be, when completed, one of the largest, most elegant and costly structures of the kind in the Union. It will front on Jefferson, Green and Fourth streets, and will be one of the finest ornaments of which our city can boast, and it will be a noble and enduring monument to the energy, zeal and liberality of the influential, benevolent and excellent Order by whom it was erected."

THE TRESTLE-BOARD.—COMPLIMENTARY.

If the approbation of his Brethren is the richest reward that a true Mason can either ask or receive for any services which he may be able to render in a faithful discharge of his Masonic duties, we ought most certainly to be grateful, as we are, for the following complimentary notice of our labors, by our Brethren of the G. Lodge of Louisiana. We have been for thirty years connected with the Masonic press of this country—having entered the Masonic vineyard at the earliest period permitted by the regulations of our Institution,—and, without arrogating too much for ourselves, we may be allowed to say, that we have been an industrious and zealous laborer. Whether the results of our labors have contributed much or little to the development of the true character and objects of our association,—to its present unprecedented prosperity,—to a better and more perfect understanding of its principles, its laws and usages, in and out of the Fraternity, are questions which we confidently leave to the judgment of others, who are more competent than ourselves to answer them. Feeling that in all our public acts our motives have been pure, we are always gratified to know that our endeavors meet with the approbation of our Brethren :—

G. Secretary's Office, Grand Lodge of the State of Louisiana, No. 21, *Conti Street.*
New Orleans, June 13, 1831.

At a meeting of the M. W. the Grand Lodge of the State of Louisiana, held on the 11th day of June, A. L. 5851, A. D. 1851, the following resolutions were unanimously adopted, viz. :—

Be it Resolved, That in order to commence the carrying out of Sec. 1st, Art. 4th, of the Constitution, this Grand Lodge adopts for the use of herself and constituent Lodges, as a Text-Book, the Masonic Trestle-Board, published by Br. Chas. W. Moore, of Boston.

Be it Resolved, That the Lodges in this city are requested to supply themselves with said work, as speedily as possible—And that the Grand Secretary procure a sufficient number of copies from the publisher, for the use of this Grand Lodge, and to supply two to each of the country Lodges, to be paid for by them at the time of making their next annual returns—And that the Grand Master be authorized to draw a warrant upon the Grand Treasurer for the cost.

Be it Resolved, That it is the duty of the Masonic Fraternity to patronize in a liberal manner, the different periodical Masonic journals published in this country, and it is especially recommended to the Brethren and Lodges under this jurisdiction; That the Grand Secretary be instructed to subscribe, on behalf of this Grand Lodge, to all the Masonic Journals and Magazines published in the United States, and, if possible, to procure all back numbers of the same from the time of their commencement,—the whole to form a part of the *Masonic Library* of this Grand Lodge.

That the thanks of the Masonic Fraternity are especially due to our R. W. Br. Charles W. Moore, Editor of the *Freemasons' Monthly Magazine*, published at Boston, for the devotion to the cause of our Order, and the zeal and ability displayed by him in the pages of that journal, and as the pioneer of Masonic literature in the United States—And that the thanks and grateful remembrance of the Fraternity in this State, and of this Grand Lodge, are justly due, and are hereby respectfully tendered to him, for the Brotherly interest he has taken in our welfare on all occasions; but particularly for the able and zealous manner in which he has advocated the cause of this Grand Lodge, during the recent assaults that have been made upon her.

A true copy from the minutes. EDWARD BARNETT, *Grand Secretary.*

MASONRY IN LONDON.

THE following extracts are from a letter received by a Brother in Washington, and communicated to the editor of the Odd-Fellow, published in this city. In the absence of anything from our correspondent, we transfer them to our pages :—

LONDON, Eng., April 30, 1851.

I thank you, my dear Doctor, for the honor I enjoyed this evening in being invited to the Easter meeting of the august and splendid "Union Grand Lodge of England." I have just returned, after witnessing the re-installation of the Earl of Zetland as Grand Master, and the Earl of Yarborough as Deputy Grand Master. These gentlemen are Lords of the Realm, and are zealous, attentive, working Masons. After the business of the Grand Lodge was over, we were marched into the Masonic Banqueting Room, a truly gorgeous and capacious hall, adorned with nine full length portraits of the various Grand Masters (among them George IV.) after the style and size of our Washington and Lafayette, in Congress Hall; a colossal marble statue of the late Grand Master, the Duke of Sussex, and a silver temple, of one thousand ounces of silver, of dazzling workmanship, which was presented to the Duke, but returned, at his death, by the Dutchess, on condition that she should have it whenever she might dine his friends. Five tables, running down this immense hall, with one cross, or head table, containing the *distingues*, were groaning under smoking soups, fish, English mutton, (such as you can't taste in America,) capons, wines, fruit, every, *every* thing that is delicious, awaiting the onset of nearly five hundred hungry Masons just from the "work." A gallery, at the end of the hall, was embellished with a gay array of about one hundred English beauties, who looked on for awhile, and then, themselves, retired to an elegant dinner, provided for them by the stewards (or managers.) We were entertained with the best Opera singers in London; four "professionals" were paid five guineas each, to sing for us! There were toasting, and singing, and speaking, but they were the noisiest fellows I have ever seen.

I presented your letter to the Grand Secretary only three days before this meeting, and he immediately invited me to attend this great celebration. I have been introduced to the Earl of Zetland, Grand Master, who is a very clever gentleman and good Mason.

May 11.—I have been invited to three Masonic dinners. They are splendid affairs. A dinner is always served at the meeting of every Lodge. The Englishman believes in eating. The Lodges have now adjourned for the season, 'till September. I witnessed the conferring of the 1st, 2d and 3d degrees in the Blue Lodge. It differs very materially indeed from ours. There is more ceremony with us. Our work is more imposing and impressive, and, I think, more truly Masonic.

RAMON VIONNET *vs.* THE GRAND LODGE OF LOUISIANA.

OUR readers will recollect the particulars of this extraordinary case, as given in this Magazine for April. The plaintiff had been Treasurer of the Grand Lodge for sometime previous to the first of January last; when, at a regular election of the officers, he was superseded and removed, for reasons which were then satisfactory to his Brethren in Louisiana, and the propriety of which has since been made abundantly manifest to his Brethren all over the country. But feeling himself aggrieved, or being influenced thereto by sinister friends, or a spirit of personal vindictiveness for the supposed wrong done to his integrity or capacity as an officer, he very indiscreetly, to use a mild form of expression, petitioned the Judge of the District Court of New Orleans for a writ of mandamus, to reinstate him in his office. The writ was issued as a matter of course; and in due time a hearing on it was had. The result was adverse to the petitioner,—as every body but the petitioner foresaw it must be. Not satisfied, however, with this decision,—or most probably wishing to vex and harrass his Brethren to the full extent of his power,—he was induced to carry the case, by appeal, up to the Supreme Court of the United States. The decision of that tribunal has been politely communicated to us as follows:—

Grand Secretary's Office, Grand Lodge of the State of Louisiana, No. 21 Conti Street.

NEW ORLEANS, June 10, 1851.

R. W. Br. CHAS. W. MOORE, *Editor Freemasons' Monthly Magazine,*—

Dear Sir and Br.—I am happy to inform you that the Supreme Court of this State, yesterday, rendered its judgment in favor of the Grand Lodge, on the appeal of Ramon Vionnet, ex-Grand Treasurer, *vs.* the Grand Lodge. A copy of the decree is subjoined for your information.

Respectfully and Fraternally yours,

EDWARD BARNETT, *Grand Secretary.*

Ramon Vionnet vs. the Grand Lodge of the State of Louisiana.

This is an application for mandamus. The relief prayed for is that after due proceedings the said S. Herriman* and the said Grand Lodge of the State of Louisiana be condemned to receive and to restore the petitioner, to his functions as Grand Treasurer of said corporation and his life membership thereof; and that Herriman be condemned to restore and deliver to the petitioner, in his official capacity, all the books, papers, moneys, archives and other things appertaining to said office of Grand Treasurer, the value of which exceeds $3,000.

First—As to so much of the application as asks the restitution of the petitioner to the exercise of his functions as Treasurer, we are of opinion that no cause for mandamus is exhibited on the face of the petition. It discloses the facts that the office is one of annual election, that the petitioner's year has expired, and that another person is Treasurer *de facto*.

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* Br. Herriman is the official successor of Vionnet as Grand Treasurer.—EDITOR.

Second—In regard to the life membership, we are of opinion that the petition is not sufficiently specific to authorize a mandamus; especially in this, that it does not show by whom and under what circumstances the petitioner has been injured.

The writ of mandamus is an extraordinary remedy, and should not be allowed except in a clear case. Courts are not disposed to interfere by mandamus in the administration of private corporations, except upon a very clear showing of injury done, and necessity of summary action. *A fortiori*, this strictness should be observed in respect to a private corporation, whose members are connected by confidential ties, and whose internal discipline is partially of a confidential character. It is therefore decreed that the judgment of the District Court be affirmed with costs.

And this is the end of one of the most absurd and pitifully ridiculous cases ever brought before the legal tribunals of the country. The rights and the integrity of the Grand Lodge have been fully sustained; while the result to the prosecutor is Masonically, if not morally disastrous. But for him we have no sympathy; for we believe him to have been wholly influenced by motives and considerations alike disreputable to him as a man and Mason. To the Grand Lodge the result can hardly fail to be profitable. It has established, and in some measure defined, its corporate and social rights. In respect to these, there can hereafter be no doubt or uncertainty in the minds of any Brethren, however physically constituted. It has established the legality of all the provisions of its new Constitution, as a corporate body; and thereby strengthened the hands of its present able and efficient executive officers.

OUR OWN BOOKS.

A TALENTED literary friend and Brother, to whom a few days since we submitted the plan of our proposed work on Masonic Jurisprudence, the preparation of which we have for some years had under consideration, has addressed to us the following note, which, with his permission, we transfer to our pages. The writer is himself the author of several valuable works in the various departments of polite literature and science, and has probably had as large an experience, as a writer and publisher, as any gentleman of his age in the country. He is therefore amply qualified in all respects, to appreciate, justly and correctly, the value of literary labors, and the rights which legally and by courtesy belong to such labors.

Mount Ida, Dorchester, July 11, 1851.

R. W. BR. MOORE:—Agreeably to your request I have perused the pages which you enclosed, and I have read also the paragraph which you published in the Magazine, No. 4, v. 9, p. 352, in respect to your intention to publish a work on "*Masonic Jurisprudence*," and have likewise considered what you say in reference to the appropriation of a portion of your ladors by others.

With a full knowledge of your devotion to duty, and of the liberal spirit with which you are accustomed to judge of men, and the acts of men, I cannot disguise the fact that I am somewhat at a loss how to advise you in the premises.

That you are entitled to realize the pecuniary benefits resulting from your literary labors, is quite certain. That it is important to the Fraternity generally that such benefits should be multiplied to the utmost to encourage your future efforts in behalf of our Institution,—is equally certain. That you possess the talents, and extraordinary experience for the peculiar task which you have undertaken,—all, who know you, will most readily admit. That a work on "Masonic Jurisprudence," is much needed,—and from your hands would be received by the Brethren, as one of unquestionable authority, no one I trust, would presume to deny. To be well done, such a work necessarily requires much research and a very careful judgment. No one, within the sphere of my knowledge, is better fitted for the task than yourself, and I can see no obstacle in your way. That a portion of your labors has been appropriated by others, is a circumstance which may well lead you to pause in the execution of your plan, I can understand;—but I can see as clearly that your apprehensions are more serious than the case demands.

Without any personal knowledge of the parties alluded to, I will venture to presume the probability that, they may be actuated by the most honorable motives, not having the slightest idea of doing injustice to you, or to any one. They probably thought, as many others have done under similar circumstances,—that their course was one more of compliment than of wrong,—more of benefit than of damage. They are new laborers in the field, and, I doubt not, when they understand a little more fully the cost and value of literary property,—they will be more careful to respect the rights of others, and will take pleasure in extending your already established reputation, and in co-operating with the Fraternity generally, to secure for your valuable books an extensive circulation.

Honorable competition is alike profitable to competitors, and useful to society. It creates new wants, and developes new energies in the necessary skill to supply them. Your talents and skill constitute a better protection than the law can give you,—and although I would not advise an imprudent neglect of the latter,—still, I should base my hopes upon the former as more certain, more abiding, and quite as profitable. The Fraternity, I am well persuaded, will countenance no intentional wrong in the conduct of any of its members,—*and he who hopes to thrive by injustice*, discovers a profound ignorance of the means of success.

Wishing you entire success in your undertakings,

I remain, my Dear Sir, faithfully and sincerely,

Your Friend and Brother,

NAHUM CAPEN.

MASONIC VISIT TO MOUNT VERNON.

OUR Brethren of Washington, and the neighboring cities of Georgetown and Alexandria, with a delegation from Baltimore, made a delightful excursion to Mount Vernon on the 24th June. It is estimated that there were between two and three hundred Brethren present. On landing from the steamer, a Procession was formed and proceeded to the Tomb of Washington, where, after prayer by the Grand Chaplain of the Grand

Lodge of the District of Columbia, the following beautiful Hymn, written for the occasion by M. W. Benj. B. French, Esq., was sung :—

Air,—"*Home, sweet Home.*"

Dear shade of our Brother, descend from above,
And list to our song of affection and love,
For deep in our hearts doth thy mem'ry abide,
Thy virtue and goodness our footsteps shall guide.

When the star of thy Country was pale in the heaven,
When stout hearts were quailing, and weak ones were riven,
Thou trusted in God, and his arm was thy stay,
Till burst out of darkness the sunlight of day !

And now to that Father Almighty—that Friend—
Let praise, and thanksgiving, and glory ascend,
That He Washington gave us, and formed him to be
The saviour, the founder, the strength of the Free.

Let the Union be founded forever remain !
Strike powerless that arm which would sever its chain,
In goodness—in greatness—oh let it extend,
Till Earth becomes chaos, and time has an end !

An able and eloquent address was then delivered by Br. French, which was well received and unanimously ordered to be printed. The following Ode, written for another occasion by Br. George P. Morris, was next sung :—

Tune—"*Old Hundred.*"

Our Order, like the ark of yore,
Upon the raging sea was toss'd ;
Secure, amidst the billows' roar,
It moved, and nothing has been lost.
When elements discordant seek
To wreck what God in mercy saves,
The effort is as vain and weak
As that of the retiring waves.

The Power that bade the waters cease—
The Pilot of the pilgrim band—
Gave to the gentle dove of Peace
The branch that led them to the land.
Thus has our Order been restored
Till all things crumble into dust ;
Then "holiness unto the Lord,"
In whom alone we put our trust.

The funeral dirge having been played by the Band, the benediction was pronounced, and the Brethren returned to the boat, where they partook of a collation, having spent the day in an appropriate and interesting manner.

LAYING OF THE CORNER STONE OF THE NEW CAPITOL.

The corner-stone of the new Capitol at Washington, was laid on the 4th of July, by the President of the United States, assisted by the Grand Master and Grand Lodge of the District of Columbia. The ceremonies, civil, military, and Masonic were in a high degree imposing, and eminently satisfactory to the vast multitudes who had assembled to witness them. The procession, which was of great length, moved through the principal parts of the city. Having arrived at the site selected for the building, an eloquent prayer was offered by the Rev. Dr. Butler.

After which, the architect of the building, Thomas U. Walter, Esq., caused the first stone to be lowered into its final resting-place. The President of the United States then examined it, and, after settling it with a few strokes of a stone-mason's mallet, pronounced it laid. The Architect and the Grand Treasurer of the Grand Lodge of Masons (Robert Clarke, Esq.) deposited in a cavity cut in the heart of the stone a glass vase containing the articles selected for the purpose ; after which the Masonic Fraternity likewise made a deposit, and the Architect caused a heavy crowning stone to be lowered and securely placed over the cavity.

The President adjusted this stone likewise, and invited the Grand Master of Masons of the District of Columbia to see that it was well laid.

The Grand Master then called upon the Grand Chaplain, Rev. C. A. Davis, to ask the blessing of God upon the work then about to be performed by the Fraternity, which was done.

The Grand Master examined the stone, applied the square, level, and plumb, and pronounced it properly formed, and of suitable material for the purpose for which it was intended. He then placed upon it the corn, wine, and oil, saying, as he did so :—

> May the all-bountiful Creator bless the people of this nation, grant to them all the necessaries, conveniences, and comforts of life ; assist in the erection and completion of this edifice, preserve the workmen from any accident, and bestow upon us all the corn of nourishment, the wine of refreshment, and the oil of joy.

He then said :—

> With this gavel, which was used by the immortal Washington, at the laying of the corner-stone of that Capitol, and clothed with the same apron that he then wore, I now pronounce this corner-stone of this extension of that Capitol, well laid, true, and trusty.

Accompanying the last words with three blows of the gavel.

He then presented to T. U. Walter, Esq., the working tools, being the square, level, and plumb, accompanying the presentation with the following remarks :—

> Mr. Architect :—I now with pleasure present to you these working tools of your own profession—the square, the level, and the plumb. We, as speculative Masons, use them symbolically ; you, as an accomplished architect, well know their use practically ; and may the noble edifice, here to be erected under your charge, arise in its beautiful proportions to completion, in conformity with all your wishes ; and may your life and health be long-continued ; and may you see the work go on, and the cap-stone laid under circumstances as auspicious and as happy as those under which this corner-stone has now been laid.

The corner-stone was laid at precisely 12 o'clock, meridian ; and a signal being given, a national salute was fired at the Capitol, Navy Yard, and Arsenal.

These ceremonies having been concluded, the M. W. Benj. B. French, Esq., as Grand Master, pronounced the following stirring and eloquent address.*

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*Br. French preceded Mr. Webster, orator of the day, at the special request of the latter.

My Masonic Brethren: I rise to address you on this occasion, deeply oppressed with the circumstances which surround me.

Standing, as I do, in the presence of the most excellent men of this nation, and to be followed, as I am to be, by one admitted by all as emphatically *the orator* of his time, and of whom I can truly say, "He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose," you will believe me guilty of no affectation when I say I feel a diffidence which is to me unusual.

Still, as your Grand Master, I have a duty to perform, and I shrink from no duty, under any circumstances. As has been the custom of our revered Order, on such occasions, I shall proceed, briefly to address you.

I am unable to conceive of a more interesting occasion than this, upon which we are here assembled, on this anniversary of the birthday of American Freedom.

Here we are—the proud dome of our own Capitol towering above us—assembled together from the North and the South, from the East and the West, to perform a duty indicative, in itself, of the growth and prosperity of this mighty nation.

On the 18th day of September, 1793, was laid, by George Washington, President of the United States and Grand Master of Masons, at least on that occasion, the corner-stone of the magnificent edifice before us.

It was, doubtless, supposed that, when completed, according to the plan then adopted, it would be of ample dimensions to accommodate all the wants of the people, by whom it was to be erected, for ages then to come.

Fiftyeight years have elapsed and, in that comparatively brief space in the ages of governments, we are called upon to assemble here and lay the corner-stone of an additional edifice, which shall hereafter tower up, resting firmly on the strong foundation this day planted, adding beauty and magnitude to the People's house, and illustrating to the world the firm foundation in the People's hearts of the principles of freedom, and the rapid growth of those principles on this Western Continent.

Yes, my Brethren, standing here, where fiftyeight years ago Washington stood, clothed in the same Masonic regalia that he then wore, using the identical gavel that he used, we have assisted in laying the foundation of a new Capitol of these United States, this day, as Solomon of old laid the foundation of the temple of the living God! "Now, therefore," says the historian Josephus, "the king laid the foundation of the temple very deep in the ground, and the materials were strong stones, and such as would resist the force of time;" and we, following this sublime example, have laid here, deep in the ground, and of strong stones that we trust will resist the force of time, the foundations of a house wherein we hope for lengthened years the Representatives of a mighty people shall legislate for the glory, the happiness, and the good of that people!

When the corner-stone of the edifice before us was laid, in 1793, the Government was justly considered an experiment, and the prediction was again and again made, by those who, thank God, turned out to be false prophets, that it would fail; "the wish was," doubtless, "father to the thought;" but it did not fail! The first census of the United States, in 1791, exhibited a population of less than four millions of souls; at the time of laying that corner-stone there were, probably, something over four millions; and now, in less than sixty years, the number has increased to upwards of twenty millions! The predictions of failure, by the false prophets, have themselves utterly failed, while the prayer has been answered and the prophecy fulfilled which Washington made on assuming the duties of President, on the 30th of April, 1789. He then offered up his "fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction would consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes; and would enable every instrument employed in its administration to execute with success the functions allotted to his charge."

The ear of the Almighty was opened to that prayer; it was recorded in Heaven; and from Washington, down to the present President of the United States, who so worthily, and with so much dignity and honor, fills the proud station that Washington filled, it has been answered, and every instrument employed in the administration of this Government has executed with success the functions allotted to his charge.

After this supplication to the Most High, Washington expressed his conviction "that the foundations of our national policy will be laid in the pure and immutable principles of private morality, and the pre-eminence of a free government be exemplified by all the attributes which can win the affections of its citizens, and command the respect of the world."

"I dwell," said he, "on this prospect with every satisfaction which an ardent love of my country can inspire; since there is no truth more thoroughly established than that there exists in the economy and course of nature an indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy and the solid rewards of public prosperity and felicity; since we ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained; and since the preservation of the sacred fire of liberty, and the destiny of the republican model of government, are justly considered as *deeply*, perhaps as *finally* staked on the experiment entrusted to the hands of the American people."

This prophecy has been fulfilled. "The foundations of our national policy *were* laid in the pure and immutable principles of private morality," and the eternal rules of order and right *having been regarded*, the propitious smiles of Heaven have beamed upon "the American people," to whose hands the "experiment" was entrusted. Prophecy has become fact, hope has become fruition, and the experiment on which the destiny of our republican model of government was *deeply* and *finally* staked has been entirely successful.

But, my brethren, we must for a moment reverse this bright picture of the past. As, in the fabled mirror, when under the power of the magic wand, clouds obscure the view for a time, and darkness and desolation shut from the beholder's eye some scene of happiness and joy, so, within a short time past, has there been hovering over the brightness of our political horizon the dark and dismal clouds of disunion, and the time was, and that recently, "when the boldest held his breath," in anticipation of the shock which was expected to overwhelm the Republic.

Thanks to Almighty God, the good old ship of State weathered the dangers that seemed about to overwhelm her, and, like that glorious old battlement, the Constitution, she has escaped the imminent dangers of a "lee shore," and is now again, we hope and trust, in smooth water, with a cloudless horizon all around her. Heaven works not on earth without human means, and men and patriots were inspired in our day of danger to cast themselves resolutely into the breach, and strike boldly for the Union. The names of Clay, Webster, Cass, Foote, Cobb, Dickinson, Houston, Douglas, and a host of others, shall live in the history of the dark storm hrough which we have just passed as the saviours of this glorious galaxy of American States; their names shall stand in history as the pillars of their country in the hour of her darkest trial.

I know I shall be excused for saying that all save one of those whose names I have mentioned are "Brethren of the mystic tie." He to whose eloquence you are about to listen is, if I mistake not, the exception.

To these great, good, patriotic men, aided as they have been by the Executive of the nation, in whose every act a determination not to be misunderstood has been manifested to preserve the Union, do we, as I firmly believe, under God, owe the existence, this day, of these United States of America! Thanks be to God! thanks be to them! [Loud and long-continued applause.]

And now, my Brethren, do we see nothing here, in these ceremonies, on this occasion, to cheer us? Cold indeed must be our hearts if they can beat on in their regular pulsations while our eyes behold nothing but a plain rock of granite hewed and squared, and our ears hear nothing farther than, "it is a corner-stone."

I see in these ceremonies, as it were, the spirit of Washington amongst us, renewing the hopes and wishes and prayers that he never failed to offer in his lifetime for the perpetuation of this Union; in that corner-stone I perceive the seal set to a renewed lease of the existence of this Union. *Lease*, did I say? No, a deed of warrant in fee simple, to have and to hold to us and our heirs and representatives FOREVER!

In the erection of this new Capitol, adjoining the old one, I see Texas, and California, and New Mexico, come in and unite themselves to our old Union, and become one and the same with it; and, in leaving this old Capitol untouched, I see the old Union—South Carolina and all—standing firmly, proudly, in its glorious strength, unbroken and unbreakable, and let us all firmly hope and pray, so may it stand, FOREVER AND FOREVER!

THE NATIVITY OF ST. JOHN.

THE 24th June last,—the great Masonic Festival day,—was more generally celebrated in all parts of the country, than for many preceding years; and perhaps no better evidence of the general prosperity of the Institution in the United States can be given, than this fact affords.

Our correspondent at Elmira, N. Y., writes as follows:—"The Order is in a prosperous condition here. On the 24th (St. John's day,) we had a grand celebration. Members were here from all parts of the State. An able and eloquent oration was delivered by Sir Kt. Rev. W. H. Goodwin, of Rochester. It will soon be published and I will transmit you a copy. A splendid Gold Watch was presented to the orator in a very neat and appropriate address by D. A. Ogden, Esq. of the Pen Yan Democrat. Br. Goodwin replied in a happy manner. An Encampment of Sir Knights is soon to be started here, of which I will give you full particulars at another time."

Our Brethren at Morganton, N. C., celebrated the day in a very agreeable manner. The address was delivered by Br. Mackey, and a supper was given in the evening.

CELEBRATION AT SALEM.

[From the Boston Post.]

The anniversary of St. John was celebrated at Salem, by Essex Lodge, and several Lodges from other parts of the State, numbering in all some six hundred "Brethren of the mystic tie." During the earlier portion of the day the weather threatened to be unfavorable, but after some faint attempts at sprinkling, the rain held up, and the participants in the celebration, and the thousands of spectators, were favored with a dry time, and air sufficiently cool for processional purposes.

Most of the Lodges rendezvoused in Perkins' Hall, near the Common, and the balance in Phœnix Building and the Essex House, where Mr. Leavitt had made ample arrangements for their reception. The procession was formedon the Common about 12 o'clock, with the De Molay Encampment of Knights Templars, under A. B. Young, Grand Commander, as escort. The Worcester County Encampment of Knights Templars were also there in full regalia. But at the head of the list stood the Grand Lodge of Massachusetts, under the Rev. G. M. Randal, Deputy Grand Master, and other Masonic bodies in regular order, according to date of their Charters.

The Knights Templars had the Boston Cornet Band, and the Salem Brass Band discoursed the music for the main body. Thomas M. Dix, Esq., was chief marshal of the day, and formed the procession in good style, as soon as all the component parts had been reported as on the ground.

With such an array, it is hardly necessary to say that the display was imposing and interesting, particularly to the friends of the initiated, male and female, who were among the spectators.

After marching and countermarching about half an hour, the column moved to Mechanic Hall, the galleries of which had been previously filled with the youth and beauty of Salem and the neighboring towns. The services in the hall consisted of a prayer by the Rev. Ebenezer Fisher, the singing of a Masonic hymn by the choir, and an oration by the Hon. Joseph R. Chandler, of Philadelphia, which was a beautifully written discourse, and admirably delivered. It was chiefly devoted to a reply to the objections most commonly urged against the Masonic Institution. It abounded in felicitous expressions, conveying sentiments of morality and religion in language proving him to be a gospel-read gentleman. With graceful playfulness and delicate compliments to the ladies, he ingeniously essayed to reconcile the sex to the rule which excludes them from the Order; but in one passage, without perhaps unveiling any secret of the Craft, he rather distinctly disclosed one of the attitudes of a member when at work. The discourse occupied an hour and a quarter in the delivery, and in every particular gave the highest gratification to the Brotherhood.

These services over, the procession was reformed, and marched to Hamilton Hall, in Chesnut street, where dinner had been provided. Robert H. Farrant, Master of the Essex Lodge, presided at the table, and in the course of the sitting made several brief and happily turned addresses in relation to the incidents of the day.

Charles Allen Brown, officiated as toast-master, and announced the regular toasts as follows:—

1st. *The Day we Celebrate*—Commemorative of the great patron of our Order, whose voice from the wilderness proclaimed the coming of Him who taught *Faith* in God, *Hope* in immortality, and *Charity* to all mankind.

2d. *Our Country and Our Order*—May an all-wise Providence ever preserve us from domestic discord.

3d. *The Memory of Washington, Franklin, Lafayette and Warren*—names upon the records of our institution, and shining like letters of gold in pictures of silver upon the pages of our country's history.

4th. *The Grand Lodge of Massachusetts.*

5th. *The Orator of our Festival*—At home alike in our national councils, in guiding the public mind through the press, and at the Masonic Trestle Board.

6th. *The De Molay Encampment of Knights Templars*—Their splendid martial array in *our* Salem is calculated to remind us of those chivalric Knights whose religious zeal and good swords led them to the rescue of the Holy Temple at the Salem of ancient Palestine.

7th. *The Grand Chapter of Massachusetts.*

8th. *The Christian Clergy*—We are ever ready to assist them in their work of Brotherly love with our Square, our Compasses and our Trowel.

9th. *The Ladies*—Earth has no fairer flowers, Masonry no brighter jewels:—let them be received on all points of social, if not Masonic fellowship.

10th. *The Press*—Like Masonry, it has transmitted to us the lights of by-gone ages.

11th. *New Hampshire Freemasons*—From generation to generation, may they enjoy the sweets of Fraternal communion.

12th. *The District Deputy Grand Master of this Masonic District*—Venerable in years and honored for his enlightened zeal for our ancient Order—may his remaining days be as peaceful as his life has been virtuous.

Responses were made by Mr. Chandler, the orator, Rev. Mr. Randall, Rev. Mr. Fisher and others, and the dinner passed off very agreeably.

CELEBRATION IN NORTH CAROLINA.

Windsor, N. C., June 26, 1851.

DEAR BROTHER:—With mingled pride and satisfaction I ask a place in the pages of your valuable Magazine, to "bear record" to the remarkable prosperity of the Craft in the "Old North State,"—evinced at the Festival of the Nativity of St. John the Baptist, 24th inst., in our little village. Our Brethren having with commendable liberality contributed a sufficient sum for the purpose, a tasty Hall has recently been erected under the direction of Charity Lodge, No. 79, who, having made the necessary arrangements, determined to dedicate it in solemn form on the 24th, and at the same time to celebrate the Festival of St. John. A general invitation had been extended to the Lodges and Chapters in our immediate vicinity to join in the ceremonies, and much anxiety was manifested to render the services worthy of the occasion. On the evening preceding, a large delegation arrived in the Steamer Chieftain, from Plymouth, composed of a number of Brethren, together with the officers and companions of Key Stone Chapter, as also arrived a like delegation from Hamilton, with the Officers and Companions of Conoho Chapter. A large number of Brethren and Companions from the adjoining towns also arrived,—all of which seemed to augur well for the "day" to come. Brotherly greetings having been cordially extended, nothing remained but to await its advent. The morning of the 24th opened lowery. And every appearance indicated that our pleasures would be marred by rainy weather; notwithstanding, our Brethren and Companions continued to arrive, and with them, hundreds of citizens of this and the adjoining counties,—forming a vast throng, anxious to witness the ceremonies of the day—though the morning appeared so inauspicious, yet the rain did not descend, and the sun being obscured, added to the comfort of the audience and the Craft. At 9 o'clock the Brethren assembled at the Lodge Room, when, by delegation from M. W. Alonzo T. Jerkins, Grand Master of the State, for that purpose, I opened a Grand Lodge in due form, and dedicated the Hall to "*Freemasonry*," "*Virtue*," and "*Universal Benevolence.*" During the Dedication, an impressively solemn invocation to heaven was made by Rev. Br. A. J. Spiney, Grand Chaplain P. T., and an interesting address delivered by Br. James H. Cherry, W. M. of Charity Lodge; after which the Grand Lodge was closed in due form, and the Brethren partook of refreshments provided by Charity Lodge,—every thing partaking of spirutous liquors being discarded. The several Chapters having retired and clothed, a procession was formed under the direction and preceded by the officers and members of Charity Lodge,—following marched our Brother Master Masons, visitors, and closing the procession came the Officers and Companions of Key Stone Chapter, Conoho Chapter and Temple Chapter—all in full regalia—making in all one hundred and six Brethren and Companions in the procession, about fifty of whom were Royal Arch Masons,—presenting one of the grandest Masonic displays, we think, ever seen in North Carolina.

The procession marched through our principal streets and thence to the Court House in the centre of the village where seats and a stand had been prepared under a delightful shade of elms; when, after the Brethren and Companions were seated, and as many of the large audience as could do so, an ode was sung, and prayer offered by Rev. Br. David Hanib, Chaplain of Charity Lodge, and an oration delivered by Comp. Rufus K. Speed, of Elizabeth city, which for eloquence, pathos, beautiful imagery, and impressive exhortation to the Craft, cannot, we think, be excelled. After which the procession was again formed and marched to the Hall, when the Lodge was called from labor to refreshment.

At 2 o'clock, dinner was served at the "North State Hotel"—when after regaling the appetite, the cloth being removed, toasts and responses went round, and the utmost good feeling manifested itself among the Craft. After which, the Brethren and Companions separated, for their several homes, with the proud satisfaction that they were enabled by a kind Providence to mingle in a celebration

producing such happy results. In conclusion, dear Brother, we have cause for rejoicing in the prosperity of our beloved Order. The march is onward. Unparalleled advancement marks its course, may we not hope that the time may arrive when the beautiful precepts it teaches may be permitted to visit every homestead and pervade every heart. Fraternally Yours,

KADER BIGGS.

CELEBRATION IN RHODE ISLAND.

THE Grand Lodge of Rhode Island met at Pawtucket, June 24th, for the choice of officers and to celebrate the nativity of St. John Baptist. The G. Lodge was opened in ample form by M. W. Grand Master WM. FIELD. He then resigned the chair to Past Grand Master Seth Peck, and the Grand Lodge proceeded to the choice of the following officers:—

M. W. Wm. Field, G. M.; W. George W. Marsh, D. G. M.; W. Wm. Gray, S. G. W.; W. Ariel Ballou, J. G. W.; W. James Hutchison, G. S.; W. Jason Williams, G. T.; W. Charles D. Green, S. G. D.; W. Leonard Wright, J. G. D.; Remington Arnold, G. S. B.; W. C. B. Manchester, G. M.; Rev. Horace A. Wilcox, G. Chaplain; Daniel Wightman, G. Tyler.

A detachment of Templars was then despatched to escort the orator, R. W. Rev. BENJ. HUNTOON, and our distinguished guest, Gov. DUNLAP, Gen. Grand High Priest of the Gen. Grand Chapter of the U. States, to the Hall, where they were received with the honors of Masonry. A procession was then formed, and, with excellent music by Pawtucket Band, we passed through the principal streets to St. Paul's Church, and after the ante communion service by the Rev. Br. Foss, spirited singing by the choir, and an eloquent and pointed address by the Rev. Br. Huntoon, we repaired again to the Hall and partook of a sumptuous repast, prepared by Gen. Despaux, who, though not a Mason, certainly, on this occasion, knew how to measure and lay out his work. A blessing was asked by Rev. Br. Benedict; after which, enlivened by the presence of the ladies, we commenced work. After the repast, toasts were offered, and though not *drank* in wine, were *eaten* with fine strawberries and cream. Br. Taft being called upon by the Grand Master, after some remarks on the occasion of the meeting, &c. gave,

"*The Orator of the Day*—The pointed, fearless and eloquent defender of Freemasonry."

Br. Huntoon in reply, remarked that owing to the shortness of his address it might be expected that he would make a speech in reply, but as it was nearly time for the cars, he would omit it then, and offered as a sentiment—

VIII. 300
IX, 310

"*The Ladies*—Though they do not preside in our Lodges, they do in the hearts of those who preside there."

G. M. Field then offered—

"*Our Patron Saint—St. John the Baptist*—Let us listen to his voice which is now, as ever, saying to us, make your path straight."

The Grand High Priest was then called for, but being absent, Br. Field again offered—

"*Our Distinguished Guest.*—The Gen. G. H. P. of the Gen. Grand Chapter of the United States—he stands at the head of that branch of the Masonic family, but not above his merits."

Br. Dunlap replied at some length, intimating that in making a speech on this occasion he could be but a gleaner in the field from which Br. Huntoon had already reaped the harvest, and with many well turned compliments to the Grand Lodge and others present, gave—

"*The Day we Celebrate*—a brilliant era in the annals of Freemasonry."

Br. Benedict gave—

"*Freemasonry*—Honored by her charities, which may well be an example to many kindred Institutions."

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER II.

DR. DESAGULIERS. FROM 1717 TO 1722.

"I could a tale unfold."—*Shakspeare.*
"Dost feel a wish to learn this thing of me ?"—*Titania.*
* * * * * * "hoc est
Vivere bis, vita posse priore frui."—*Martial.*

"Br. Desaguliers was elevated to the throne of the Grand Lodge in 1719, and proclaimed Grand Master on the day of St. John the Baptist. He effected great improvements in the Order during his year of office; and yet all the record which he thought proper to make of his Grand Mastership was, that 'being duly installed, congratulated, and homaged, he revived the old peculiar toasts or healths drank by Freemasons;' and it was agreed that when a new Grand Master is appointed, his health shall be toasted as Grand Master elect. Br. Desaguliers was peculiarly active in the improvement and dissemination of Masonry at its revival, and therefore merits the respectful and affectionate remembrance of the Fraternity. He devoted much of his time to promote its best interests; and being the Master of several Lodges, I had a fair quantity of experience in a small space of time, and I can confidently affirm, that though the public records of Masonry say so little of the acts of this worthy Brother, there were many traits in his character that redound to his immortal praise. He was a grave man in private life, almost approaching to austerity; but he could relax in the private recesses of a Tyled Lodge, and in company with Brothers and fellows, where the ties of social intercourse are not particularly stringent. He considered the proceedings of the Lodge as being strictly confidential, and was persuaded that his Brothers by initiation actually occupied the same position as Brothers by blood, and therefore was undisguisedly free and familiar in the mutual interchange of unrestrained courtesy. In the Lodge, he was jocose and free hearted, sang his song, and had no objection to his share of the bottle, although one of the most learned and distinguished men of his day. He delivered public lectures on experimental philosophy; an unusual practice for a dignified clergyman in those days, and showed him to be many years in advance of the intelligence of the age when he flourished.

"Our business, however, is with Dr. Desaguliers, as the chief agent in the revival of the ancient and honorable institution of Freemasonry. He brought his private Lodges into such repute, and particularly that holden at the Goose and Gridiron, that it was placed at the head of the list of Lodges; and a law was proposed and unanimously agreed to, that the Grand Master should be proposed and elected there before he become eligible for the appointment of the Grand Lodge. It was supposed at the time that he was the author of that famous paper

which so thoroughly refuted the absurd allegations of Dr. Plot against the Order.* It is true I heard it applied to him several times, but he uniformly disavowed it, although it was generally believed that there was no other living Mason who could have done it so well.

"As a proof of his attention to discipline and propriety of conduct, I give you an anecdote. On a certain occasion, which I perfectly remember, I witnessed the initiation of a noble lord, which was performed with great solemnity by Dr. Desaguliers; and his lordship, though only a youth, appeared very much impressed with the ceremonial. But when the refreshment was introduced and the severity of discipline somewhat relaxed, his lordship, according to a habit then very much in vogue, occasionally intermingled his conversation with an oath. This passed at first without notice, as the vice of swearing was common both to peer and peasant. Now you are aware, I dare say, that the opening formula in those days was, 'forbidding all cursing, swearing, and whispering, all religious and political disputes, together with all irreligious and profane conversation, under no less penalty than what the by-laws shall prescribe, or majority of the Brethren shall think proper to impose.' Profanity, therefore, was a violation of Lodge rules, although they were not remarkable at that period for their stringency; but the frequent repetition of the interdicted words created an unfavorable sensation, which was not much to his lordship's credit. Br. Desaguliers said nothing, howmuchsoever he might be disgusted. At length his lordship appealed to the chair for the confirmation of some opinion.

"'I say doctor—d—me, don't you hear—I ask your pardon for swearing!" After this had occurred more than once, Br. Desaguliers rose from his chair with a dignity which he well knew how to assume when circumstances called for it, and said,

"'My lord, you have repeatedly violated the rules of the Lodge by your unmeaning oaths; and more than this, you have taken some pains to associate me personally with your profanity, by your frequent appeals to the chair. Now, my lord, I assure you, in answer to those appeals, that if God Almighty does not hear you, I will not tell him!'

"The peer was silenced, the Brethren pleased, and, I must say, I was proud of the Master. Another time he said to a person of equal rank, who was an adept in the reigning vice—'My lord, if you thought you were honoring God, you would not swear so furiously.'†

"I assure you, sir, that Masonry, as then practised, was a fascinating pursuit, although its technicalities were somewhat different from those of more modern times. For instance, what you call the Great Lights were denominated Furniture with us; the three *movable* Lights were explained to mean the same as your three *lesser* ones, and were indeed the same in every particular; and we had three *fixed* Lights, or imaginary windows in the east, west, and south, which are now, I believe, discarded. Again, Wisdom, Strength, and Beauty, according to ancient usage, were represented, not as at present by these pillars or orders of architecture, but by the two pillars of Solomon's Porch and the Blazing Star, the left hand pillar being the symbol of Wisdom, that on the right hand Strength, and the Blazing Star in the centre Beauty.

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*A Detection of Dr. Plot's Account of the Freemasons. See the Golden Remains, vol. ii., p. 31.

†Do not let me incur the imputation of libelling the manners of the eighteenth century by the above anecdotes, for they are strictly true. Swearing was the besetting vice of the age, and Swift observes—"I cannot recollect, in this maturity of my age, how great a variety of oaths I have heard since I began to study the world, and to know men and manners.

For nowadays men change their oaths
As often as they change their clothes."

And he gives a case in point. "I remember an officer who had returned from Flanders, sitting in a coffee-house near two gentlemen, whereof one was of the clergy, who were engaged in some discourse that savored of learning. The officer thought fit to interpose, and professing to deliver the sentiments of his Fraternity as well as his own, turned to the clergyman, and spoke in the following manner—'D—m me, doctor, say what you will, the army is the only school for gentlemen. Do you think my Lord Marlborough beat the French with Greek and Latin? D—m me, a scholar, when he comes into good company, what is he but an ass? D—m me, I would be glad, by G——, to see any of your scholars, with his nouns and his verbs, and his philosophy, and trigonometry, what a figure he would make at a siege, or a blockade, D—m me!' &c.

"The disciple of Masonry was always, so far as I could learn, essentially democratic, and the revivalists took especial care to make no innovations in the original plan. All power was committed to the members of Lodges; and even, as we have just seen, the newly initiated entered apprentices had a vote in Grand Lodge. In the popular government of Athens it was an unalterable law that all the citizens in turn should be distributed in the courts of justice; and on the same principle the Brethren of each Lodge choose their Master *by ballot*, who appoints his officers from amongst themselves, and these are its representatives in the General Assembly, or Grand Lodge. And as in all the democratic institutions of antiquity, a senate was appointed to prepare all motions and proposals before they were submitted to the decisions of the General Assembly of the people, so we have committees nominated for the same purpose.

"The chief governor of the Craft is annually elected by the delegates from the Lodges; and in imitation of the practice of Thurium, the office was scarcely ever conferred twice on the same person, because if such a practice had been submitted, it was thought that other persons of equal worth would have been excluded from an honor which ought to be equally accessible to all.

"The general laws of Masonry, however, were but loosely administered. It was provided 'that no Brother should belong to more than one Lodge within the bills of mortality;' but little notice was taken of that law, for it was violated with impunity by D. G. Masters Desaguliers and Martin Clare, and many others. And again, instances occasionally occurred where a Grand Master continued in office for more than a year, but the society generally suffered by substituting the exception for the rule, as in the case of Lord Byron, who was Grand Master from 1747 to 1752, and never attended a Grand Lodge between those periods, which caused Masonry to languish for want of an active and attentive patron.

"Again, with reference to private Lodges; no candidate can be admitted as a Mason, nor can any one become a member without the scrutiny of the ballot-box, and so imperative were the laws respecting secret votes, that it was provided 'that when any Brother is proposed to become a member, and any person to be made a Mason, if it appears, upon casting up the ballot, that they are rejected, no member or visiting Brother, shall discover, by any means whatever, who those members were that opposed his election, under the penalty of such Brothers being for ever expelled the Lodge, (if members,) and if a visiting Brother, of his being never more admitted as a visitor, or becoming a member; and immediately after a negative passes on any person being proposed, the Master shall cause this law to be read, that no Brother may plead ignorance.

"After all—I speak from experience," the Square continued, "the real exercise of power was generally in the hands of a few individuals, and sometimes of a single person, who, by his influence, was able to dispose of every motion at pleasure. This superiority was exercised in succession, during the eighteenth century, by Brothers Desaguliers, Manningham, Dunckerley, Heseltine, and White.

"In these happy times—they were times of real enjoyment—labor was conducted with great seriousness; and perhaps you will be surprised when I tell you—and if you are not, there are those in this latitudinarian age who *will*—that the Book of Common Prayer, according to the rites and Ceremonies of the Church of England, was an established Lodge book, as it was considered to contain all the moral principles of the Order. And in the lectures, Brothers Desaguliers, Anderson, and Payne placed the following passages as unalterable landmarks to designate the religious character of the Order.

"'Why due east and west?'

"'Because all Christian churches and chapels are or ought to be so.'

"'What does —— denote?'

"'The Grand Architect of the Universe, or Him that was taken up to the topmost pinnacle of the Holy Temple.'

"Refreshment was a genuine feast of reason and flow of soul. Punning, however it may be condemned and sneered at by the fastidious scholar of the nineteenth century, as being a worthless and contemptible pursuit, was extensively practised according to the category laid down by Swift and Sheridan; and many a witticism have I heard uttered which created the most uproarious mirth; for loud laughter was not inconsistent with the manners of an age when high jinks in a sister country possessed attractions which led, as Sir Walter Scott expresses it, 'the best educated and gravest men in Scotland gradually on, from wisdom to mirth, and from mirth to extravagance.'

"One evening as these choice spirits sat round the table after supper—and suppers, I must tell you, in those halcyon days, generally terminated the business of the Lodge—Brothers Lamball, Sorell, Beloe, Ware, Madden, Villeneau, Noyes, Cordwell, Salt, Gofton, Senex, Hobby, Mountain and a few others being present with the W. M., all celebrated Masons, whose names are well known to the Craft; Brother Lamball, who was an incorrigible laugher; and that in no very mild tone of voice, being tickled by some witty remark, indulged his propensity in a regular horse laugh. Brother Madden rose with much gravity, and addressing the chair said,

"'W. Sir, did you ever hear a peaceful *lamb bawl* (Lamball) so vociferously?'

"'No,' said Br. Desaguliers, 'but I've heard a *mad'un* (Madden) make an ugly *noise* (Noyes.)

"'O,' rejoined Br. Sorell, 'let him ride his *hobby* (Hobby) quietly, his lungs *wear* (Ware).'

"'Aye,' Br. Ware snapped in, 'particularly if the color of his hobby be *sorrell* (Sorrell).'

"'The lamb had better go to *sea next* (Senex) and then he may *bellow* (Beloe) against the roaring of the *salt* (Salt) waves as they dash upon the *mountain*,' (Mountain)' shouted Br. Hobby.

"'Well,' replied Br. Lamball, 'I shall never quarrel with any other Brother who holds the *cord well* (Cordwell—*cable tow)* for this or any thing else, provided he does not call me a *villain*, O. (Villeneau) Ha! Ha! Ha!'

"'I shall not, Brothers and fellows,' responded Br. Villeneau, 'question your good faith, altho' you carry on so briskly a *Pun ic*—war.'

"'A truce to your wit,' Br. Madden interposed, 'I *thirst* to mend my simile.'

"'Nay,' said the W. Master, 'if Br. Madden *thirsts*, why there 's an end of it.'

"'O ho,' echoed Br. Noyes, 'if a *pun is meant*, I move that we inflict the usual *punishment*.

"Why then,' says the chair, 'we will replenish the glasses and try to quench Br. Madden's *thirst* with a *toast*.'

"Now all this may appear very puerile to you, Sir, but I assure you it is a correct sample of the wit of the age, and formed the staple commodity of a lively conversation at taverns and clubs, which were then the resort of the highest nobility and gentry in the land."

Freemasonry is an ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life. Wealth, power, and talents are not necessary to the person of a Freemason. An unblemished character, and a virtuous conduct, are the only qualifications for admission into the Order.—*Laurie's History of Freemasonry.*

SUPREME COUNCIL 33d—EXTRA SESSION.

Universi Terrarum Orbis Architectonis per gloriam Ingentis.

DEUS MEUMQUE JUS. ORDO AB CHAO.

From the East of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the thirtythird and last degree "ancient and accepted rite," under the C. C. of the Zenith, near the B. B., answering to 40° 42′ 40″, N. L., and 2° 51′ 0″, E. L., Meridian of Washington City.

To our Illustrious, most Valiant and Sublime Princes of the Royal Secret, Knights of K——H, Illustrious Princes and Knights, Grand, Ineffable and Sublime, Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres :

TO ALL TO WHOM THESE LETTERS SHALL COME, GREETING :

HEALTH,—STABILITY,—POWER.

KNOW YE, That at an Emergent Session of the Supreme Grand Council of the M. P. Sovereigns, Grand Inspectors General of the thirtythird and last degree—"ancient and accepted rite," duly and legally established, constituted and organized for the Northern Masonic District and jurisdiction of the United States of North America, held on the 21st day of the 4th lunar month, called Tamuz, An°. Hebm. 5611, Recs. 2387, Ords. 733, et Mm. 537, and of the Christian Era, the 21st day of July, 1851, at their Grand East :—

WHEREAS at the Stated Session of this Supreme Grand Council held on the 30th day of June last, an imperative sense of duty to our Illustrious Order, and a just vindication of the rights and prerogatives of this Supreme Grand Council, as well as a proper regard for our obligations as Masons ever zealous of the interests and integrity of our "most excellent order of Freemasonry," seemed to demand at our hands, a deprecation and prompt public exposure of the unlawful assumptions and pretensions boldly set forth by Mr. *Henry C. Atwood* and *Jeremy L. Cross*, and their associates, in publications assuming to emanate from and under the sanction of a self-created and unlawful Body calling itself "a Supreme Grand Council and Sovereign Grand Consistory for the Northern Hemisphere of the United States of America :"

And WHEREAS on that day no evidence was before us to show that the names of the Brethren given in the publication referred to, had been used without authority, we had no alternative save to publish them *all* in the same category.

But since our said session, having been informed that the names of some of the Brethren referred to, had been used without their knowledge or permission, we embrace the earliest opportunity, as in the case of Brother Haswell, to make the proper correction in a public manner ; and we promise in the case of any other Brother similarly circumstanced, on receiving authentic information of the fact, to make the like correction.

Part of the plan of these disorganizers, was to seduce into their ranks, Brethren distinguished by their talents and stations in other departments of Masonry, by offering to them offices in their spurious body, and attempting to prejudice them against our Supreme Grand Council, by falsely alleging, among other things, that we have interfered with and claimed to exercise the acknowledged prerogatives of Grand Chapters of Royal Arch Masons and Grand Encampments of Knights Templars. That this dishonorable scheme has been attempted to be carried out, and also that it has signally failed, we have the proofs. As however the names of the Brethren here referred to, except one or two, have not yet been before the public, it is sufficient on this occasion simply to allude to these facts.

But WHEREAS our esteemed Brother NATHAN B. HASWELL, of Burlington, Vermont, is one of the said exceptions, we publish his letter to this Supreme Grand Council on the subject. From his well known labors, zeal and constancy in support of our beloved Institution, during a period of nearly half a century, embracing the darkest antimasonic times, his uniform fidelity and devotion to Constitutional Masonic Law and Order, and his probity of character as a man and Mason, we were led to the conviction that there must have been some mistake in the use of his name in the aforesaid publications ; and that such conviction was correct, we are now happy in being able to present his own testimony.

It is worthy of notice, that his name was published by Cross and his associates on the *twentieth* of June last, and that he did not receive Cross's letter till the 21st of that month, informing him that his name had been used, "without consulting him ;" also, that Cross publishes Brother Haswell as possessing Degrees into which he had never been initiated—a circumstance which of itself indicates more clearly than words can do, the reckless and unmasonic character of every thing connected with the proceedings of these disorganizers.

"*Burlington, Vt., July* 14, 1851.

"RESPECTED COMPANIONS :—It is with great regret and surprise I am compelled to notice an *edict* which has gone forth to the *Masonic world*, under the sanction of *your body, denouncing me as an impostor in Masonry*, in consequence of a publication in the New York papers of the 20th and 21st of June last, wherein I am represented to be an officer of the Supreme Grand Council of the 33d Degree established in that city. The publication alluded to in New York was *without my sanction or knowledge*,—and the facts I am about to state ought to shield me from any censure by the Masonic world.

"It has been my pleasure to be acquainted with a majority of your Officers for a great number of years—the intimate connection which has subsisted between us has not and I trust never will be *alienated* by any *hasty or imprudent act on my part*, and I hope the explanation I now give will induce *you* to *repair the injury* which your *Circular has and must occasion* by its *wide spread circulation* among the Masonic bodies and Brethren to whom it has probably been sent. My statement is as follows—

"I received a letter from *Jeremy L. Cross, of New York*, under date of the 18th of June last—saying that he had ventured to put my name on the list of Officers of a General Consistory of the Sov. G. Council of the 33d Degree of Masonry in New York, without consulting me and requesting my acceptance of the appointment. At the time of receiving this letter, which was on the 21st or 22d of June, I deemed it Masonic and proper, having myself never taken those Degrees, to make the necessary inquiries respecting the organization of a body of whose correct and regular standing I had doubts. I accordingly solicited information from a Companion Sir Knight who had *proved to me on several occasions to be an able and safe Masonic counsellor*. His reply by an unforeseen event was delayed for some days. I was not, however, disappointed in the result of my inquiries—and on the 1st of July I wrote to Comp. Cross *declining to accept the appointment*. It appears that the organization, or Election of Officers of the New York Council, was announced in the *New York Herald* of the 20th, and in the *New York Express* of the 21st of June ; it would not therefore have been possible for me to have answered Mr. Cross's letter previous to these publications.

"During a *Masonic service of over forty years*, no event has transpired to my knowledge, to mar the kind feelings and good understanding I have had with my Brethren, until the publication alluded to in this communication ;—and this is not of my own seeking.

"If my feeble *support* and *defence of our Institution*, during days and years that demanded great *prudence*, *stability* and *wisdom*, have not been *found wanting*, I shall not at this *late day* attempt to trifle with, or deceive the Masonic Fraternity, whose welfare and prosperity I have endeavored to advance by every proper means in my power.

"Very Respectfully and Fraternally yours,
"NATHAN B. HASWELL, *G. H. Priest Grand Chapter of Vermont.*

"To J. J. J. GOURGAS, Sov. G. Commander of the 33d Degree of Masonry, and other Officers composing your Grand Council."

Deus Meumque Jus.

J. J. J. GOURGAS,
Sov. Grand Commander, 33d.

E. A. RAYMOND,
Gr. Treas. Gen. of H. E.

CHAS. W. MOORE,
Gr. Sec. Gen. of H. E.

K. H. VAN RENSSELAER,
Gr. M. of Ceremonies.

ARCHIBALD BULL,
Sov. Gr. Insp. Gen.

JOHN CHRISTIE,
G. Capt. of the L. G.

FRANCOIS TURNER,
Sov. Gr. Insp. Gen.

ROBERT P. DUNLAP,
Sov. Gr. Inspector General 33d.

GILES F. YATES,
Mo. Ills. Insp. Lieut. Gr. Commander.

GRAND LODGE OF GEORGIA.

We have received a copy of the proceedings of the Grand Lodge of Georgia, had at its annual communication in October last. The meeting was fully attended, and a large number of Lodges was represented, indicating the prosperous condition of the Institution throughout the State. We find but little however in the proceedings of general interest. We extract as follows:—

COMPLIMENT TO R. W. BR. JOHN HUNTER.

R. W. D. G. M. John Hunter addressed the G. Lodge in a most feeling and affectionate manner, declining a further election as a Deputy Grand Master.

W. Br. W. K. Kitchen then submitted the following preamble and resolutions, which were unanimously adopted on a vote by rising:—

Whereas, Our R. W. D. G. M., John Hunter, from advancing years, has signified his inability to attend to the more active duties of his office, and therefore declines a re-election—

Resolved, As a faint token of our high regard for his Masonic rectitude—of our fervent gratitude for his many and valuable labors in the service of the Craft for half a century—and especially as a deserved appreciation of his zealous fidelity as a member and officer of this Grand Lodge, that at the next annual Grand Communication, he be presented with a gold Past Master's Jewel, suitably inscribed; and that the Grand Treasurer and Grand Secretary be appointed a Committee to procure the same.

Resolved, That endeared as Br. Hunter is to us by his many Masonic virtues, regarding him as a connecting link between the past and the present, unwilling to lose the benefit of his long experience and mature Masonic knowledge, this Grand Body cannot consent to dispense with his counsel and advice in their deliberations, and earnestly request his attendance at their annual Communications, and that his expenses be defrayed in the same manner as that of present Grand Officers.

APPEALS FROM THE CHAIR.

A special committee to whom was referred a proposed amendment to the By-Laws of a Lodge, authorizing an appeal by any two members, in matters of business, from the decision of the Master, submitted the following report, which was adopted with one dissenting vote:—

Your Committee do not hesitate in repudiating the proposed amendment. They cannot recommend any rule which seeks to encroach upon the established prerogatives of a Worshipful Master. The Committee will content themselves with one argument, without assigning others, and that is this: He alone is amenable to the Grand Lodge for the actings and doings of his Lodge, and if he is to be held to a strict accountability to that authority, it would be unjust, improper, and unmasonic, to allow the minutes of a Lodge to take any direction, or to show any action to which he is not committed. We therefore recommend the adoption of this Resolution:—

Resolved, It is the judgment of the Grand Lodge of Georgia, that no appeal can be entertained from the decision of the Worshipful Master to the Lodge over which he presides.

INITIATION OF SOJOURNERS.

Resolved, That the Subordinate Lodges under the jurisdiction of the Grand Lodge of Georgia be instructed not to Initiate, Pass or Raise any candidate who has not resided in the State of Georgia twelve calendar months before such application be made; and that the expediency and propriety of adopting a similar rule be earnestly recommended to our sister Grand Lodges of the United States, as being one means of preventing unworthy men gaining admission or access to the threshold of our mystic temple.

CORRESPONDENCE.

Portland, June 28, 1851.

Sir Kt. Moore—

Dear Sir:—The Grand Chapter of Maine held its annual convocation at Bangor, on the 24th inst. No business of general interest was transacted that I recollect.

The principal officers elected for the ensuing year, were M. E. John Williams, of Bangor, G. H. P.; M. E. Timothy Chase, of Belfast, D. G. H. P.; M. E. Abner R. Thompson, of Brunswick, G. K.; M. E. Henry H. Boody, of Portland, G. S.; M. E. Oliver Gerrish, Portland, G. Treasurer, and M. E. Allen Haines, of do., G. Secretary.

On arriving at Bangor, I found, from under your hand, a commission, authorizing me to constitute St. John's Encampment of Knights Templars at that place, and to instal their officers, which service I performed on the evening of the 24th inst., as my return annexed to the commission herewith forwarded will show. The ceremonony was performed in their Hall, none but Sir Knights being present.

I was much gratified to find this young Encampment in a very prosperous condition. Their members rank among the first men in that section, and their prospects for the future growth and usefulness of the Order on the Penobscot, are truly flattering.

Very truly yours,

C. B. Smith.

Sparta, La., June 17, 1851.

C. W. Moore, Esq.—

Dear Sir and Br.:—I wish to state to you, that we have a Lodge at this place working under Dispensation from the Grand Lodge of Louisiana, composed of the following officers, viz.: Joel Sanders, W. M.: A. J. Kolb, S. W.; J. N. Leetch, J. W.; J. T. Calcote, S. D.; G. W. Johnson, J. D.; J. M. Denson, Secretary, and P. P. Brinson, Treasurer. We have examined the Trestle-Board, published by you,—together with several other works on Masonry, and have decided that the Trestle-Board is better adapted to Lodges, Chapters, &c. than any other work now extant. We use it exclusively.

Fraternally yours, J. M. Denson.

[To the inquiry of our correspondent, appended to the above, we answer, that the Brother can hold membership as suggested. He pays his dues to the Lodge under Charter. Our correspondent will find the matter frequently discussed in preceding volumes of this Magazine.]

Moscow, Fayette Co., Ten. July 7, 1851.

Br. C. W. Moore:—Six or seven years ago, a number of your invaluable "Masonic Magazine" accidentally fell into my hand, through a friend, and being so pleased with the beautiful morals inculcated in some of the "Addresses" published in the work, I was induced to become a subscriber. You sent me the 3d, 4th and 5th volumes, when I ordered it to be discontinued: at that time, I was not a member of the mystic Brotherhood, but having been recently initiated and raised to the Degree of M. Mason, I now begin to see and comprehend some of the hidden beauties of our ancient Order, and have just been refreshing the "inner man" by reviewing a few numbers of the last named volume.

I am pleased to inform you that we have a new Lodge established at this place, by a Charter from the Grand Lodge of Tennessee, and which is in a flourishing condition: at almost every regular meeting since its organization, the officers have had their hands full of materials and work. The Lodge here has been in existence only about ten months, and number from 40 to 50 members, in good standing.

But a few years have elapsed since the prospects here were truly gloomy and forbidding to the introduction of Masonry, but a ray of LIGHT from that brilliant "Star in the East" has removed the cloud from our Masonic horizon, and the community are beginning to appreciate in a proper manner, the grand objects of the Order. Yours, Fraternally, G. A. SMITH.

C. W. MOORE, Esq. *Mansfield, La., June 26, 1851.*

Dear Sir:—The TRESTLE-BOARDS which you sent me came to hand. * * * The TRESTLE-BOARD is undoubtedly the best, most accurate, and finished work of the kind on Masonry; but in my opinion there ought to be a plate containing the jewels appropriate to be worn by the officers of a Master M. Lodge. Of course in the city of Boston there is no need of any thing of the kind, but in many parts of our widely extended country it is very different. "I speak of that which I do know and testify of that which I have seen." As your book is designed to be a finished one, and to meet every needed want, I earnestly desire you to insert in it such a plate.*

I have the pleasure to inform you that a Chapter of R. A. Masons has been organized at this place, and three have been exalted. Our Lodge is very flourishing and I think that the Chapter is destined to do equally well.

Yours, &c., ANDREW S. FLOWER.

Obituary.

AUSTIN W. MORRIS.

WE are greatly pained to be called on to record the sudden death of our estimable friend and Brother, AUSTIN W. MORRIS, Esq. the late able and efficient Grand Secretary of the Grand Lodge of Indiana. He died at his residence in Indianapolis, on the 20th June. The particulars of his death have not yet reached us. He was a talented and much beloved Brother,—affable and gentlemanly in his deportment, and highly esteemed as a citizen. His loss will be long felt by the Grand Lodge of Indiana.

JAMES M. GRACE.

Lodge Room, Whiteville, Tenn., June 23, 1851.

AT a regular meeting of Whiteville Lodge, No. 148, on Thursday the 5th of June, A. D. 1851, A. L. 5851, intelligence of the death of our late Br. JAMES M. GRACE, who died in California, having been previously received, the following Preamble and Resolutions were unanimously adopted:—

WHEREAS the Great Architect of the Universe in the administration of his wise and mysterious Providence, has been pleased to remove from time to eternity our much beloved Brother James M. Grace:

Therefore be it Resolved, That while we place the record of our Brother's decease in the Archives of our Lodge, and humbly submit to his destiny, we would express our deep regret that we are called upon to mourn a Brother's loss, in the prime of life and usefulness, who died away from his home, unattended by the kind sympathies of his friends to smooth his pathway to the grave.

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*We thank our correspondent for his suggestion.—EDITOR.

Resolved, That we cherish the fondest hope, while the body of our departed Brother sleeps in the profound slumbers of the grave, that his soul dwells in that house not made with hands, eternal in the heavens.

Resolved, That the members of this Lodge deeply sympathize with the bereaved father and family relatives of our lamented Brother, and offer them our kindest sympathies in the irreparable loss which they have sustained.

Resolved, That as a tribute of respect to the memory of our departed Brother, the Preamble and Resolutions appended, be entered upon the proceedings of this Lodge, and that an attested copy of the same be forwarded to the bereaved father and family relatives of our deceased Brother.

Resolved, That an attested copy of the above be forwarded to Brother Moore, of Boston, for publication.

THOMAS TAYLOR,
P. A. WALKER,
W. W. FARLEY.

BROTHER JOHN HAILE.

Died, at Warren, R. I., June 19, 5851, Brother JOHN HAILE, Past Master of Washington Lodge, No. 3, aged 70 years 6 months 19 days.

Br. Haile was an active and efficient member of the Masonic Fraternity for 45 years, and for six years officiated as Master of Washington Lodge, and King of Temple R. A. Chapter.

His funeral was attended on Sunday, June 22, from the Baptist Church, (of which he was an active member,) by the Brethren of Washington and St. Alban's Lodges, assisted by the members of the Philanthropic Society, and a large concourse of mourning friends and relatives.

Subsequently, the following Resolutions were unanimously adopted by Washington Lodge.

It having pleased Almighty God, in the exercise of his inscrutable wisdom, to remove by death, our worthy and well beloved Past Master, John Haile,

Resolved, That the Masonic Fraternity have been deprived of a bright example in Masonry, and of a just and upright Brother, and the community at large of a valuable citizen.

Resolved, That we tender our heartfelt sympathies to the children and family relatives of our deceased Brother, in the loss of a kind parent, and a faithful friend, one who had endeared himself to all by kindness, benevolence, intelligence and christian courtesy.

Resolved, That in view of this mournful event, we should be incited to due efforts to make ourselves eminently useful here in the various spheres in which Providence calls us to act, and to fit and prepare ourselves as living stones for that spiritual building, that house not made with hands eternal in the heavens.

Resolved, That the thanks of this Lodge be, and hereby are, tendered to our Brethren from abroad, for their sympathies and presence on this mournful occasion.

Resolved, That a copy of these Resolutions be transmitted to the children and family relatives of the deceased, also to St. Alban's Lodge and the Freemasons' Monthly Magazine.

EDWARD HOOKER,
WM. P. EDDY, } *Committee.*
WM. B. SNELL,

MASONIC CHIT CHAT.

☞The annual commencement of the "East Tennessee Masonic Female Institute," was held at Maryville, on the 4th July. We have an account of the ceremonies, but cannot find room for it the present month. The graduating class consisted of three young ladies, whose attainments are spoken of in high terms of commendation. They were addressed in an eloquent and forcible manner by our Brother Mackey, of S. C., who is said to have acquitted himself very handsomely, as, on such an occasion, he was bound to do! After these ceremonies were over, the officers of Seiverville Lodge were installed, and an address delivered by Br. John L. Moses, Esq. of Knoxville. We are happy to add that the Institute is in a very flourishing condition.

☞Our agent at Columbus, Miss., writes as follows :—" We have but one objection to your Magazine, and that is—*we want more when we read it through.* Cant you induce your agents to make greater exertions for a more general circulation of it that it may be enlarged ? I think so, and *will increase my exertions.*" Nothing would give us more pleasure than to comply with this intimation, and we will do so whenever the increase of the subscription will warrant it. We are constantly embarrassed for want of room in our pages, and compelled to omit much valuable matter that we should be happy to lay before our readers.

Masonry in Georgia.—Our Charleston correspondent writes as follows :—" I have just been looking over the published proceedings of the Grand Lodge of Georgia of last year. They are of much interest to me as I was made a Mason in that State. I learn, from the reports, that there are in that jurisdiction 143 chartered Lodges, having 6140 members, and that they have initiated the past year 1664. Looking over the roll of members of the different Lodges, I was struck with the number of " *Reverends*" attached to the names, and on counting them I found the number to be 191 !"

☞Br. N. A. Ramsey is an authorized agent for this Magazine in North Carolina.

☞THE TRESTLE BOARD may be had in *Chicago*, Ill., of our agents, JOSEPH KEEN, jr. and Br. Booksellers,—at *St. Louis*, Mo., of Br. F. L. BILLON,—at *Natchez*, Miss., of Br. WM. P. MELLEN,—at *New Orleans*, of J. C. Morgan, (Literary Depot,) and THOS. L. WHITE, bookseller,—at *Louisville*, Ky., of Br. S. GRANT,—at *Mobile*, Ala., of Br. F. S. PALMER,—*New York*, of Mason and Law,—*Philadelphia*, of Lippincott, Grumbo and Co. : and through the principal booksellers in the U. States.

Extract of a letter from Br. W. W. Farley, dated Whiteville, Ten., June 11, 1851 :—" I am much pleased to learn that the Masonic Fraternity will be favored with a new work on *Masonic Jurisprudence* by yourself, the appearance of which I very anxiously await. Your "*New Masonic Trestle-Board*" has been introduced in this section, and is destined in a very short time, to supersede all other works of the kind extant."

☞The corner-stone of a new Church at Charlestown, Va., was laid with Masonic ceremonies by Br. B. B. FRENCH, G. M. of the D. C. on the 12th July. Br. F. also made the address on the occasion. He truly says, in a private note to us, "*my hands are full.*" Like his heart, they are full of good works.

☞Our correspondent at Coushatta, La., writes as follows :—We have just finished a Masonic Hall here, and will celebrate the 24th. Our Lodge is in a most prosperous condition, and members are increasing, of just such as should pass our portals. We shall, I am inclined to think, establish an institution of learning, where children of the rich and the poor can meet together for educational purposes."

☞"*The Knights Templars, No. 5,*" will appear in our next,—this with much other matter having been crowded out the present month.

☞Br. W. W. Farley, of Whiteville, West Ten., is an authorized agent for this Magazine.

☞Br. Thomas C. Edwards is an agent at Elmira, and Br. Wm. L. Palmer at Syracuse, N. Y.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. X.] BOSTON, SEPTEMBER 1, 1851. [No. 11.

ROYAL ARCH MASONRY IN NOVA SCOTIA.

SOME of our Companions at Halifax, do not appear to be entirely satisfied with the answers given to the inquiries submitted by Br. Nash of that city, and published in this Magazine in May last, in reference to the intercalary degrees of the Chapter. We regret this. But after a careful review of the whole case, as presented to us, we can find nothing in our answers to recall or modify—nothing which is not strictly conformable to Masonic law and usage, and in entire agreement with the principles advanced and positions assumed by us on all previous occasions, as applicable to such cases. We were not aware, when writing the answers to the inquiries submitted, that there was any controversy pending between the parties exercising concurrent jurisdiction in the Province, or we should have so stated ; though that circumstance, with the facts as they were before us, might not have affected the character of the answers given.

The statement submitted by Br. Nash was, in substance, that " the practice in Halifax had been to confer the Mark and Past degrees in the *Master's* Lodges ;" but that, for the better convenience, and in the hope of securing a better attendance of the members, the Brethren there proposed, with the sanction and under the authority of the Prov. G. Master, who is or claims to be, "*ex-officio, the head of Royal Arch Masonry*" in Nova Scotia, and with the concurrence of the Principals of the Chapter in Halifax, " to form one Mark Lodge, where they could all meet and work,"—that the Provincial Grand Master had written to the proper authorities in England, and received for answer, that the Grand Chapter of England did not recognize the degrees in question as a part of its system, but that if he or the Principals of the Chapter in Halifax, saw fit to grant a Warrant, such as was contemplated, they were at liberty to do so. On this statement, Br. Nash asked, if Mark Masters, so made, being also Royal Arch Masons, would be recognized by the Chapters in this country. Our answer was, that they would be; and the reason assigned for this answer was, that the contemplated Lodge, when fully organized, would "be held under the best authority available,—such as is recognized as valid by the Masonic government and authorities of the Province."

This is the whole case, as presented to us by Br. Nash. For the *facts* given, he alone is responsible,—for the answers given to his inquiries, as predicated on these facts, the responsibility rightfully belongs and is cheerfully assumed by us. When their correctness is called in question by any Brother competent to discuss them fairly and intelligently, we shall be ready to meet whatever objections may with propriety be urged against them. If any portion of the facts, which were necessary to enable us to arrive at a different, and, perhaps in view of the whole case, a more equitable judgment, were suppressed, that is an act for which we are in no respect accountable. If there were authorities in Halifax, other than the Lodges referred to by Br. Nash, lawfully possessing, or assuming to possess, exclusive jurisdiction over the degrees in question, that also is a fact which was not communicated to us, and of which we were not previously informed. We now learn that there is a Chapter in Halifax, holding under the authority of the Grand Chapter of Scotland, which claims this exclusive jurisdiction, and denies the right to confer the intercalary degrees of the Chapter to the Lodges which have heretofore exercised it. It likewise denies the power of the Prov. Grand Master, and "head of Royal Arch Masonry in the Colonies," to authorize the institution of Mark Lodges,—a power which that officer claims to possess by virtue of his authority from the Grand Lodge of England.* Here then is a direct issue between the Masonic authorities in Halifax; but it is one with which we have no concern, and in respect to which we have hitherto given no opinions; nor have we been requested to do so. It is very probable that the intelligent Prov. Grand Master, who now and has for many years presided over the interests of the Fraternity in Nova Scotia, understands his own powers, prerogatives and duties; and we have too much respect for his faithfulness and integrity as an officer, to admit, without more sufficient evidence than we have yet seen, that he would assume to exercise any doubtful or uncertain powers, without previously consulting his constitutional advisers. In the case in controversy, he was careful to adopt this precaution, as will be seen by the following documents. The first is a letter of the Prov. Grand Secretary to the W. Master of the new Mark Lodge, accompanying the Warrant or Dispensation, authorizing its establishment. The second is a copy of the Warrant:—

Halifax, Nova Scotia, March 1, 1851.

W. MASTER:—I am directed by the Right Worshipful the Pr. Grand Master, to transmit a Warrant by which you are empowered to form and work a Lodge of Mark Master Masons, *agreeably to the established customs of the Craft as practised in these Colonies.*

I am at the same time desired to acquaint you that the Mark degree is not recognized or practised in England, but that the Pr. Grand Master has been induced to sanction the formation of a Mark Lodge, from the well known zeal and respectability of the Brethren, whose names are attached to the application, from a knowledge of the serious inconveniences to which the Masonic body [Brethren] in these Colonies, have been subjected, when travelling in the United States, or wishing to visit Royal Arch Chapters owning Scottish allegiance, from not having received this degree, *and from a permission to do so conveyed to him in a communication addressed to him by the Grand Secretary of the United Grand Lodge of England.**

When your Lodge has been formed, you will have the goodness to furnish me with a return of its officers and members for the Pr. Grand Master's information.

I am, W. Master, &c.,

Signed, A. G. BLAIR, *Prov. G. Secretary.*

To Br. JOHN RICHARDSON, Esq. W. M. Union Mark Lodge, of Halifax, N. S.

(COPY OF WARRANT.)

By the Right Worshipful the Honorable ALEXANDER KEITH,
Provincial Grand Master of the Provinces of Nova Scotia,
New Brunswick, the Islands of Prince Edward and Newfoundland, and the English and *Scottish* Masonical Jurisdiction thereunto belonging, Honorary Member of the Grand Lodge of France, &c., &c.

[SEAL.]

Signed, A. KEITH.

By virtue of the POWER *and* AUTHORITY *vested in me as Provincial Grand Master*, and as ex-officio, *the head of Royal Arch Masonry in these Colonies*, I, the Honorable ALEXANDER KEITH, Provincial Grand Master, and ex-officio the head of Royal Arch Masonry in these Colonies, as aforesaid, do hereby grant my Warrant, sanctioning and empowering the well beloved and Worshipful Brother John Richardson, to assemble a sufficient number of Mark Master Masons, at Halifax, Nova Scotia, and when so congregated and convened, to form and open a Mark Lodge, to be named "*the Union Mark Lodge of Halifax, Nova Scotia*;" wherein the said well beloved and Worshipful Brother John Richardson is to preside as Master—Brother John D. Nash, to be the first Senior Warden, and Brother Lemuel James Morton, to be the first Junior Warden of the said Lodge; and in the same, when duly congregated and open, to make (with the consent of the Brethren) Mark Masons, *according to the ancient and laudable custom of the Craft in these Colonies*; and I do further authorize and empower the said well beloved and Worshipful John Richardson and his Wardens, as aforesaid, to convene and hold said Lodge at Halifax, Nova Scotia, upon the 3d Wednesday of every month, and at all seasonable times, during the continuance of this Warrant, which is to be and remain in full force, unless I should at any time deem it expedient to recall the same; and provided, always, that the said Master and his Wardens do always pay due respect to me as the Provincial Grand Master and as ex-officio *the head of Royal Arch Masonry in these Colonies.*

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*The Grand Chapter of England is connected with the Grand Lodge,—the Grand Master being ex-officio at the head of both bodies.—EDITOR.

*And ex-officio a Grand Officer of the Grand Chapter of England.—EDITOR.

Given under my hand and seal as Provincial Grand Master, &c. *and in conformity with a communication addressed to me by the Grand Secretary of the United Grand Lodge of England*, at Halifax, this 1st day of March, A. D. 1851, and of Light, 5851.

By order of the R. W. the Provincial Grand Master.

Signed. A. G. Blair, *Prov. Grand Secretary.*

To the W. Br. John Richardson, Esq. Wor. Master of the Union Mark Lodge of Halifax, Nova Scotia.

Whether the issuing of this Warrant was an infringement of the jurisdictional rights of the Grand Chapter of Scotland, is a question for that body to adjust with its sister Grand Chapter of England. Br. Nash informs us, that it has been "the practice in Halifax to confer the Mark and Past degrees in Master's Lodges." He does not state how long this practice has prevailed in the Province; but Dr. Oliver tells us that the Mark degree is conferred in some of the Lodges in England, and that the practice, though not directly sanctioned, "is tolerated by the Grand Lodge;" and there was a time, and that not very far back, when the same practice obtained in Scotland. It is however a loose, and, therefore, objectionable practice, and ought not to be encouraged—perhaps not tolerated; though we can see no greater impropriety in conferring this degree in the English Lodges, under the "tolerance of the Grand Lodge," than we do in the Scotch Chapters conferring the degrees of "Royal Ark Mariners" and "Babylonish Pass," under the direct sanction of the Constitution of their Grand Chapter. If the Mark degree belongs to the Chapters, and should not therefore be conferred in the English Lodges, the "Babylonish Pass," which is the Red Cross degree, belongs to the Encampments, and should not therefore be conferred in the Scotch Chapters. We do not justify either of these practices, and refer to them in this connection mainly for the purpose of saying, that while we should rejoice to see the Scotch Chapters purify themselves, we could not but feel gratified on learning that the Provincial Grand Master of Nova Scotia had set them a commendable example, in purifying his Lodges. If in doing so he has exceeded his powers, we doubt not that he will be equally ready and happy to make the proper retraction and restitution. If, however, he shall be able to show, that the Grand Lodge of England had and exercised original Masonic jurisdiction over the Province of Nova Scotia,—that the English Lodges were in the practice of conferring the Mark degree, before the incorporation of that degree into the Scotch system of Royal Arch Masonry,—and that such practice had become the established usage—the *lex loci* of his jurisdiction, and was recognized as valid by the Masonic government and authorities of the Province, before the establishment of the Scotch Chapter—it may then be proper for him to inquire, by what authority the Grand Chapter of Scotland assumes to claim the exclusive control over the degree, and to prohibit or to dictate the manner of conferring it by those who had acquired and exercised such prior jurisdiction. If, on the contrary, it shall appear that the practice of conferring the degree in the Lodge had not obtained prior to the time intimated, and that the Scotch Masonic authorities are clearly entitled to the original jurisdiction over it, as a part of their system of Royal Arch Masonry, then we think there can be no question that our English Brethren in Halifax have hitherto exercised powers which did not rightfully belong to them. But should this prove to be the case, it would by no means follow that, as at present organized under the Warrant of the Prov. Grand Master, and head of Royal Arch Masonry in the Province, their proceedings would in future be irregular or unlawful; for there can be no doubt, if the Mark degree be common to all Chapters, as it undoubtedly is, that the Grand Chapter of England may at any moment rightfully assume jurisdiction over it, as to its own Chapters, and authorize the conferring of it as a part of its general system. As to what instructions or new authorizations the honorable Brother who presides over the English Masonic interests in the Province, has received from the Grand Lodge or Grand Chapter of England, we are not of course informed. We have no right to ask for them, nor any reason to expect that they should be voluntarily communicated to us. But whatever they may be, they seem to the respectable Brother himself sufficient to authorize him to take the Mark degree, as to the English jurisdiction, under his official recognition and supervision. He may nevertheless have exceeded his authority, or his powers may be defective; but until the defects are shown, by something more reliable than specious reasoning from assumed premises, we shall not undertake to question their sufficiency, nor to impugn the legality of his acts.

But whatever its true merits may be, we cannot regret that this controversy has arisen among our Companions in Nova Scotia; because, we believe that, if properly conducted, it may be made productive of desirable results, not only to the parties immediately interested, but to the Fraternity generally. As the matter now stands, the Grand Chapter of England, by its Constitution, authorizes the conferring of the Royal Arch degree, only,—rejecting all the intercalary degrees, as not prerequisite for admission to its subordinate Chapters; while, on the contrary, the Grand Chapters of America, of Scotland, we believe of Ireland, and many of the continental States, require them. The consequence is, that all communication between the members of the Chapters in England and its dependencies, and the Chapters of the rest of the Masonic world, is entirely cut off, except so far as individuals may be able to qualify themselves, through other channels, for admission to foreign Chapters. The Grand Chapter of England is, therefore—perhaps not from any fault or neglect of its own, but by force of circumstances,—made to occupy an unnatural and islolated position. It stands alone in the midst of its equals—a stranger in its own household, and among its companions. This is not its proper place. But all that is necessary to relieve itself of this embarrassment, is for it to insert the degrees in question in its Constitution, and legally authorize its Chapters to do "by authority," that which Dr. Oliver tells us, some of them now do, even in England, "by tolerance;" and which, according to the R. W. Br. Keith, it empowers its Prov. Grand Superintendents to authorize, to some extent at least, to be done within their respective jurisdictions. Let our Halifax Companions unite with their Brethren of the other British Provinces in America,—who are subjected to the same embarrassment,—in a respectful, but urgent petition to the parent Grand Chapter, and we think this desirable object may be accomplished,—especially at the present time, when, it is manifest from the correspondence which has already taken place, the authorities in England are beginning to realize its importance to the prosperity and usefulness of the Chapters in the Colonies. They cannot but be fully aware, that unless authority for conferring all the degrees, as given in the American Chapters, is vested somewhere under their jurisdiction, so that these degrees can be made available to all who desire them, there can be to direct or fraternal intercourse between the Chapters in the Colonies and those in the States. As respects the Chapters in England, this may be a matter of no consequence; but it is felt to be a serious grievance by the Chapters in the neighboring Colonies; and it is one which the G. Chapter of England cannot with propriety allow to continue. It will not do for that august body to say, that they do not recognize them as legitimate Masonic degrees, and that they may therefore be given by any Brother competent to impart them. They must be given under some proper authority, or the legality of the act will not be acknowledged in this country. We admit that the long established and settled usage of any particular jurisdiction, until constitutionally regulated or restricted, is the law and authority of that jurisdiction. It is under this admitted rule, as we understand the matter, that our English Brethren in Halifax have been conferring the Mark degree in their Lodges.* But where this settled usage had

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*On the first introduction of this degree into this country, and before it was brought under regulations, it was deemed competent for any three Brethren to confer it. It was regarded as an honorary or side degree, like some others, of less merit, which have since happily been brought under wholesome observances. The present Constitution of the Grand Chapter of Scotland authorizes three Brethren having a Warrant, to open a Lodge, and confer the degree; and even this number may be reduced by Dispensation.—Editor.

not obtained prior to the establishment of organized bodies competent to confer them, it cannot be assumed. The authority must thereafter be delegated by the acknowledged head of the jurisdiction. The Grand Chapter of England, to the extent of its jurisdiction over the English Colonies, is that head. On that body our English Companions in the Colonies have a natural and filial claim to be relieved from their present embarrassing position; and that claim, if properly presented and urged, cannot, will not be disregarded.

THE SPURIOUS COUNCIL 33D IN NEW YORK.

Since the publication of our last number, the Supreme Council at Charleston, from which Mr. Jeremy L. Cross alleges to have derived his authority to "establish Lodges, Chapters, Colleges, Consistories, and Councils," and under which Mr. Atwood's Council, with Cross as its nominal head, "claims power to act," has issued the following Manifesto; to which we respectfully invite the attention of our readers:—

Univerſi Terrarum Orbis Architectonis per gloriam Ingentis.

Deus Meumque Jus. Ordo ab Chao.

From the Grand East of the Supreme Council of Sovereign Grand Inspectors General of the thirtythird and last degree of the Ancient and Accepted Rite, under the C. C. of the Zenith, near the B. B., answering to 32° 45′ N. L.

To the M.·. P.·. Sovereign Grand Inspectors General of all other nations, and to all most Valiant and Sublime Princes of the Royal Secret, Knights of K——H, and to all Ineffable and Sublime Free and Accepted Masons of all degrees, ancient and modern, over the surface of the two Hemispheres:

TO ALL TO WHOM THESE LETTERS SHALL COME, GREETING:

UNION—CONTENTMENT—WISDOM.

Know Ye, That at a stated Session of the Supreme Council of Sovereign Grand Inspectors General of the thirtythird degree for the Southern Jurisdiction of the United States of America, held on the 17th day of the month Thammus, A. M. 5611, corresponding to the 17th day of July, in the vulgar era 1851, at their Grand East of Charleston, in the State of South Carolina.

It was unanimously decreed, that the following official Manifesto be published to all Freemasons in the two hemispheres, and more especially to all Consistories, Chapters, Councils, and Lodges, owing their allegiance to the Ancient and Accepied Rite.

Whereas a document has been lately issued by a body in the city of New York, wrongfully calling itself the "Supreme Council of Grand Inspectors General of the 33d degree for the Northern Hemisphere, sitting in the valley of New York,"—which document is signed by Jeremy L. Cross, as "M.·. P.·. Sovereign Grand Commander," and by Wm. H. Ellis, Salem Town, Henry C. Atwood, Wm. H. Jones, John S. Darcy, N. B Haswell,* Robert B. Folger and John W. Simons,

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*Br. Haswell's name was used without his knowledge, and we are authorized to say, *that the Rev. Salem Town has withdrawn his name.*—Ed. Mag..

as other officers and members;—and whereas the said body unwarrantally claims for itself the jurisdiction and control of the Ancient and Accepted Rite for the "Northern Hemisphere," and has assented in the aforesaid document that Jeremy L. Cross received from this Supreme Council, seated at Charleston, "a patent and charter, with full and ample power to preside over this Northern Hemisphere."

Now therefore, We the Supreme Council of Sovereign Grand Inspectors General for the Southern Jurisdiction of the United States, legally and constitutionally established at Charleston, S. C., on the 31st of May, in the year 1801, by the authorized successors of Stephen Morin, the duly appointed Deputy of Frederick II., King of Prussia, and exercising its functions by an uninterrupted succession of Grand Commanders, dignitaries, and members, do hereby make known, that the pretensions of the aforesaid Jeremy L. Cross have no foundation in truth—that he never received any such patent or charter from this Supreme Council—*that he is not recorded in its archives as a possessor of the thirtythird degree*,—and that his said Council is a spurious and clandestine body, whose members do not appear, (if we are to judge from the technical errors and numerous misstatements contained in their manifesto,) to possess even a superficial acquaintance with the higher degrees of the Ancient and Accepted Rite.

And we do further make known, that the only regularly and legally constituted Supreme Council now or ever existing for the Northern Jurisdiction of the United States, is that of which our Illustrious Brother J. J. J. Gourgas is M.·. P.·. Sovereign Grand Commander, and which was duly and lawfully established at the City of New York, on the 5th day of August, 1813, by Emanuel De LaMotta, as the Representative and under the sanction and authority of this Supreme Council, and no person can of right and according to the Grand Constitutions of the Order, exercise any power as an Inspector, in the said Jurisdiction, unless his patent has been signed by the said Supreme Council, as will appear from the following articles in the aforesaid Grand Constitutions:—

"*Art.* 17. No Inspector General possesses any individual power in a country where a Supreme Council is established."

"*Art.* 9. No Deputy Inspector can use his patent, in any country, where a Supreme Council of Inspectors General is established, unless it shall be signed by the said Council."

And we do further make known, that by a protocal issued from this Supreme Council on the 2d day of August, 1845, by virtue of the powers in us vested by the Secret Constitutions, all authority theretofore granted, by patents to Deputy Inspectors or others, *was revoked and recalled;* and that, therefore, if any patent or charter, whatsoever, had been issued in the year 1824, to the said Jeremy L. Cross, as he pretends, the powers conveyed by the said patent or charter would now no longer have any legal existence, in consequence of the aforesaid revocation.

And therefore, lastly, we do hereby warn and admonish all our Princes and Knights, Perfect, Elect and Sublime Masons, to hold no Masonic intercourse in the sublime and ineffable degrees with the aforesaid spurious and clandestine body, at the head of which Jeremy L. Cross is placed under the assumed title of Grand Commander; and we do positively interdict all such intercourse on the part of all Brethren under our jurisdiction, on pain of the highest penalties of Masonic law.

J. H. HONOUR, *M.·. P.·. Grand Commander.*
JAMES C. NORRIS, ALBERT G. MACKEY, M. D.
Ill.·. Trear. Gen. H— E—. [Seal.] *Ill.·. Sec. Gen. H— E—.*
ALLE. LEPRINCE, *S.·. G.·. I.·. G.·.* 33.
C. M. FURMAN, *M.·. I.·. Lieut. Gr. Commander.*

Our readers will all, without a dissenting voice, agree with us in saying, that a bolder or more disreputable imposition was never attempted to be practised on the Masonic Fraternity of this or any other country, since the days of Solomon. We know not that history furnishes its parallel. The parties engaged in it must have been deplorably infatuated, to suppose for a moment that, in this day of Masonic intelligence, they could successfully prosecute an enterprise so wholly preposterous and destitute of truth. How they can hereafter hold up their heads, and show themselves in any Masonic body on the face of the earth, is more than we can comprehend. Placed in the same category with them, we would seek a hiding place in some secluded cavern, where the light of Masonry could not penetrate, nor the sound of the gavel be heard, forever.

We stated last month that "Cross once had the 33d degree." We inferred this from a remark of Dr. Holbrook, contained in a letter to the G. Commander of the Northern Council. After stating that Cross had by some means obtained possession of certain manuscripts relating to the "ancient and accepted rite," Br. Holbrook says, in substance, for we have not the letter now before us, that in order to get them out of his hands, the Council at Charleston put him through the ordinary process of "healing," and made him an honorary member. But it seems that the inference which we drew from this remark, though justified by the terms employed, is not warranted by the *fact*. The Manifesto given above, expressly says, "*that Cross is not recorded in the archives*" of the Charleston Council, "*as a possessor of the thirtythird degree.*" If he ever obtained the degree in that Council, or was a member of it, the fact would appear on the records. It does not.* Dr. Holbrook therefore probably had reference in his remark, to the Consistory, or Council of Princes of Jerusalem. And yet this man Cross claims the power, by virtue of authority obtained from the Southern Supreme Council, to establish Councils of the thirtythird degree, and to preside as Sov. Grand Commander over the Northern Hemisphere! He claims also to hold a commission for this purpose; which, his principal says, may be seen by any person disposed to examine it. If he has any such document, it must be spurious; and has probably been manufactured to meet the emergency. Dr. Holbrook, in several of his letters to the Northern Council, written in 1826 and '28, and when he was himself at the head of the Southern Council, says, with emphasis, that the only Deputy Inspector ever appointed by that Council, with powers to establish subordinate bodies of its rite, was John Barker; whose commission expired by limitation in one year from its date, which, we believe, was 1824. Barker may have given authority to Cross, or transferred his own commission to him. It was never returned to the Council at Charleston.

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*It may now, therefore, be safely assumed, that neither Cross, nor Atwood, nor any person associated with them, knows any thing about the 33d degree, or its Constitutions.

We suppose, now that Cross' pretended authority has been so thoroughly and conclusively shown to be worthless, that Atwood will repudiate him,—as we understand he has done in another case,—and fall back on the equally worthless Council established in New York by a French impostor* in 1813 ; and of which he boasts, that De Witt Clinton, *Cadwallader D. Colden*, and others, whose names are given in one of his documents, were in 1828, members. Whenever it shall become necessary, we can explain Mr. Clinton's connection with that imposture. *Cadwallader D. Colden* was a *seceding Mason!* Whatever of character Cross and Atwood may be able to draw from association in that quarter, they will be fairly entitled to. We admit the entire fitness of the relation thus assumed.†

It having been intimated to us that certain persons in the city of New York,—aiders and abettors of Atwood in his career of disorganization,—deny that he was *restored* by the Grand Lodge of that State, as an *expelled* Mason, and that the late St. John's Grand Lodge was a *spurious* body, it may be proper for the information of some of our readers, to say, that Atwood was expelled by the Grand Lodge of New York, for gross unmasonic conduct, and the part he took, as the primary cause and originator, the head and front, of the late St. John's Grand Lodge in that city,‡—a

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*Who, we can show, never possessed the 33d degee.

†It is not unworthy of notice, that SEVEN of the names appended to the first document issued by Atwood as G. Commander of the spurious Council, are omitted in the second document signed by Cross as G. Com., and SEVEN others substituted for them.

‡It is perhaps best to let the record speak here. The charges on which Atwood was expelled, were as follows:—1. "Unmasonic Conduct." 2. "For exciting, by inflammatory speeches, and ungentlemanly and undignified conduct, and *false representations*, a spirit of revolt against the Grand Lodge, amongst a portion of the Fraternity of this [New York] city." 3. "For attempting to degrade the Grand Lodge, and *to destroy the peace and harmony of the Fraternity*, by disgracing and degrading the Grand Officers, by *false accusations and insinuations* "

These charges were preferred by the Deputy Grand Master, Grand Treasurer and Grand Secretary, by order of the Grand Lodge of New York, before the Grand Stewards' Lodge, on the 19th of July, 1837. [We like to be particular, when our statements are denied.] On the 31st of the same month and year, the record says :—

"The charges and specifications preferred against the W. HENRY C. ATWOOD, were then severally read, and on the question being put on each specification and charge separately, whether they had been *sustained* and *proved*, the Garnd Stewards *unanimously decided in the affirmative.*

"Whereupon," continues the record, "a motion was duly made and seconded, that the W. *Henry C. Atwood*, Master of York Lodge, No 367, be EXPELLED *from all the rights and privileges of Masonry ;* which was *unanimously* adopted by the Grand Stewards."

body which, immediately after its organization, was pronounced to be *spurious* and *illegal*, by every Grand Lodge in the United States. We believe there was not a single exception. It was never, to our knowledge, recognized by any Grand Lodge in the world. Nor were its members, nor the initiates of its Lodges, nor any persons Masonically associated with it, ever acknowledged or recognized in any other capacity than as *expelled* or *clandestine* Masons. The whole thing was corrupt and rotten from its Grand Master to its Tyler. And this was the unanimous judgment of the Fraternity of the country.

The action in respect to its members was not confined to the Grand Lodges. In 1828, the General Grand Chapter of the United States, instructed its Secretary "to communicate to the different Grand Chapters under its jurisdiction, *the fact of the existence of a spurious Grand Lodge in the city of New York*, and also the opinion of the General Grand Chapter, that there should be no communication between them and any one connected with the spurious Grand Lodge." The General Grand Encampment in the same year passed the same resolution. All intercourse between the members of the spurious Grand Lodge and the Masonic Fraternity of the country, *in all its branches*, was thus wholly and entirely cut off and prohibited. Atwood, and the other prominent leaders in the schism, were expelled by the Grand Lodge of New York, and disowned everywhere. They nevertheless continued their unlawful organization. Having gained strength through the increase of numbers, no matter how secured, and the organization of new Lodges, no matter how formed, we find Atwood extending the sphere of his operations, by the establishment of Chapters and Encampments within the jurisdiction, and in defiance of the authority, of the Grand Chapter and Encampment of New York. This he claimed to do under the assumed authority of a spu-

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So says the record. And it will say a great many other things, should occasion hereafter require it to speak again. It will be likely to say, that "*John W. Timson*," who, on the 7th of April last, signed himself "Ill. Dep. G Com." of Atwood's spurious Council, and whose name, as such, is affixed to an abusive pamphlet, in which he denounces the venerable Grand Commander of the Northern Council, and all associated with him, "*as cowans and enemies to the peace and good order of the Craft*"—was, in 1835, *suspended* by York Lodge, of which Atwood was the Master, and subsequently *expelled* by the Grand Lodge of New York. It will also be likely to tell us, that "*John S. Darcy*," who styles himself "S. G. I. G , Capt. of Guard," and whose name is appended to another still more abusive pamphlet signed by "*Jeremy L. Cross*, S. G. I. G. and G. Commander" of Mr. Atwood's Council—was the Past Grand Master of New Jersey, who, in Sept., 1837, was present and officiated as D. Grand Master at the dedication and installation of the *spurious* and *illegal* body subsequently known as "*St. John's Grand Lodge*," in the city of N. York,—whose officers were made up of *expelled* Masons, and among whom were "Rt. W. *John W. Timson*, J. G. W." and "W. *Henry C. Atwood*, as G. Pursuivant," *pro tem.* But it has told us enough for the present.

rious and disbanded "*Consistory*." Thus doing the very acts which he now, with reckless effrontery, falsely charges upon the Supreme Council of the 33d degree for the Northern Jurisdiction of the United States! That there may be no room for question in this matter, we give the following extract from the address of the Grand High Priest of the Grand Chapter of New York, delivered at the opening of that body in 1850. He says—"I would inform the Grand Chapter of the existence of a *clandestine* Chapter or Chapters in the city of New York, *established by* Henry C. Atwood, the reputed Grand Master of the St. John's Grand Lodge, *under a Consistory warrant*, from the "*Cerneau Consistory*," *(itself an illegal body, which has had no existence since 1835)*, by which he not only confers all the degrees of the *Chapter*, but also the *Orders of Knighthood*, and the *Consistory* degrees."

So said the Grand High Priest of the Grand Chapter of New York, in 1850. Atwood was then swinging a long flail; and, as matters are likely to turn out, it might have been more to the credit and peace of the Fraternity in New York, had he been allowed to swing it to the end of time. But the friends of good order thought otherwise; and in the hope of restoring harmony to its already too long distracted jurisdiction, the Grand Lodge of the State, actuated by the best and purest of motives, was induced to open negotiations with the spurious body, with a view to a final reconciliation and "union." As a preliminary step in the attainment of this object, it became necessary that Atwood and the other parties who had been *expelled*, should be *restored*. This was accordingly done, either by resolution, or by a reconsideration of the vote by which they were originally expelled,—we do not recollect which. A copy of the vote, whatever its form may have been, was sent to us at the time, but has been mislaid. At all events, it was a restoration from expulsion, or "Henry C. Atwood and friends" are still *expelled* Masons.

But enough of this man and his misdoings,—enough too of those associated with him in his present disreputable attempt at a new imposition upon the Masonic Fraternity of the country. Having set this matter in its true light, we gladly dismiss the subject and the parties, at least for the present month.

P. S. Since writing the foregoing, we have received authority for saying, that the Rev. Salem Town, who, on the representations of Atwood and his associates, had incautiously consented to the use of his name as a member of the spurious body, *has withdrawn from it.* We had anticipated this result, from the well known character and Masonic integrity of Br. Town; and we take great pleasure in announcing it to our readers, and thus relieving his good name from the imputation which his unfortunate connection with that body, had temporarily cast upon it.

NEW CONSTITUTION OF THE GRAND LODGE OF MICHIGAN.

We have been politely furnished with a copy of the revised Constitution of the Grand Lodge of Michigan, which has recently been submitted for the approval of the Lodges, with a view to its final adoption at the next annual communication of that Grand Body. We have not been able to find leisure to examine it very critically, nor to bestow much thought upon its provisions. We have, however, given to it enough of both time and thought to satisfy us that the compilers of it have faithfully and judiciously discharged their duty, and framed a code of laws which, if not in all respects unexceptionable, is highly creditable to their intelligence.

We notice that in the first article, provision is made for the *election* of the Deputy Grand Master. To this there can probably be no very serious objection, though it would have been more conformable to established and time-honored usage, had the *appointment* of that officer been left to the Grand Master, as one of his inherent prerogatives.

The second article provides, that the "representatives (by which we understand *proxies* to be meant,) shall be chosen from among the members of the Lodge appointing them. This is a very proper and conservative regulation, and may profitably be incorporated into the Constitutions of some other Grand Lodges. The practice which prevails to a very great extent in this country, of granting proxies merely for the purpose of gratifying the pride of the recipients, or for some less commendable purpose, by giving seats in the Grand Lodge to Brethren residing fifty or a hundred miles from the Lodge represented,—and who frequently know as little of its condition and wants, and the views of its members, as they do of the arcana of the ancient sibyls,—is neither judicious nor useful. Neither is it always safe; nor is it conformable to correct Masonic usage. We are therefore pleased to see that our Michigan Brethren have placed this matter on its right basis. The true course is, if the proper officers cannot attend the communications of the Grand Lodge, to let the Lodge be represented by one of its own members, or not at all.

The second section of the third article is ambiguous. It provides, that "the several Grand officers shall be chosen from among the working *members* of the subordinate Lodges;* but no such member shall be eligible to an office, if by his election thereto, he shall be raised to a *higher degree* than he may have attained in his Lodge." The third section of the sixth article provides, that "none but Master Masons can be *members* of a Lodge." The Master's is the highest degree which a Lodge can confer. Our difficulty therefore is, to understand how the election to an office in the Grand Lodge, can by any possibility raise the officer to a "*higher degree* than he may have attained in his Lodge." Perhaps the meaning intended to be conveyed is, that none but Past Masters shall be elected to fill certain offices in the Grand Lodge, and that Master Masons shall not be raised to that rank merely by virtue of election in that body. But, then, there is no provision in the Constitution which requires that the candidate shall have presided over a Lodge, or be otherwise in possession of the Past Master's degree, to make him eligible for election to any office in the Grand Lodge. The old regulations are sufficiently clear in this respect, though they are not always very strictly followed. We are inclined to think that the section referred to needs revision, though we may not have examined it with sufficient care.

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*We suppose all the members of the Lodge to be equal, and equally entitled to all the privileges of membership, though all cannot be in office, and may not be equally active.—Ed. Mag.

The following section is conformable to the ancient regulations, so far at least as, and including, the words "new Lodge :"—

> "No Brother shall be eligible to the office of Master of a Lodge, unless he shall previously have been a Warden of a regular Lodge, except in case of the formation of a new Lodge, when no past or former Warden can be found among its members."

This regulation has not been observed in all parts of the country. We are therefore the more pleased to find it incorporated in the Constitution before us. The words, "when no past or former Warden can be found among its members," are unusual. The Master of a Lodge under Dispensation, is commonly appointed by the Grand Master, or the authority from which the Dispensation emanates. It does not always, nor necessarily follow, that a past Warden, should there be one among the petitioners, is the most competent or safe person to whom to entrust the important duty of organizing and conducting the business of a new Lodge; neither may he be, in all respects, the most acceptable to the petitioners, though his name to the petition may have been found necessary to complete the constitutional number.

By the eighth section of the sixth article, the "Lodges are required, upon the expulsion of a Brother, *for any other cause than the non-payment of dues*, forthwith to make a report of their proceedings in the case, to the Grand Secretary." The obvious inference to be drawn from this section is, that the Lodges may expel for non-payment of dues, without reporting to the Grand Lodge. But, appended to the eleventh section of the same article, we find the following note,—the principle embraced in which has our full concurrence :—"It is not considered proper to *expel* for non-payment of Lodge dues." The proper penalty in such cases is to strike the name of the delinquent from the roll of members. The section requires amendment.

The following sections from articles six and seven, are eminently conservative :—

> "No candidate for initiation can withdraw his petition after the same has been referred to a committee, without the concurrence of two-thirds of the members present.*"
>
> "Every candidate advanced in the Lodges under the jurisdiction, shall first be examined in open Lodge as to his proficiency in the degree or degrees previously conferred.†"
>
> "No case of suspension or expulsion shall be made public in any way, either written, printed or oral, unless expressly ordered by the Grand Lodge or its presiding officer."
>
> "No Mason can be a member of more than one Lodge at the same time—nor shall any member be permitted to withdraw from his Lodge until all dues to the same are paid or remitted. No Mason residing within the accredited jurisdiction of a working Lodge, shall visit the same more than three times without becoming a member thereof. (Except Sojourners.)"
>
> "No candidate for Masonry shall be proposed and balloted for at the same meeting, nor balloted for at any other than a regular communication, unless every member of the Lodge shall have been notified of such meeting."
>
> "Any Lodge neglecting to assemble for one year, or to make returns and pay dues for two years, shall forfeit its warrant and surrender the same to the Grand Secretary."
>
> "There shall be no funeral or other procession of Masons under this jurisdiction, except by permission of a regularly constituted Lodge, or the presiding officer thereof."
>
> "It shall be the duty of all Lodges under this jurisdiction, to be particularly careful to admit no candidate of bad moral character or intemperate habits within their Lodges, and whenever that vice shall appear among their own members, it shall be the duty of the Lodge, forthwith, to appoint a suitable committee to wait upon such Brother, and forewarn him or them of the evil consequences, and if not reclaimed after a reasonable time, such Lodge or Lodges shall forthwith proceed to make out a summons for such offenders, to appear before the Lodge to answer for such unmasonic conduct, and unless such offender shall satisfy the Lodge that he will abandon those habits, (and in that case they may stay further proceedings until sufficient opportunity be given to test the sincerity of the promise,) they shall proceed to suspend him for a limited time, and when that shall have expired, if not reclaimed, then they shall proceed to expel him from all the benefits of Masonry."
>
> "The use of distilled spirits or fermented drinks in Lodge rooms, at Lodge meetings, is of evil example and productive of pernicious effects; the same is therefore, expressly and absolutely forbidden under any pretence whatever."

"*A Petition cannot, under any circumstances, be withdrawn after the committee *has reported thereon*, unless by Dispensation from the Grand Master, on application of one or more Brethren for that purpose." [We would omit the exception.—ED.]

"†The conferring of a degree on a candidate before he has made suitable proficiency in the preceding degrees, or at least, has been instructed in all the lectures in the preceding degree or degrees, is a fraud upon the candidate and a violation of the principles of Masonry."

THE KNIGHTS TEMPLARS.—NO. 5.

[Written for this Magazine, by R. W. John H. Sheppard.]

The erection of the Church of the Holy Sepulchre and those on the Mount of Olives and at Bethlehem, by the warm hearted and devout St. Helena, together with the vast influence of Constantine the Great, in patronizing and promoting Christianity, stirred up converts in every country to make a pilgrimage to the Holy Land. It is true, as Jerome remarks in his writings, that a visit of Christians to Jerusalem began soon after the Ascension of our Saviour; and many fled to Judea from persecution. But it was at the period when the Roman Eagle tenderly spread its Imperial wings over the trembling Dove of Christianity, that pilgrimages to the Holy Sepulchre became fashionable—if I may so speak—and rich and poor, old age and blooming childhood, wives and daughters, urged on by the irresistible power of duty, sought these shores and went up to bend their knees and offer their prayers at this sacred shrine. They deemed the perilous journey to this spot as of a saving nature. Eusebius speaks of these frequent pilgrimages in his day.

The superstition, which prompted such visits to holy places, was neither low nor vulgar. It sprung from the noblest feelings and affections. It was associated with the tenderest recollections and holiest thoughts. There is but little religion left in the soul and but feeble patriotism in the heart of that man, who has no veneration for the tombs of the Martyrs, and who can look with indifference on the mounds and battle-grounds and monuments of his country's glory. Feelings of veneration for the illustrious dead are natural and praiseworthy among all nations; and much more powerful is their influence, when sanctioned by a heart-searching religion. Where is the man of any holy aspirations, of any tender sympathies, of any love for the good and great, and for things sublime or beautiful in the natural or moral world, who does not wish even in this our day—if circumstances of life permitted—to visit the land of Palestine, muse over ruins of such historic grandeur, and like the palmers and crusaders of old, bend his knee at the door of the Holy Sepulchre. Let him not go there, like Dr. Robinson, the learned Surveyor, merely to measure rocks and ruins—and there raise doubts and difficulties; but like Chateaubriand and Bartlett let him place some confidence in local traditions, because they were the belief of fifteen centuries, and come home neither questioning our Saviour's birthday, nor the spot of his burial, nor the mount of his ascension.

That some ignorant or hot-headed men among the crowds in these ancient pilgrimages should have been guilty of excesses, ought not to excite surprise. The virtues of the heart are generally found, like the finest grapes, in clusters; any one virtue alone, tends to enthusiasm and excess, and often borders on fanaticism. In their zeal many of the pilgrims of Palestine, were led away and regarded every part and portion of the very land as holy, the dust was sacred; they carried it to Europe and adored it. St. Augustine De Civitate, speaks of a young man, very sick, who was restored to health by a bag of Palestine-dust suspended above his head; the cure must have been by faith; although Lord Bacon speaks of the salubrious virtue there is in a fresh sod, laid by the pillow of an invalid in a pulmonary disease.

The Pilgrims on this journey, took only a staff and scrip; the staff was about his height, with a crook or cross at the top and a knob in the middle; the scrip was a leathern bag fastened to a girdle round the loins. This staff was usually delivered with some ceremony; the pastor of his church made a prayer and benediction, and he set out with the blessings and amidst the tears of friends and relatives. His dress was a long, coarse, woollen robe, a garment of *weeds*, being a mourning apparel, with a cowl or hood. The poet Dayton describes him as

> "The palmer poore, in *homely russet* clad."

and some old English poet says

> "We will go disguis'd in *palmer's weeds*,
> That no man shall mistrust us what we are."

Milton in Comus also says

> "Like a sad votarist in *palmer's weed*."

The word Palmer literally signifies the bearer of palm leaves or branches; for when the pilgrim returned home from Jerusalem, he presented a branch of the palm tree to be placed over the altar in his church; thanksgiving and fastings then followed. The use of the palm as emblematical of victory was very ancient; it was common among the Romans; victorious generals at their triumphs wore the *tunica palmata*, or tunic embroidered with palm leaves; and the successful gladiator Cicero describes as *Plurimarum palmarum nobilis gladiator*. The palm was a glorious emblem among the Jews. Much people "took branches of palm trees, and went forth to meet him and cried Hosannah." John xii. 13.

Walter Scott, "in the Crusaders," portrays the appearance of a Palestine pilgrim in this happy manner. "Along the waste of country, more than twelve miles distant from the Garde Doloureuse, in the heat of a summer noon, which shed a burning lustre on the silent valley, and the blackened ruins of the cottages with which it had once been graced, two travellers walked slowly, whose palmer cloaks, pilgrim staves, large slouched hats, with a scallop shell bound on the front of each, above all the cross cut in red cloth upon their shoulders, marked them as pilgrims, who had accomplished their vow, and had returned from that fatal bourne."

Many ladies accompanied these expeditions to the Holy Land; the consequence, however, was in numerous instances unfavorable to the purity and delicacy of the sex. The facilities of modern travelling were then unknown, and they not only suffered from incredible hardships, but were exposed to dangerous temptations. Such was the state of morals in the fourth century, that Gregory, bishop of Nice, discouraged his flock from making these journies. Mills in his "History of the Crusades," speaking in a note of that period, is very severe on the licentiousness of English ladies in foreign countries and especially in Lombardy and France. The bishop of Canterbury forbade English women to make this pilgrimage on account of the hazard of the journey, and alluring gallantry of the times. From the spectacles of oppression, cruelty and vice, which beset their path, beyond all doubt, originated, in after ages, the Order of Chivalry, which Burke eloquently calls the "glory of Europe."

Notwithstanding every danger and trial, multitudes of both sexes flocked to Jerusalem; some on the stormy seas of the Mediterranean and others over the rocky mountains of Asia Minor. Bishops, monks and neophytes swelled the train of visitors. Converts thought, perhaps, that the greater the peril, the greater the glory; and deemed the highest virtue to be that, which comes out of the furnace of temptation untarnished. Pilgrims met on the heights of Jerusalem from France, England and Ireland—from the burning regions of Ethiopia and the snow-clad mountains of Germany. Young adventurers betrothed, and under the palmer's vow were heard going up the hills of Judea, and

> " Chanting fair hymns to the cold fruitless moon."

Crowds after crowds, from all countries, met among the ruins of the Holy City during the festivities of Easter, and songs and hallelujahs rose sweetly and yet mournfully in the various tongues of Europe, as they sought the tomb of Christ and hymned his praise. No where else on earth could such heartfelt, penitential sounds of Jubilee go up to Heaven, from poor, suffering, fallen man.

It is worthy of remark, that pilgrims, who crossed the sea to Palestine, on their return were peculiarly designated: they wore a scallop or cockle-shell in front of their hat or bonnet; while the land traveller to the Sepulchre only carried the palm-branch, in token that he had performed his vow. Whence there is such frequent recurrence to this emblem in some of the old romances, and beautiful ballads, which have come down to us; and especially in the songs of the Troubadours. This pilgrim badge, which originated in a journey to the Holy land and was generaliy adopted in the Crusade of religion, was afterwards assumed by adventurers at home in the crusade of love and gallantry. In Hamlet we find a pathetic allusion to this subject; Ophelia sings to the queen,

" How shall I your true love know
  From another one ?
By his cockle-hat and staff
  And by his sandal shoon."

And then exclaims, " Nay pray you, mark

  He is dead and gone, lady
He is dead and gone ;
  At his head a grass-green turf,
At his heels a stone."

BALLOT IN EACH DEGREE.*

The Grand Lodge of the District of Columbia,

" *Resolved*, That in every Lodge in this jurisdiction a separate ballot shall be had on every degree, and that upon a refusal to advance an applicant, indicated by a single black ball, no further balloting can be had for said applicant for the space of six months."

Your Committee admit the correctness of the rule, but not the limitation. The candidate for advancement may have been rejected, not for immoral character, but for want of proficiency in the preceding degree. If such should be the case, if he becomes qualified in a week or a month, he should not be barred for six months. See Apprentices.

We copy the following from Brother C. W. Moore's Monthly Magazine, Volume 9, No. 10, which should be in the hands of every Mason :—

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*From the very able report of the committee on Foreign Correspondence in the G. Lodge of Florida.

" Personal dislikes have nothing to do in the admission of candidates; at least not so far as the action of the Lodge is concerned. Individual members have a legal right to vote as they think proper, and for so doing are not to be questioned, yet if they negative a candidate for no other reason than that they do not like him as a companion, or from personal pique, they do a moral wrong to the individual, and an injury to the Lodge. Our Lodges cannot become the *media* of malice or revenge."

Your Committee have no hesitation in saying that if it is proved that such motives operated on any Mason, he is guilty of a gross Masonic crime, for which he should be expelled promptly by his Lodge.

SUPREME COUNCIL 33D FOR ENGLAND AND WALES.*

The Supreme Council of the 33rd Degree held a solemn Convocation of the Order at their Grand East, Freemason's Hall, London, on Friday, the 16th day of May, A. D. 1851, for the purpose of installing into the rank of the 30th Degree of the Order, several eminent Brethren. After the Convocation had been opened, according to the ancient usage, the Brethren who had been elected were admitted, and the solemn ceremonies having been gone through, were declared Grand Elected Knights K. H. of the 30th Degree of the Order.

The Convocation having been closed, the Brethren banquetted together, it being the first meeting of "The High Grades Masonic Union," which body will banquet together four times annually; no Brother being eligible for election, who has not attained the rank of the 30th Degree of the Order.

After the usual loyal and patriotic toasts had been given, the Ill. Grand Tr. Gen. of the Order, Henry Udall, (who presided in the absence of the M. P. Sov. Commander, Dr. Leesen,) proposed "the health of the M. P. Sov. Commander," which was received with great applause. He then proposed that the Brethren should drink with the highest honors of Masonry "the healths of the Patriarch of the Order, the M. P. Sov. Commander, J. J. J. Gourgas, and the Members of the Council over whom be presides." In proposing the toast, the Ill. Grand Tr. Gen. spoke of the M. P. Sov. Commander Gourgas in the highest terms of praise—for the clearness and good sense that characterised his correspondence—his honest and uncompromising career in the pursuit of the truths of Masonry; a career now extended above half a century as a Mason, and for fortysix years in the higher ranks of the Order, thirtyeight years of which he had been in the Supreme Council of the 33rd Degree for the Northern Division of the United States of America. He said that if any thing was wanted to give a zest to the toast, which he could not believe, he would add that this Supreme Council owed its origin to that of the Northern Division of the United States. The toast was received with the most Fraternal respect and with great applause.

The Ill. Tr. Gen. then gave "the healths of the M. E. Commander, the Duke of Leinster, and the Members of the Supreme Council of the 33rd Degree for Ireland." "The M. P. Commander the Duke of Athole, and the Members of the Supreme Council for Scotland." "The healths of the M. P. Commander, and the Members of the Supreme Council of the 33rd Degree for the Southern Division of the United States of America, at Charleston," adding to this toast, "all legal Supreme Councils."

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*From the Freemasons' Quarterly Magazine and Review, London.

The Ill. Br. J. A. D. Cox then proposed "the health of the Ill. Grand Tr. Gen. Henry Udall, with thanks to him for having undertaken the duty of going through the brilliant ceremony of the 30th Degree at so short a notice.

After the toast was drunk, the Ill. Grand Tr. Gen. returned thanks, regretting that the M. P. Commander was unfortunately absent, although up to one o'clock that day he intended at all events to be present at the banquet—his public duties however had prevented his attendance. The healths of the Brethren who had assisted at the ceremonies were given, and duly responded to by the Ill. Brethren.

At this meeting a Board of Stewards was finally formed, of which the illustrious Br., Colonel Vernon, is President, and the Ill. Br., Stephen Henry Lee, is Vice-President, for the purpose of entertaining at a banquet members of other Supreme Councils, and such distinguished Masons of the higher degrees, strangers in London, as can be present on Thursday, the 3d of July next. Brethren who have attained the degree of R. C. (the 18th degree) are admissible to the banquet; but the Brethren are to appear in the Masonic costume assigned to the highest degree of the Order they have attained.

THE REVELATIONS OF A SQUARE.

BY THE REV. GEORGE OLIVER, D. D.

CHAPTER III.

DR. ANDERSON. FROM 1722 TO 1740.

"The end and moral purport of Masonry, is to subdue our passions; not to do our own will; to make a daily progress in a laudable art; to promote morality, charity, good fellowship, good nature, and humanity."—ANDERSON.

"She is the brightness of the everlasting LIGHT, the unspotted mirror of the power of God, and the Image of His goodness.—SOLOMON.

"In vain would Danvers with his wit
Our slow resentment raise;
What he and all mankind have writ,
But celebrate our praise.
His wit this only truth imparts,
That Masons have firm, faithful hearts"
SECRETARY'S SONG.

"THE success that attended the re-establishment of Masonry," my strange companion continued, "created a very great sensation, and raised up a host of opponents, who either envied the popularity of the Fraternity, or were desirous of diverting it into some other channel; for the uninitiated were piqued at the respect and attention which it attracted so universally; and more particularly when the nobility began to interest themselves in its promulgation. Many were the consultations which were held in the Lodge on this subject. Dr. Anderson, Grand Warden in 1723, had now become an active colleague of Grand Master Payne and Dr. Desaguliers, who held the office of Deputy Grand Master, and was installed into the chair of Hiram Abiff in the same year; and with the assistance of other eminent Craftsmen, it was formally deliberated which of three proceedings it would be most expedient to adopt in this emergency. Brothers Lamball, Noyes, and Villeneau were of opinion that the most dignified method of treating the absurb publications of those cowans who distributed their anonymous effusions through the country, would be by silent contempt; others proposed ridicule as the most efficient weapon; while Brothers Desaguliers and Anderson thought that the interests of Masonry would be most effectually served by some public and authorized statements of their proceedings; by an avowal of the real objects of the Institution, and an explanation of the principles on which it is founded. And this course was finally agreed on.

"Accordingly these two learned Brothers entered on the work with great zeal and assiduity. Br. Desaguliers, in 1721, made a public profession of a Mason's faith in an Oration which was printed and distributed plentifully both in the metropolis and the provinces,[*] in which he enlarged on the reorganization of the Grand Lodge, and stated *seriatim* the peculiar benefits, both moral and intellectual, which may be derived from a regular attendance on the duties of a Lodge. And Br. Anderson published a well written pamphlet on the rise and progress of the Order, and its application to the practical sciences.[†]

"In the same year, September 2d, the Duke of Montague being Grand Master, and Bros. Villeneau and Morrice Grand Wardens, a Grand Lodge was holden at the King's Arms Tavern, St. Paul's Churchyard, at which Brothers Desaguliers, Payne, and Anderson, were ordered to examine the old Gothic Constitutions, and to digest the same in a new and better method; and at the succeeding Grand Lodge in December, a committee of fourteen expert Brethren was appointed to revise the manuscript when completed, and to make their report accordingly. In pursuance of this order, our worthy Brother Desaguliers, Payne, and Anderson, commenced their proceedings by searching for manuscripts and authorities, in every part of the kingdom where they were supposed to exist. They communicated with many Lodges under the Constitutions both of York and London, and in most cases were successful in the search; yet a few instances unfortunately occurred where certain fastidious Brethren took the alarm, and committed many valuable manuscripts to the flames concerning ancient usages, regulations of Lodges, charges, and secrets, particularly one written by Nicholas Stone, who was Grand Master to Inigo Jones, lest they should fall into the hands of our friends, and be submitted to public inspection in a printed form.

"At one of our Lodges, when this design was in progress, Br. Payne expressed his indignation at the superlative folly of these misguided Brothers in no measured language; and it was seriously debated whether it would not be expedient, for the purpose of preventing a repetition of the offence, to move a vote of censure against them in the ensuing Grand Lodge for contempt. This was decided in the negative, as it was considered to be inquisitorial, and alien to the general design of Masonry, for the Grand Lodge to interfere with the disposal of private property. It was agreed, however, at the same Lodge, that the R. W. Master, Dr. Desaguliers, should move 'that the ancient office of Stewards be revived to assist the Grand Wardens in preparing for the feast, and in other things appertaining to the annual general assembly of Masons.' Br. Desaguliers accordingly proposed the appointment of twelve Brethren for those purposes, and the motion was unanimously agreed to. At the same Grand Lodge it was reported by the committee that they had perused Br. Anderson's manuscript containing the History of Masons, the Charges, Regulations and Masters' Song; and, after some amendments, had approved of it. In consequence of this favorable report, the Brethren requested the Grand Master to order it to be published; and its appearance produced a wonderful impression on the public mind, and insured the triumph of the Craft.[‡] At a Grand Lodge in the same year, the Duke of Buccleugh, G. M., seconded by Dr. Desaguliers, proposed a scheme for raising a fund for the relief of distressed Brethren, and a committee was appointed on the spot to consider what would be the most effectual means of carrying it into execution. This was the origin of the Fund of Benevolence, for which the Fraternity are indebted to the amiable disposition, coupled with the indefatigable exertions of Br. Desaguliers; and the operation of the project was so beneficial to the general interests of the Order, that it was publicly announced in Grand Lodge, 'that ingenius men of all faculties and stations being now convinced that the cement of the Lodge was love and friendship, earnestly requested to join the Society, which soon flourished in harmony, reputation, and numbers. Noblemen and gentlemen of the highest rank,—learned men, merchants and clergymen, found in the Lodge a safe and pleasant relaxation from intense study or the the hurry of business, without any intermixture of politics and parties.' New Lodges were constituted, which the Grand Master and his Deputy visited in person, and found in them a peaceful asylum, free from the turmoils and disputes by which all other societies were characterised and deformed.

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[*] An eloquent Oration about Masons and Masonry. Delivered 24th January, 1721.

[†] On the Rise and Progress of Freemasonry.

[‡] "The Constitutions of Freemasonry, containing the History, Charges, Regulations, &c., of that most ancient and right worshipful Fraternity. For the use of the Lodges. London, printed by Will. Hunter, for John Senex and John Hooke, 1723."

"But I can assure you, sir, that the opponents of Freemasonry, although at their wit's end, were determined not to die without a struggle. They circulated all manner of ridiculous reports about the practices of the Brethren in tyled Lodges, which were thus commented on by a Brother who was a member of our Lodge, in an address to the Brethren when the subject was mooted in open Lodge. I cannot recollect the whole of his speech, but he said, amongst other acute observations, which excited the unfeigned applause of the members—'Though we envy not the prosperity of any society, nor meddle with their transactions and characters, we have not met with such fair treatment from others; nay, even those that never had an opportunity of obtaining any certain knowledge of us, have run implicitly with the cry, and, without fear or wit, have vented their spleen in accusing and condemning us unheard—untried; while we, innocent and secure within, laugh only at their gross ignorance and impotent malice. Have not people in former ages, as well as now, alleged that the Freemasons in their Lodges raise the devil in a circle, and when they have done with him, that they lay him again with a noise or a hush, as they please. How have some of our maligners diverted themselves with the wild story of an old woman between the rounds of a ladder! Others will swear to the cook's red hot iron or salamander for marking an indelible character on the new made Mason, in order to give him the faculty of taciturnity. Sure such blades will beware of coming through the fingers of the Freemasons!"

"Not content with having circulated these *viva voce* calumnies," the Square continued, "pamphlets began to fly about in every form, denouncing the proceedings of Masonry;* and several newspapers of the day joined in the cry, for it contributed materially to the sale of the sheet. Are you aware, sir, what very poor productions these periodicals were?—Do not speak! Well, then, I'll tell you. They consisted of two leaves about the size of what is now called pot paper, and were dreadfully stupid. Barren, sir, very barren of news; and therefore the present popularity of Masonry was a godsend; and the writers did not fail to improve the occasion by inventing any sort of nonsense, which they nicknamed 'the doings of Masonry in secret Lodges;' and the more ridiculous the imputation, the greater was the demand for the paper.† Danvers, a writer in the 'Craftsman,' so far exceeded his fellow-journalists in absurdity, as to have written a prosy article for the purpose of proving that those who hanged Captain Porteous at Edinburgh were all Freemasons, because they kept their own secrets;* and therefore this sapient writer concluded the perpetrators must be Masons, inasmuch as they were never found out.†

"The Fraternity was much amused with these abortive attempts to prejuice them in public opinion; and I have heard them sing the Sword Bearer's Song, as a glee for three voices, and full chorus, with shouts of laughter and applause.‡ But the Brethren took no official notice of them, as they were considered too contemptible to merit their serious attention. Nor did they esteem the philippic of Dean Swift worthy of any reply, as it was evidently written for a satirical purpose||.

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*In 1724, a year after the appearance of the new Book of Constitutions, we have the following pretended revelation of its secrets:—"The Grand Mystery of Freemasons discovered. Wherein are the several Questions put to them at their Meetings and Installations: as also their Oath, Health, Signs and Points to know each other by. As they were found in the custody of a Freemason who dyed suddenly. And now published for the information of the public. London, printed for J. Payne, near Stationers' Hall. Folio. Price sixpence." To the second edition were annexed Two Letters to a Friend. The first concerning the Society of Freemasons, the second giving an account of the Gormagons. London, printed for A. Moore, 1725. Folio. Price one shilling.

†Some of these amusing periodicals were called "the Daily Post," "the British Plaindealer," "the Daily Journal," "the Post Boy," in which it is asserted that "the Freemasons put out a sham discovery to invalidate their revelations: but the only genuine discovery is in the "Post Boy," and the "Flying Post."

*This circumstance is referred to in our motto.

†"Craftsman," 16th April 1736, No. 563. And see Sir Walter Scott's "Heart of Midlothian."

‡This song being read with the above explanation in view, will be seen in a new and interesting light.

To all who Masonry despise,
This counsel I bestow:
Don't ridicule, if you are wise,
A secret you don't know.
Yourselves you banter, but not it—
You show your spleen, but not your wit.

Inspiring virtue by our rules,
And in ourselves secure,
We have compassion for those fools
Who think our acts impure.
We know from ignorance proceeds
Such mean opinion of our deeds.

If union and sincerity
Have a pretence to please;
We Brothers of Freemasonry
Lay justly claim to these.
To state disputes we ne'er give birth.
Out motto friendship is, and mirth.

Then let us laugh, since we've imposed
On those who make a pother,
And cry—the secret is disclosed
By some false-hearted Brother:
The mighty secret's gain'd, they boast,
From "Post Boy" and from "Flying Post."

||As may be gained from the following specimen—"As to the secret words and signals used among Masons," he says, "it is to be observed that in the Hebrew alphabet there are four pair of letters of which each pair are so like that, at the first view, they seem to be the same. Beth and Caph, Gimel and Nun, Cheth and Thau, Daleth and Resch; and on these depend all their signals and gripes. Cheth and Thau are shaped like two standing gallowses of two legs each; when two Masons accost each other, one cries Cheth, the other answers Thau, signifying that they would sooner be hanged on the gallows than divulge the secret. Then again, Beth and Caph are each like a gallows lying on one of the side posts, and, when used as above, imply this pious prayer—May all who reveal the secret hang upon the gallows till it fall down This is their Master Secret, generally called the Great Word. Daleth and Resch are like two half gallowses, or a gallows cut in two at the cross stick at the top, by which, when pronounced, they intimate to each other that they would rather be half hanged than name either word or signal before any but a Brother so as to be understood. When one says Gimel, the other says Nun; then the first again, joining both letters together, repeats three times Gimel Nun, Gimel Nun, Gimel Nun, by which they mean that they are united as one in interests, secrecy, and affection.

GRAND LODGES OF N. YORK AND HAMBURG.

Report on Pythagoras Lodge and the Grand Lodge of Hamburg. Adopted by the Grand Lodge of New York, in June, 1851.

THE Committee to whom was referred that portion of the Most Worshipful Grand Master's Address relative to the difficulties existing between this Grand Lodge and the Grand Lodge of Hamburg, Germany, have given the subject a careful examination, and find that the course pursued by the latter, in their improper interference with the prerogatives of this Grand Lodge within the limits of our own jurisdiction—to the disturbance of our peace and quiet—deserves the unqualified disapprobation of this Grand Lodge. They have—contrary to long and well established usages, acknowledged and practised by the Grand Lodges generally throughout the world—countenanced and upheld the disaffection of one of our subordinate Lodges, by justifying them in the return of their warrant, and by granting them a charter to work within the limits of our jurisdiction, thus violating one of the sacred points, upon which we feel the utmost sensitiveness, and creating discord and confusion among the Craft. Notwithstanding the arguments she uses in justification of the course she has thought proper to pursue, are wholly untenable and without force, yet the communication bearing the information is couched in such respectful language, and dictated by such kind expressions of friendship and Brotherly love, that we cannot entertain other than the most affectionate fraternal feeling toward our Brethren of the Grand Lodge of Hamburg. We sincerely and with confidence entertain the hope that she will promptly recede from the position she has assumed, and at once withdraw the Charter she has issued to Pythagoras Lodge, and thereby remove the obstacle which appears now to be in the way of that harmony and Brotherly love which at present exist, and which we shall delight to cherish.

The committee deem it unnecessary at this time to recapitulate the arguments set forth and promulgated by this Grand Lodge on this subject; at present, it is sufficient for us to know her conclusions, and to govern ourselves accordingly. We cannot under any circumstances, permit any Grand Lodge, of any State or country, to charter a Lodge of Masons within our jurisdiction, with impunity. We feel it necessary to take prompt and decisive measures to check at the outset any encroachment upon our borders.

In order that the matter may be better understood by the members of this Grand Lodge, we append the correspondence had on the subject, which includes the protest of our Most Worshipful Grand Master, and which has our most hearty approval.

To John D. Willard, Esq., M. W. Grand Master of the Grand Lodge of the State of New York.

M. W. Beloved Brother—In the month of February the Grand Lodge of Hamburg forwarded to Brother Boyd, then Grand Secretary, a letter to the Grand Lodge of New York, stating that, in consequence of Br. C. F. Bauer having ceased to be a member of the latter, the credentials given to him as our representative had been withdrawn, while, from the sincere wish to see the desirable relation between the two Grand Lodges continued, we requested you to propose three Brethren, amongst whom we might choose a successor. Until this moment we have been without any answer to that letter, which leads us to apprehend that by some neglect or other it did not come to hand, and I therefore beg to confirm it by the present, and to avail myself of this opportunity sincerely and confidently to ask for your opinion on a subject of great import to Masonry.

Brethren of City Lodges in New York, consisting of Germans, and using, as I understand, their native language, when at work, have requested the Grand Lodge of Hamburg to grant them a charter on condition of their adopting its ritual and acknowledging its book of constitution. Would the Grand Lodge of the State of New York, in long and intimate connection with the Grand Lodge of Hamburg, and just now in possession of sufficient proof of our earnest wish for its continuance, would your Grand Lodge under such circumstances find fault with the Grand Lodge of Hamburg for meeting the wishes of its German Brethren in America ?—that is to say, for receiving them and other Lodges in the State of New York, solely consisting of German Masons and working in the German style and language, amongst the number of its branch Lodges ? It is perfectly understood that such Lodge or Lodges ought to separate entirely from the Grand Lodge calling itself the Grand Lodge of New York, but not acknowledged by us, and we should make it their absolute duty to acknowledge your Grand Lodge as closely connected with ours, and to live with its subordinate Lodges on terms of harmony and concord.

We certainly are aware of your law, according to which but one Grand Lodge is allowed to exist in each State, and all Lodges within its dominions are subordinate to that Grand Lodge, however it may be questioned, if not in this peculiar case an exception should be made in favor of German Brethren and exclusively German Lodges ? So I lose no time, in requesting you, M. W. Brother, to reflect on the subject more minutely, and to inform me as confidently as I lay it before you, how this plan may be realised to the satisfaction of all parties concerned ? You will best be able to judge if your Grand Lodge prefers being reconciled to Lodges, by which it was forsaken in consequence of the deplorable Past Masters' conflict, and thereby draw the band of union with Lodges in Germany more closely, or rather would see a number of Lodges go on in their course of adversity, and the relation to a Grand Lodge in Germany so intimately connected with yours, both clouded and disturbed, for indeed it should not be overlooked, that our German Brethren in America, if ever we were to choose, would of course stand nearer to our Grand Lodge; and probably so all others in Germany than natives of another country. Let me leave it to you, M. W. Brother, to consider that if said German Brethren separate from such City Lodges as are known to be hostile to your Grand Lodge, with the aim of joining ours, and thereby renewing a friendly intercourse with you, the greater number of them would certainly come forward to make their peace. By those means the deplorable separation of American Lodges having been the subject of grief and regret throughout the Masonic world, would easily be repaired, as there is no doubt that in future German Lodges in America, related to you by their present abode, and to us by origin and language, will mediate the intercourse between American and German Brethren more cordially than ever before.

So I request you, M. W. beloved Brother, to give me without loss of time your full and candid opinion on this subject—and if your Grand Lodge feels inclined to meet the wishes both of said Lodges and ours, to inform me in an official manner that the Grand Lodge of New York agrees with and approves of the proposed step of the German Lodges of the State of New York.

With due respect and friendship, believe me, M. W. Grand Master,

Yours fraternally,
DR. BUEK, Sen.
Grand Master G. L of Hamburg.

Hamburg, June 17, 1850.

Grand Secretary's Office,
NEW YORK, Sept. 5850.

To the M. W. Dr. Buck, Sen., Grand Master of the Grand Lodge of Hamburg:

Soon after the receipt of your communication I appointed our respected Brother M. W. J. D. Willard, (who was about embarking for a tour through Europe) Visiting Representative to the Grand Lodge of Hamburg and commissioned him to express to you our due appreciation of your patient and careful investigation of the difficulties in this jurisdiction, and our high gratification at its result. A letter received from him a short time since, however, informs me that he will not be able to visit Hamburg before spring. I regret exceedingly that he cannot in person, at an early date, fulfil our wishes. Should he visit you in the spring, as he hopes and intends, he will give you a clear view of our position and prospects, We looked forward to the action of the Grand Lodge of Hamburg with great interest, but with a firm persuasion that a Masonic body, distinguished for intelligence and a strict regard for Masonic discipline, would not sanction violence and misrule, nor yet be willing to establish as a precedent, a rebellion against a constituted authority. Your communication has of course confirmed our belief, and strengthened the ties which had ever bound us together.

Two of the German Lodges, influenced by your decision, bowed in deference to your opinion and gave in their adherence to us. With one of these, Brother Bauer is connected. So pleased are we with his conduct—so confident of his Masonic uprightness and integrity—that we would be pleased to see him re-appointed your representative. A worthier Mason cannot be found here.

Your communication respecting a change of jurisdiction as to the German Lodges has been laid before our Grand Lodge at its quarterly meeting. Its consideration was referred to the next yearly communication in June. We are prohibited by our laws from deliberating or acting on any subject involving the interest of the Craft throughout the State at a quarterly meeting, as a number of country Brethren cannot be present. It was of course laid over. I may incidentally mention, however, that the general feeling is decidedly against any foreign power holding jurisdiction here. We acknowledge but one Grand Lodge in the State in its strictest sense, and this feeling is shared by our sister Grand Lodges. We think it would open the door to great and irremediable confusion. Action will be taken upon the matter, however, in June next.

With great respect, I remain, yours fraternally,

Wm. H. Milnor,
G. Master of Masons, of the G. Lodge of the State of N. York

Grand Secretary's Office,
New York, Jan. 2, A. L, 5851.

To the M. W. Grand Master, Wardens, and Brethren of the Grand Lodge of Hamburg :

Brethren—Your fraternal communication of Nov. 15th has been received, and according to your request I hasten to reply.

Although we all regret Brother Bauer's declination of the Representativeship of your Grand Lodge, we doubt not he has good and weighty reasons for the same. I would nominate as his successor for your consideration, either Brother Herman Boket, present Master of Pythagoras Lodge, or Brother Edward Unkart, late Master of said Lodge. Both these Brethren stand high in our esteem, as good and worthy Masons, who would ably and faithfully discharge the duties of this high office.

As touching the severance of Pythagoras Lodge from our jurisdiction, and her reception into your own, great caution, dear Brethren, should be used before action is taken. Our postponement of its consideration at the quarterly meeting of the Grand Lodge was an act of imperative necessity, not of choice. I trust that this is clearly understood. We are entirely prohibited from acting definitely at a quarterly meeting, upon any subject which concerns the welfare of the whole Craft. Such subject can only come up for action at the yearly communication in June, when the whole body, city and country, is represented. Now this question is one of vital importance to the Fraternity throughout the State. At the annual communication held 7th of June, 5827—228 Lodges being represented,—it was "Resolved, that there ought to be but one Grand Lodge in the State of New York." This was distinctly understood then, and is so understood now, to prohibit foreign jurisdiction of any kind, as well as two existing Grand Lodges in this State. The same regulation I believe applies throughout the United States. A case in point occurred lately. The Grand Orient of France issued a charter to a Lodge in the State of Virginia. The Grand Lodge of Virginia immediately protested against such interference within her jurisdiction, and appealed for support to her sister Grand Lodges. She was sustained in this protest by all; our own of course included. The Grand Orient promptly recalled her warrant, and advised the Lodge to make application to the Grand Lodge of Virginia for a Charter—which was done.

The feeling in the city, and as far as I have been able to learn in the country, is decidedly against sanctioning any interference with our jurisdiction.

You must recollect, dear Brethren, that America is a very different country from Europe. Our population is a mixed one—necessarily so. Whilst no jealousy exists of worthy foreigners, nor any desire that they should forget their mother country—still there does exist, among Americans, a strong feeling that strangers resident among them should accustom themselves as speedily as possible to the customs and habits of the home of their adoption, and as far as practicable adapt themselves to its rules and regulations. This sentiment is perceived throughout all the ramifications of society, and is applicable to Masonry, as it exists here. Still we never have objected to Lodges composed of foreigners, working in their own language. But when permission is asked to allow foreign jurisdiction within our boundaries, the case is far different. Let it be granted to one body, and a door is at once opened to others, a precedent is established, which, we believe, would lead to great confusion, and prove fatal to the integrity of our own Grand Lodge. I do most earnestly, then, dear Brethren, beg of you to pause. The whole matter shall be brought up in June, it cannot be by our laws before, and be most carefully considered. Premature action on your part would be productive of the most unhappy consequences. Instead of harmony, which you undoubtedly wish, discord would unquestionably result.

In the name, then, of my Grand Lodge, I do most earnestly protest against an assumption of jurisdiction over any of her Lodges.

I do this in the spirit of kindness, but as an act of imperative duty.

I remain, brethren, with great respect,

Truly and fraternally yours,
Wm. H. Milnor,
G. M. of G. L. State of N. York, U. S. A.

Notwithstanding this Brotherly protest, the Grand Lodge of Hamburg persisted in its course, and granted the Charter to Pythagoras Lodge. The Grand Lodge of New York of course disowns it, and prohibits all intercourse with it.

WASHINGTON'S MASONIC CHARACTER.

[From an Address delivered at the Tomb of Washington, by M. W. Benj. B. French, G. M. of the G. Lodge of the District of Columbia, on the 24th June last.]

George Washington was a Freemason—not of a day, a month, or a year, but of his whole adult life. On the 4th day of November, 1752, a short time before he had reached the age of twentyone, he was initiated, as the records of the Fredericksburg Lodge show, as an Apprentice; on the 3d of March, 1753, nine days after he had attained his majority, he passed the degree of Fellow-Craft; and on the 4th of the succeeding August, he was raised to the degree of a Master Mason.

It may be proper to remark here that, from the earliest Masonic period, even to this day, the precise age, *in years*, at which a man may be initiated, is very indefinite.

By the general regulations of the Grand Lodge of England of 1721, the period of life fixed was *twentyfive years ;* but, in what is termed "The Ancient Constitutions of Masonry," the term "*mature and discreet age*" is used. The custom in this country has been to fix upon the time when, by our laws, a man is authorized to act for himself—the age of twentyone years—although in some countries, under certain circumstances, persons considerably under that age have been considered of sufficiently "mature and discreet age" to be admitted members of the craft. It is reasonable to presume, and has so been explained to me, that George Washington was supposed to be more than twenty one years of age at the time of his application to Fredericksburg Lodge; that the question was not a that he was not aware of the custom ; and this presumption and expla corroborated by the fact that he did not pass onward until nine days after he was twentyone years of age.

Circumstances, known to many of the Brethren present, have led me to make this public explanation, in order to show that, although the initiation of Washington was not in strict conformity with the custom here, still that there was no real departure from the ancient regulations; and also to show, by implication, his early desire to comply with every Masonic custom, by delaying the time of receiving the next degree until after he had arrived at that age which the common law prescribes as the mature age.

But the real "mature age" of George Washington was long previous to 1752, as the records of those times amply show. Of him, at the age of sixteen, the pen of history records thus: "And now, at sixteen years of age, in quest of an honest maintenance, encountering intolerable toil, cheered onward by being able to write to a school boy friend, 'Dear Richard, a doubloon is my constant gain every day, and sometimes six pistoles;' himself his own cook, having no spit but a forked stick, no plate but a large chip, roaming over the spurs of the Alleghanies, and along the banks of the Shenandoah," was this stripling surveyor, upon whom God had placed the rights and destinies of countless millions of men.

And the records of Culpepper county show the following fact: "20 July, 1749, O. S., George Washington, gent., produced a commission from the President and Master of William and Mary College, appointing him to be surveyor of this county, which was read, and thereupon he took the usual oaths," &c.

At the age of nineteen, he was appointed adjutant general, with the rank of major, in the Virginia militia; and at the age of twenty, became executor of the large estates of his deceased brother, Lawrence Washington.

After considering the position which he occupied as a public *man*, at that early age, who would have stopped to inquire, in 1752, whether George Washington was twenty one years of age?

All these facts go conclusively to show the maturity of his age, and that he was worthy in every respect to enter upon the duties required by the rules of our Order.

Washington was, therefore, a Freemason during his entire adult life; and no opportunity presented, during all the various and exciting scenes through which he passed, when he did not manifest to the world, both by his words and his acts, his confidence, his respect, and his Brotherly regard for the Fraternity.

Do not understand me as alluding to the fact of Washington's early initiation, and entering into this explanation of it, in view of making it a precedent. That illustrious man is probably the only one who was ever initiated, on this side the Atlantic, before he was twentyone years of age; at least no Masonic history, that I have ever read, shows that fact in any case except his; and, when *another* Washington shall appear on the stage of mortal existence, but not till then, I trust the whole body of Freemasons will cheerfully give their assent to its being quoted as a precedent, and adopted. But, as has been eloquently said by a most worthy Brother, "No more Washingtons shall come in our time. Mount Vernon shall not give back its sacred deposit to bless a nation; and that human form has not yet been shaped to receive the ethereal fire to make it another Washington."

Precious to us, my Brethren, is the character of Washington as a Freemason; and of so much value was it admitted to be by the enemies of our Order, that many years have not gone by since the attempt was made to prove that he was not a Mason; or that, if he was, he renounced the Order. Having signally failed in this, the next effort was to deny that he ever attended Masonic Lodges, or took any interest in the labors of the Craft; and, in a letter to me, from an Anti Mason of the city of Boston, in 1848, the opinion is fully expressed that Washington was never Master of a Lodge, and that he did not lay the corner stone of the Capitol of the United States as a Freemason.

Many of you have heard me discuss this matter very fully, and prove beyond a doubt, as I think, that Washington did lay that corner stone as a Freemason, and clothed in the regalia of a Freemason. Since that time, I addressed a letter to the venerable George Washington Parke Custis, from whom I received a prompt reply, from which I make the following extract: "There is not the shadow of a doubt but that Washington officiated as Grand Master of Masons of the United States in laying the corner stone of the Capitol in 1793. He certainly wore the veritable apron now in possession of Alexandria Washington Lodge, No. 22, and such other insignia as was suitable to his exalted rank as a Mason. The apron, &c., was given to the Lodge No. 22 by the executors of Washington, of whom I am sole survivor."*

You will not fail to note the assertion by Mr. Custis that he laid it as "Grand Master of Masons of the United States." The same allusion is made by Dr. Dick, in his eloquent address before Alexandria Lodge, on Saint John's day, following the decease of Washington, from which I shall hereafter quote.

I will remark, that I have somewhere seen an authentic statement that some Grand Lodge, I believe that of Pennsylvania, during the Presidency of Washington, took some action in regard to the appointment of a Grand Master of the United States, and elected General Washington to that office; and this is doubtless to what Mr. Custis and Dr. Dick allude. The brief time that has been given me to prepare this address, has placed it out of my power to make the search for this statement, but I assure you there *is* such an one, for I have read it within the past year or two

Mr. Custis, in the letter from which I have quoted, recommended to me to apply to the venerable Daniel Carroll, then living, for further information, which I did. Mr. Carroll replied, that he was present, and saw Washington lay the corner stone; that he was surrounded by Masons, but he could not recollect whether he wore any regalia or not. But one of the oldest Freemasons in Washington now living, was present, and well remembers that Washington was clothed in Masonic regalia.

These witnesses prove, beyond a doubt, that Washington *actually laid* the corner stone of the Capitol, clothed in the insignia of a Freemason, and disprove the ofttimes repeated Anti-Masonic assertion that it was laid by the Freemasons *in his presence.*

That he must have been the first Master of Alexandria Washington Lodge is as conclusive as any thing of history can be. The charter of that Lodge was granted by Edmund Randolph, the Governor of Virginia, and Grand Master of the Grand Lodge of that State, on the 28th day of April, 1788, and is directed to 'our illustrious and well beloved Brother, George Washington, Esq., late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brethren Robert McCrea, William Hunter, jr., and John Allison, together with such other Brethren as may be admitted to associate with them, to be a just, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22."

This charter, dated at Richmond, under the seal of the Grand Lodge, and the bold and striking signature of Edmund Randolph, attested by William Waddell, as Grand Secretary, is now in possession of Alexandria Washington Lodge, in almost as perfect a state as when it came from the hands of Governor Randolph. Although Washington is not named in that charter, *as Master of that Lodge*, what Mason is there, either here present or in these United States, who does not know, that, by universal Masonic usage, the first person named in every Masonic charter, or dispensation, is the Master. I do not believe a single instance has occurred, in the United States, where such has not been the case.

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*And now, while reading the proof of this Address, on this 5th day of July, I will state, that the apron was worn by me yesterday at the ceremonies of laying the corner stone of the extension of the Capitol, Mr. Custis being present, and recognising it, at once, as the apron presented by him, and worn by Washington. It was made and presented to Washington by the lady of General Lafayette.—B. B. F.

The records of that Lodge, prior to April, 1797, have been lost or destroyed; but the record of December 16, 1799, contains the following words: "Lodge of emergency; funeral Lodge called for the burial of General G. Washington, *first Master* of this Lodge, No. 22;" and there can be no more doubt that Washington was the first Master of that Lodge than there is of the existence of such a Lodge!

* * * * * * *

Brother Scott, Past Grand Master of Virginia, in his able and eloquent address at the laying of the corner stone of the Washington Monument, at Richmond, on the 22d of February, 1850, said, "Frequently, when surrounded by a brilliant staff, he would part from the gay assemblage and seek the instruction of the Lodge. There lived, in 1842, in our sister State, Ohio, Captain Hugh Maloy, then ninetythree years old, who was initiated a Mason in the marquee of Washington, he officiating and presiding at the ceremony."

Again, says Brother Scott, "His military labors terminated on the heights of Yorktown. In that village was Lodge No. 9, where, after the siege had ended, Washington and Lafayette, Marshall and Nelson, came together, and by their union bore abiding testimony to the beautiful tenets of Masonry."

And speaking of Alexandria Washington Lodge, he says, "of this Lodge Washington was a member, and was constant and punctual, and ever ready to communicate light and instruction."

On the 19th of June, 1784, Washington addressed a letter to Lodge No. 39, (Brook Lodge in Alexandria,) accepting an invitation to dine with them on the anniversary of St. John the Baptist.

On the 17th of August, 1790, he addressed a letter to King David's Lodge, in Newport, R. I., speaking in the highest terms of the principles on which the Masonic Fraternity is founded.

On the 2d of May, 1791, he addressed the Grand Lodge of South Carolina thus: "I recognise with pleasure my relation to the Brethren of your society;" he then speaks of the Masonic Association as one "whose principles lead to purity of morals, and are beneficial of action;" and concludes by saying, "I shall be happy on every occasion to evince my regard for the Fraternity."

In 1793 and 1797, he replied in the warmest terms to addresses from the Grand Lodges of Massachusetts and Pennsylvania; and is it likely, is it characteristic of the man, that he would have expressed himself, again, and again, in such terms of approbation of the principles of Masonry; have asserted his recognition of his relation to the Order, and his happiness on every occasion; to evince his regard for the Fraternity, and never visited a Lodge?

On St. John the Evangelist's day, December 27, 1799, the Worshipful Master of Alexandria Lodge, Elisha C. Dick, delivered an eloquent address before the Lodge, from which, as it stands recorded on the Lodge records, I make the following extract:—

"After having fulfilled the primary duties of the day, it has been heretofore our custom to indulge in festive gaiety; but, on the present occasion, a cloud of sorrow surrounds our prospect; a recent and heavy calamity has obstructed every avenue to mirth; our great and good Grand Master is no more. He who so often united in our annual celebrations, is gone to return not again. He whose presence was wont to inspire surrounding multitudes with reverence and admiration; he who was but lately the boast of his own country and the wonder of the world, now lies cold and prostrate in his tomb. Thus, my Brethren, is withdrawn from the treasury of the universal Lodge its brightest jewel."

One of the oldest inhabitants of Alexandria, now living, a Freemason, has assured a worthy Brother, now present, that, as a member of Brook Lodge, No. 39, he had often met with General Washington in that Lodge.

All this incontrovertible evidence goes to show that Washington often mingled with the Craft in their public celebrations, and was present in their Lodges. And we cannot doubt that one or the other of the constructions I have given to his letter to Mr. Snyder is the true one; and our departed Brother, to whose ashes we have come to-day to manifest our love, and our veneration for his memory, was a true and worthy Brother from the day of his initiation, in 1752, to the day when he yielded up his spirit to his Maker.

We have seen, from the record of Alexandria Lodge, that an emergent meeting was held for the burial of General Washington, and it is proper that I close this portion of these remarks by adding that, in accordance with the proceedings of the Lodge at that meeting, the remains of Washington were consigned to the tomb with Masonic honors. Among those who composed the procession to the tomb, according to the account given in the appendix to the Life of Washington, by Sparks, and copied from the very particular and interesting narrative of his last illness by Mr. Lear, an inmate of his household, appears "Lodge No. 22;" and, of the services at the tomb, it is said "The Masons performed their ceremonies, and the body was deposited in the vault."

I have been thus particular, my respected Brethren, in gathering together and laying before you the evidences of the Masonic standing, character, and opinions of Washington, for the reason that no pains have been spared by the enemies of our Order to wrest from us the honor of calling him *our Brother*.

At the ceremonies attending the laying of the corner stone of the noble monument to his memory, now in progress in Washington City, I had the high honor of addressing the immense body of Masons there assembled. That address was no sooner before the public in printed form, than some of those restless spirits, who sought to ride into public favor on the Anti-Masonic hobby of 1829–'30, commenced addressing letters to me, controverting some of the statements contained in that address. I frankly admitted that rumor had led me into a single error. I had alluded to General Arnold, and stated that he was not a Mason. I was mistaken; for I have since seen an authenticated copy from the records of a Lodge in New Haven, showing that he was a member of our Fraternity. I can only add, here, that he proved himself to be a most unworthy one. The other controverted points were, touching the Masonic character and standing of Washington. I went immediately into a thorough examination of his Masonic history, and was happy to find that every assertion I there made in relation to him was more than proved by the record, and by unquestionable tradition. The first appropriate opportunity that presented was taken by me to allude to the subject before the Grand Lodge of the District of Columbia, and I then pledged myself to pursue the subject, and, upon the first appropriate occasion, to embody all the facts in such a manner as should convince any reasonable individual that we claim nothing for Washington, as a Freemason, that is not fully sustained by either authentic history or undoubted oral tradition.

While, as Freemasons, we cherish, and we guard as we would the apple of our eye, the Masonic character of Washington; as American citizens, and individuals of this Union of States, which he founded, we are always ready to recur to his memory, as that of one who was born to be the benefactor of his race; and who,

"Moving on from high to higher,
Became, on fortune's crowning slope,
The pillar of a people's hope,
The centre of a world's desire."

The Brethren in California celebrated the 24th June last, at Sacramento City, by a public procession, oration, dinner, &c. and by a ball in the evening at Placerville. The oration was delivered by Br. M. S. Latham, Esq., and it is said to have been a very acceptable performance. The procession was marshalled by Brs. McDonald and Martin.

MASONIC CHIT CHAT.

☞" Henry C. Atwood *and friends*',* to whom we have devoted more space the present month than we care to give to *such* subjects, are endeavoring, we understand, to produce the impression in New York, that, in commenting on the conduct of Atwood, in his present shameful attempt to create a new schism, and practice a new imposition on the Fraternity of the country, we have, by implication, reflected on the motives of the Grand Lodge of that State, in its recent reconciliation and union with the late spurious St. John's Grand Lodge. How such an inference is to be made out, even by the grossest distortion of the language employed, is more than we are able to comprehend. The reconciliation met with and received our hearty concurrence, and none rejoiced more sincerely in its consummation. We believed the Grand Lodge and its able and intelligent executive officers to be actuated by high and honorable motives in all they did, and that the work in which they were engaged, carried forward with a proper regard for the established usages and regulations of the Order, would, when completed, commend itself to the approval of their own consciences, and the approbation of their Masonic Brethren everywhere. But it by no means follows, that because this proceeding met with our approbation, we are bound to sanction the misconduct, or quietly to submit to the abuse, of any of its members, who, as a necessary consequence of their position, may have been elevated to the dignity of Past Grand Officers. High official rank, while it confers no honor on the low and undeserving, affords no protection to the base and dishonest. Our business with Mr. Atwood is solely as the author and originator of a *new* imposture,—as a reckless agitator and schismatic in Masonry. With his position in the Grand Lodge of New York, we have no concern. If that body is satisfied with him, we do not complain. We never saw the man, nor interchanged a word with him, either orally or in writing, in the whole course of our life; nor have we any desire to make his acquaintance. We judge of him only by his acts; and, so judging, we believe him to be a turbulent and dangerous member of the Fraternity, who must be checked in his unprincipled course of proceedings, before anything like peace and harmony can be restored to the Brethren of the community in which he is unfortunately located. Believing this, we shall continue to expose his misdoings so long as, in our judgment, the interests of the Institution require this duty at our hands. And we shall not be diverted from this purpose by slanderous abuse, nor malignant falsehoods. They can be best attended to elsewhere, if it shall become necessary to notice them at all.

☞The Brethren at Lockhart, Texas, had a fine celebration on the 24th June. The address, which is highly spoken of, was delivered by Br. E. Hendree. The Brethren dined together, and the ceremonies were concluded with a ball in the evening.

☞The present volume of this Magazine will close with the next issue. Brethren intending to subscribe for the ensuing volume, (and who are at present subscribers,) will oblige by forwarding their names at an early day.

☞We had intended this month to give some part of the address delivered by Rev. Br. Shaver, before the Grand Lodge of Missouri, but a pressure of other matter has prevented. We may, in consequence, think it expedient to delay the publication of it until the commencement of the next volume, in November.

☞We had prepared a notice and some further extracts from the proceedings of the Grand Lodge of Louisiana, but they have been crowded out the present month.

☞Our Brethren from a distance, visiting *Saratoga Springs*, can obtain the *Trestle-Board* of G. W. Spooner, Esq., at the Post Office Bookstore in that village.

☞The proceedings of the Supreme Council 33d at London, given in a preceding page, will be read with pleasure by Brethren who feel an interest in the degrees of that rite.

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*Mr. Atwood will not object to this form of expression, as the words are taken from the sign over the door of his own *Bar Room* in New York.

THE

FREEMASONS' MONTHLY MAGAZINE.

Vol. X.] BOSTON, OCTOBER 1, 1851. [No. 12.

THE SPURIOUS COUNCIL IN NEW YORK.

Our readers will find in subsequent pages of the present number of this Magazine, an interesting article from the Masonic Miscellany, written by Br. A. G. Mackey, Secretary of the Southern Council, giving a concise history of the origin and introduction of the high degrees into this country, and of the establishment of the two and only bodies competent to exercise a lawful jurisdiction over them, within the boundaries of the United States. This narrative, with the official documents and expositions heretofore given in our pages, we cannot doubt, will be received by the Masonic Fraternity, as sufficient to establish the legality of the Northern Council, and to mark the character of the gross imposition recently attempted in the establishment of a spurious Council in the city of New York. In this belief, we have not thought it necessary to pursue the subject further the present month.

Our readers are in possession of all the material facts in the case. The names of the parties and the means by which this bold imposition is attempted to be sustained, are before them; and they are now, so far as the facts are concerned, as competent to determine for themselves the true merits of the question in dispute, as they would be were the controversy to be continued for a much greater length of time. Besides, the opposing parties have seen fit to occupy a position where we cannot consent to follow them. Slander is the argument of vulgar minds, and the weapon of malice. We are content to leave it in the hands of those who have a prescriptive right to use it, and to whose characters, habits and instincts, it is adapted. Before, however, taking leave of the subject, it may be proper to refer briefly to the case as it now stands.

It has, then, been shown, that on the 5th of August, 1813, a Supreme Council of the 33d degree, was established in the city of New York, by

Emanuel de la Motta, acting in the name and under the authority of the Supreme Council, at Charleston, S. C.,—the late Commander of the Northern Council, M. P. Br. J. J. J. Gourgas, being one of the parties to whom the authority for its organization was granted. It is also in evidence, that in the same year, another body, claiming to be a Supreme Council, was instituted in New York by *Joseph Cerneau*, a Frenchman, from one of the West India Islands. This body was immediately and publicly denounced by the Council at Charleston, as spurious and unauthorized. Cerneau was expelled as an impostor, and subsequently left the country.

It was from this irregular and unauthorized body, that the present spurious Council in New York, originally claimed to have derived its existence and authority; as appears from one of its own documents, in the following words:—"Our Council was the first that existed in the northern hemisphere:—It was formed with proper authority in 1813." But, being doubtful of the legality or admissibility of this claim, it was no sooner put forth than it was abandoned, and a new one set up in the following words:—"The Commission under which this Supreme Council claims power to act, bears date June 24th, 1824"—eleven years subsequent to the date of the original claim! It is also alleged, that this "Commission" was granted to *Jeremy L. Cross*, by the Supreme Council at Charleston. But this is denied by that body, in their official manifesto of the 17th of July last, in the following words:—"That the pretensions of the aforesaid *Jeremy L. Cross* have no foundation in truth—that he never received any such patent or charter from this Supreme Council—*that he is not recorded in its archives as a possessor of the thirtythird degree*—and that his said Council is a *spurious and clandestine body*."

Thus the matter stands on the evidence; and here it may be safely left to the judgment of the Masonic Fraternity of the country. The parties themselves have indeed abandoned their case as worthless and indefensible; and their leader now assumes a new and third position, in the following words:—"We have ever deemed them (the degrees of the Council) as side or honorary degrees, and as such have conferred them upon all who felt a *curiosity* to take them and *pay the mere expense of conferring*. We view them now in the same light." And he probably viewed the Chapter and Encampment degrees "in the same light," when he was conferring them, in violation of his obligations and the established authority of his State, "upon all who felt a *curiosity* to take them and *pay the expense*." But, admitting the acknowledged truth, that he has been conferring the degrees on all who had the curiosity to receive and *pay* for them, it is manifest he never believed that he had either a moral or legal right so to confer them. Or, else, how is it, that he should now seek to screen himself from the consequences of his acts, under the assumed authority of Cerneau and Cross? How is it, that, if he possessed the power to confer the degrees on all who would *pay* for them, he now denounces Br. Gourgas as the head of a spurious Council, and says, "he has no power or authority to confer the degrees?" If the degrees were side, or honorary degrees, had not Br. Gourgas and his associates in Council, as lawful a right to confer them as this nameless individual had? If they may be lawfully conferred by one man, may they not be as lawfully conferred by nine men, organized for the purpose? But why follow this man through all his absurdities and inconsistencies? Failing to establish his claim to *any* authority, he now turns about and denies *all* authority. Fearing to meet the consequences of his misdeeds in fair and manly controversy, he resorts to the vile arts of the slanderer of private character. But his power to harm those who are known, and where they are known, is gone forever, and we leave him,—not to the rebukes of his own seared conscience,—but to the degradation into which his acts have plunged him. The following correspondence speaks for itself.

Boston, August 27, 1851.

My Dear Sir and Br.:—Having lately had occasion to expose a gross imposture attempted to be practised on the Masonic Fraternity, by Henry C. Atwood and others, of the city of New York,—the parties, not being able to justify themselves or their unlawful proceedings, on the legitimate grounds of controversy, have descended to the lowest personal abuse, and, by insinuation and bold falsehood, have attacked my private character. It being the *first* time *that* was ever called in question, I do not, as you may imagine, rest very complaisantly under it. The reckless character of my traducer, and the manner in which he has brought his charge, if such it may be called, deprive me of the usual means of redress. I cannot descend to his level in controversy, nor can I, unless a positive and unavoidable necessity shall demand it, consent to carry this, or any other question connected with Masonry, before the legal tribunals.

But to the immediate object of this note. Mr. Atwood, in one of his abusive tirades, says he shall hereafter speak of "*the affair* which happened in the Lodge in which he [I] was made." And in a subsequent number ofhis vile sheet he again says—"He [meaning me] must have remembered *that little affair* which happened at the Lodge when he was made." You will readily perceive that the object he has in view is, by cowardly and base insinuation, to convey to his readers the impression that something took place at the Lodge in which I was made, disreputable to my character.

Now, as you was the Brother who introduced me into Masonry, (for which I thank you,) and in the consciousness that I have never yet done ought to forfeit the confidence you then,—thirty years ago,—placed in the integrity of my character, I have taken the liberty to address you this note, and to request that you will state frankly, freely and fully, all the circumstances under which I was initiated; and whether any thing then, or has since, to your knowledge, occurred, which reflects unfavorably, in the remotest degree, on my moral or Masonic character.

I have the impression that you was an officer of the Lodge at the time referred to; but I do not recollect who was Master; nor do I know who, if any, of the then members, are now living. But this is of little consequence. A note from you will answer my present purpose. I may not wish to use it publicly; but if occasion should require, I shall be happy to have your permission to make that use of it.

Respectfully and fraternally yours,
C. W. MOORE.

ANDREW MASTERS, Esq., Hallowell, Me.

Hallowell, Sept. 3, 1851.

Dear Friend and Br.:—Yours of 27th ult. was duly received, and in answer I would say, that I recollect presenting your petition, and recommending you for admission to the honors of Masonry, in Kennebec Lodge, of which I was then Secretary. From the knowledge I then had of you, I felt fully warranted in recommending your admission to an Institution, for which I have, ever since I became acquainted with its principles, entertained the highest regard, and the honor and purity of which I have felt bound to maintain. I have no recollection of any "*affair*," great or "*little*," transpiring in the Lodge at the time of your admission;—certain I am there was nothing that could have reflected upon your moral character, or indeed any objection whatever made to your admission. Had there been, I must have known it, as I was very seldom absent from a meeting of the Lodge at that period. Nor have I ever since heard or known of any reason that should cause me to change the high opinion I at that time entertained of you as a man and a Mason.

You have free permission to make what use of this you may deem advisable.

Yours, with respect and esteem,

C. W. MOORE, ESQ. ANDREW MASTERS.

A SINGULAR AND INTERESTING INCIDENT.

WE learn from the Masonic Union, by Br. King, the following particulars of the revival of "Military Lodge," at Syracuse, New York, and of the reopening of the Lodge room, after having been closed for nearly a quarter of a century. The original charter for the Lodge was granted in 1802, and signed by Jacob Morton, G. M., *Edward Livingston*, D. G. M. and *Daniel D. Tompkins*, G. Secretary. "The Lodge grew and flourished," says Br. King, "numbering among its initiates and members some of the most distinguished men of Central New York, who have honored our National councils, the Legislature of the State, and the bench of our Judiciary, until in 1828, we think, when the desolating pestilence and persecutions of anti-masonry induced its members to *close the doors of their Lodge room*, until a more favorable season should warrant a resumption of its labors. *The Bible was left upon the altar, the jewels upon the desks, the chart suspended at the side of the room, the gavel upon the Master's desk, the records in the desk of the Secretary, the curtains hanging at the windows, and the chairs standing on the floor.* The doors were closed and bolted. Time rolled on. The putrid carcase of antimasonry filled the land with its loathsome effluvia, withering, blighting and crisping the fairest features of society. Having exhausted its seas of mire and filth, it settled back again into that oblivion whence society and Masonry can desire it no resurrection. In an eloquent and impressive *impromptu* speech delivered at the close of the late installation ceremonies, by one of its noble members,[*] we were told that not one of the large list of members which the Lodge had when its labors ceased, had ever renounced the institution, or forgotten, for a moment the obligations under which they rested or the respect and veneration due to the principles of the Order. Twentythree years had passed away, when, last spring, a few of its old members who were yet living, and some young Masons in the vicinity, applied for a Dispensation, to resume their labors, which was granted them, and was subsequently exchanged for a charter.

On going into the Lodge room, they found every thing in the precise situation in which they were left when the doors were closed twentythree years ago. The very ink which was left in the ink-bottle, was used to sign the application for a new charter; and the journal of proceedings is recommenced in the same book which records the cessation of their Lodge labors in 1828."

MASONIC RELIEF FOR CALIFORNIA.

THE Grand Lodge of California has addressed a circular to the Grand Lodges of the United States, calling for aid in discharging debts contracted in affording relief to sick and indigent Brethren,—emigrants to that new State from all quarters of the civilized world. It is stated, that at an early period in the history of the emigration, it was found that "vast numbers came without any adequate knowledge of the nature or extent of the wants to which they would become exposed, in the prosecution of the mining enterprises which they came to pursue, as well as without any idea of the causes which have been found to operate in breaking down their health and constitutions. They came most lamentably unsupplied with any other means of providing for their necessities than their capacities for labor. It therefore happened in the autumn of 1849, and the succeeding winter, that large numbers were compelled to leave the mining districts, and repaired to Sacramento City for medical advice, and for attendance in sickness. As a considerable number of such sick and destitute persons were members of the Masonic Fraternity, they naturally and of *right* made their condition known to their Brethren, then established at that place.

"Under a most generous impulse, and a lively sense of their obligations, the brethren undertook to institute a sanitory establishment, that should supply the place of a hospital. At that time, municipal government had not been organized, and public affairs were conducted chiefly on the voluntary principle. So it was in the case of the health establishment set up by the Masons. They found, however, that the demands upon them were, in the course of a few months, increased to an extent greater than they had anticipated, and greater than their own means, and the contributions which they could collect, would enable them to meet. They could not, however, go back, nor could they abandon the sufferers whom they had been obliged to receive, and whose numbers were greatly multiplied by the distress caused by the freshet which swept over the city in the winter of 1849 and '50. As a consequence, they made themselves liable for the payment of bills, the payment of which would reduce some of them to absolute indigence. They raised and paid, for the purpose above stated, over thirtytwo thousand dollars, and are now in arrears about fourteen thousand dollars.

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[*] The Hon. Wm. Taylor, M. D.

"For that, they feel justified in calling upon the Grand and Subordinate Lodges of the Fraternity, to aid in relieving them. No record has been kept by which it can be known what exact amount any one sufferer received, belonging to any particular Lodge, of all that have been provided for. But this is certain; no sick, destitute and suffering Brother has been permitted to suffer or die in their midst, uncared for. The noble generosity and disinterestedness with which a few Masons in one of our new cities, have contributed so largely to the wants of the Brethren coming in upon them from all parts of the civilized world, has afforded a brilliant illustration to the world of the excellence and strength of our principles, and has been most effective in commending our Order to the respect of those who are not of us. Inasmuch as the effort has produced a common good, and its benefits have reached members of such a great number of Lodges, it seems but right that the existing pecuniary obligations should be discharged by a *common effort of Masons.*"

To this end the Grand Lodge of California appeals to the Grand and Subordinate Lodges of the country, to contribute according to their ability,—"from five to ten dollars, or more,"—that the debt, which is justly due to benevolent Brethren, may be promptly paid. And although it is undoubtedly true, that each G. Lodge, and subordinate Lodge, has within its own proper jurisdiction, a sufficient number of indigent Brethren and families to exhaust all their surplus charity funds, the fact should not be disregarded, that those for whose relief our California Brethren have generously embarrassed themselves, were mostly, or entirely, from the jurisdictions of the bodies to which the appeal is made. So that in contributing to the liquidation of this debt, they are but discharging an obligation incurred in their behalf and for the relief of their own household. We trust the appeal will be answered in the true spirit of Brotherhood.

THE REV. DR. OLIVER'S WORKS.

[From an Address by Rev. John E. Cox, on the presentation of a rich testimonial to Dr. Oliver.]

"I NEED not tell you, Brethren, what Freemasonry is; before I was initiated, now some twenty years ago, I had read a good deal about what it *is not*. I allude to a book published by Professor Robison of Edinburgh, towards the close of the last century, entitled 'Proofs of a Conspiracy,' in which he with great ingenuity and considerable ability, endeavored to connect Freemasonry with the worst features of the illuminati, &c. of the continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how? By these books which now lie before me!—(Great cheering as the Rev. Brother held up splendidly bound copies of Dr. Oliver's Masonic Works.) These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our Order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent. *Disloyal!* Was not George the IV. our Grand Master? Was not William IV. our Brother and Patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood. The King of Hanover is a Freemason. Would all these Princes have belonged to a disloyal society. Are we conspirators to overthrow settled institutions? Who is the present head of the Army! The Duke of Wellington! aye, the Duke of Wellington is a Freemason. Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once a Master of a Bristol Lodge! But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our Order in its true light. And who wrote these books? Our friend, and Brother, and guest, whom we are now assembled to honor! They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our principles have gone, thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry; and contributions to this offering ftom the distant climes, prove, in some measure, that his labors are not unrecognised."

THE DEMOCRACY OF FREEMASONRY.

BY M.·. PUIS.·. BR.·. GILES F. YATES.

"MASONRY has her politics—but not the politics of a party or country. Her political creed maintains the natural equality of mankind,—admits of no rank except the precedence due to merit, and sanctions no aristocracy except the unobtrusive nobility of virtue."—C. W. MOORE.

R. W. and Ill. Br. Moore:—Some considerable time ago, I furnished an article for your Magazine entitled "the aristocracy of Freemasonry." If I now offer a few remarks on the *democracy* of Freemasonry, it is not in consequence of any change of views as to the character of our mystic institution: Both terms, although apparently contradictory, yet consist and harmonize with each other.

It is the duty and pleasure of "the accepted" children of wisdom, to serve only the Supreme Architect of the Universe, to revere only HIM and virtue, and to fear only the *All-Just and Powerful*, and our own reproach. Like the lofty cedars of *Lebanon*, if rooted firm in integrity and *standing in uprightness*, to His Majesty alone will they bow. In yielding submission and obedience to those set over them in the civil governments under whose protection they live, as well as in the patriarchal associations of Freemasonry it is their pride and happiness to belong to, they but fulfil their duty as "*free-born* sons of the royal art", disclaiming the slavery of both mind and body, and illustrating those cardinal virtues of our Order, fidelity to God, our country and the Craft—adoration to the HOLY ONE, honor to whom honor is due; and love to the Brotherhood.

The freemasonic form of government is democratic, but not mobocratic. It is based on wise laws and regulations for the permanent good of the whole Fraternity, and not to subserve selfish, ambitious or mercenary purposes. These laws inculcate allegiance and subordination to the lawful authorities constituted over the Craft, and are enforced by the infliction of appropriate penalties on all conspirators, disorganizers and fomenters of discord. Any form of government without such laws being put in execution, when necessary, would soon lose its independence and even its existence. The liberty of those living under it would be perverted into licentiousness, and the government itself become a "Cour du roi Petaud"! where every one would seek to be master, and the utmost disorder and confusion prevail.

As is most appropriately said of Freemasonry itself, so of its empire,—it is a unity: yet in each different department, which does not or should not interfere the one with the other, there are constitutional and legal provisions established, regulating the prerequisites for admission within its pale, and defining the rights and prerogatives, privileges and duties of each department. These being adapted to the peculiar character of the orders and degrees it embraces within its province and the object of their institution, are necessarily somewhat diverse. Brethren not members of any particular department, who from whatever motive or cause do not fully approve of these provisions, are under no obligations to give in their submission to them. Even if possessed of the requisite qualifications, and the vote for their admission is favorable, it is still an universal rule, applicable to any and every department, that the door of admission can only be entered "of their own free will and accord." None but the turbulently disposed will seek for admission in a surreptitious manner; none but unworthy *kouans* will seek to appropriate unlawfully the rights and privileges earned by "the accepted and true" Brother. Any attempt to change the essential organic laws of a department, and convert into a "petaudiere" a branch of a society "where freedom, harmony and love" unite its members in the grand design of its institution, may be fitting work for factious demagogues in Freemasonry, but can never receive the approbation of the good and faithful and true lovers of our Order, and of its time-honored principles and laws.

The enforcement of freemasonic duties socially as well as morally by salutary sanctions, is a characteristic and peculiar feature of our institution. I appeal to my Masonic Brethren whether this is not the case. I am aware that different opinions, albeit faintly expressed, are entertained by a few worthy Brethren, who admit that they have not bestowed much thought on the subject, or who have not taken much pains to investigate it. The Brethren to whom I refer, before becoming members of our Order, had been active members of a benevolent association of modern date, in which there are not those old landmarks and principles that distinguish "the ancient Fraternity of Free and Accepted Masons;" with whom all alterations and innovations to suit the crude notions of the superficial thinker or would-be reformer, are naught but treason, and so many blows aimed at the very foundations of our venerable fabric.

The governmental system of the Freemasonic Order, while it illustrates that equality and universal Brotherhood which the Divine founder of christianity preached and practised, at the same time partakes of the character of patriarchism, as before intimated, which obtained with the primeval sons of wisdom. And is not primeval religion and true christianity virtually identical? This is unquestionably the received opinion, and it can be easily substantiated. The patriarchal system of government was modelled after the divine. It is not in accordance with the divine economy, to treat the rebellious as loyal until they shall have laid down the weapons of their rebellion; the violators of laws as the obedient, until they make their submission; the wanderers from the paths of rectitude and truth until they renounce their errors, and acknowledge their transgressions: In other words God forgiveth sin only on the condition that its perpetrator forsaketh and confesseth it. He saves men not in their sins, but from their sins—he *healeth* by cleansing not covering over their spiritual wounds. In an uncompromising vindication of a just law, therefore, we have a divine exemplar; and such vindication is not *per se* evidence of the aristocraticalness of the government administering the law.

The royal titles and regal pomp which to the uninitiated seem to form an integral part of some of the higher degrees in Freemasonry, has been referred to by the designing as well as the ignorant, as proof positive of the antirepublican character of our system. Those disposed to give credence to an assumption like this, lose sight of the fact that our "royal art" and "science" is symbolical; and that even our clothing and jewels were intended by our ancient institutors to "inspire us with sentiments of a far more sacred and momentous nature than those which regard earthly honors and distinctions and the ephemeral affairs of this world."*

Another sophistical argument is drawn from the ancient custom still kept up of selecting our patrons and Grand Masters in countries where titles of nobility exist, from among the aristocracy of the land. The Earl of Zetland in England, the Duke of Leinster in Ireland, and the Duke of Athole in Scotland, who are at the head of our Fraternity in their respective countries, are referred to as examples. It is a sufficient refutation of the charge implied by such a reference, to state the fact, that the Brethren referred to are *noble*-men in other senses than a civil one,—true patriots as well as preux chevaliers,—philanthropists as well as accomplished Freemasons, illustrating by their conduct the equalizing principles of our "honorable Order," which "regards no man for his worldly riches or honors."

Honor may be done to the Craft by the example and countenance of Brethren of commanding influence, in high civil stations, and they may guarantee to our Freemasonic associations that political protection they require, especially in countries not republican; but the "ribands and stars" of the aristocracy are of course no indicia of rank or power in any department of the Masonic empire in which their wearers may be rulers or subjects. In a Masonic as well as in a civil community:—

"An honest man, though e'er so poor,
Is KING of men for a' that"—
——— "dignities and a' that,
Man to man the world o'er,
Shall *Brothers* be for a' that."—BR. ROBERT BURNS.

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*Quoted from a circular issued May 1848, by the Supreme G. Council of the N. J. of the U. S.

The "rank" of an individual in this republican country, where no order of nobility nor aristocratic distinctions are recognized by law, has no existence in any of the senses in which it obtains in any part of Europe. The nearest legitimate approach to what would be recognized among the mass of the people of this land as giving *rank* to a man, will be found in public stations and offices of the State and general government. But these alas! are sometimes awarded to those who have little to recommend them save servile adherence and services rendered to some party-political clique. High places are "like the tops of pyramids, which reptiles may reach as well as eagles." In nine cases out of ten, where the office holder is capable and honest, the engrossing nature of his public duties, his turn of mind and tastes (if you please) render him indisposed and unfit to cultivate our unobtrusive moral order and science. With us, the selection, as governors of our Order, of men in high stations in civil life, may result in a temporary eclat, but it will not necessarily in any lasting good or advantage. Brethren who by their "works" and their worth can contribute to the edification of our Order, alone merit the Masonic crown, sceptre and mallet.

"The *rank* is but the guinea-*stamp*,
The man 's the gowd for a' that."
The pith o' *sense* and pride o' *worth*
Are higher ranks than a' that."

Birth is an accident. A title of nobility does not adorn the man; but the man who has the title may adorn it by his talents and character. With the wise and the good it is not the aristocracy of wealth nor of birth, but of mind and worth that is appreciated. In the words of an old Masonic song—

"Ensigns of state that feed the pride,
Distinctions troublesome and vain.
By Masons true are laid aside:
Art's freeborn sons such toys disdain,
Distinguished by the badge they wear,
Ennobled by the name they bear."

VISITATIONS FIRST MASONIC DISTRICT.

The Lodges comprising the first Masonic District, under the Grand Lodge of Massachusetts, will be officially visited on the following days:—

Amicable,	Cambridge,	October	2d,	1851.
St. John's,	Boston,	"	6th,	"
Union,	Dorchester,	"	7th,	"
Hiram,	West Cambridge,	"	9th,	"
Massachusetts,	Boston,	"	20th,	"
Star of Bethlehem,	Chelsea,	"	22d,	"
Mount Tabor,	East Boston,	"	23d,	"
Saint Paul's,	South Boston,	Nov.	4th,	"
Columbian,	Boston,	"	6th,	"
Mount Lebanon,	"	"	10th,	"
King Solomon's,	Charlestown,	"	11th,	"
St. Andrew's,	Boston,	"	13th,	"
Bethesda,	Brighton,	Dec.	2d,	"
Washington,	Roxbury,	"	4th,	"

S. Lovell, *D. D. G. M. for the* 1*st District.*

THE KNIGHTS TEMPLARS.—NO. 6.

[Written for this Magazine, by R. W. John H. Sheppard.]

The prosperity of the church was darkened, and as Dr. Mosheim justly remarks, "reduced to the brink of destruction," in the reign of Julian, the Apostate, brother of Constantine the Great. He was a most inveterate enemy of the Cross—a man of uncommon ability, ascetic and self-denying in his habits and distinguished for military prowess. To depress the Christian, he elevated the Jew, and to hide his treachery to the cause he once professed, he put on the mask of a philosopher; yet he was never a bloody persecutor. Gibbon has drawn his character with a masterly hand, though deeply tinged with his own bitter prejudices against the Nazarine. Julian was a scholar and hard student, educated at Athens, and all his life a votary of learning; the midnight lamp bore witness to his literary labors. When at Antioch, the citizens, against whose follies and debaucheries he had written a severe tract, lampooned him for austerity, and he was called Μῐσοπῶγων, the *beard-hater.*

About the period when he was entering upon his Persian war, he issued an edict to rebuild the Temple at Jerusalem. This excited alarm among the faithful in all countries; converts, who visited Palestine, were struck with consternation; they saw their enemies full of exultation, by whom materials were collected from all quarters, timber, stones and precious metals. The Jewish nation believed the day of their deliverance was at hand; they were ready with costly offerings, and even hailed Julian as their promised Messiah. Alypins was left in Jerusalem to superintend the work, while the emperor was carrying the terrors of the Roman Eagle to gloomy and desolate regions up the river Tigris. The children of the Cross looked on in dismay, but their tears were not shed in vain, for the hand of Providence suddenly averted the evil.

The workmen commenced among the ruins on Mount Moriah. They had not proceeded far, when history tells us, they were driven off, affrighted by earthquakes on the hill, flakes of fire in the form of a Cross, subterranean noises, nocturnal visions in the air and terrific sights in the caverns and vaults, which they were penetrating. Fear and superstition, beyond all doubt, gave a portentous coloring to the undertaking and added to the terrors of the scene. The work was broken off; the rebuilding of the Temple suspended; and on the news of the death of Julian—which historians describe as happening soon after, under the most melancholy circumstances of his hasty retreat from the wilds of Assyria—the project, deemed so impious, was utterly abandoned. Fortunate for the Christian world, this mighty enemy of the faith was thus cut off, A. D. 353 in his thirtysecond year.

From this time pilgrimages to Jerusalem went on for a long period without serious interruption, until the conquest of Judea by Chosroes the 2d, of Persia, who, about A. D. 627, took Jerusalem, and forming an alliance with the Jews, literally "washed the Holy City in christian blood," for it is related that by the hand of this monster 90,000 christians perished. He demolished almost every church, and left the Holy Sepulchre in a ruinous state. But we are told in the Word, that "the triumph of the wicked is short." Chosroes was soon after defeated at the battle of Ninevah by the emperor Heraelius—a convert to christianity, who visited Jerusalem as a pilgrim, and it is said recovered the wood of the Cross which the Persian king had carried off. Of such legendary matters the reader must judge for himself and winnow the wheat from the chaff.

The time, however, drew near when a total revolution changed the moral face of Judea and overwhelmed both Jew and Christian in one common calamity. The victorious Islamite came from the east to sit on the throne of David. The history of this dynasty is one of the great mysteries, only known to the Ruler of the world; we can but glance at it, so far as concerns this account of the Knights Templars.

The celebrated Mahomet, the founder of Islamism, was born at Mecca, in Arabia, A. D. 571. He first began to lead the tribes of the desert to battle and to victory in the reign of Heraclius, and his own conquests were chiefly confined to the Arabian peninsula. His successors subdued Syria, Egypt, Persia, most of Spain, many provinces in Europe and several islands in the Mediterranean. Jerusalem was conquered by the Caliph Omar in 636, who used his good fortune with moderation and was neither a cruel prince nor narrow bigot of the new faith. Thus for more than four hundred years, Judea was doomed to dwell under the dark shadow of the Arabian Crescent.

It was in the year 637, the Caliph Omar began the foundation of that magnificent Mosque, which for ages has been an eye-sore to the Jew and a grief to the Christian. This proud temple of the Mahometan religion has been repeatedly portrayed by learned travellers in splendid colors. It stands on an elevated plateau, 1530 feet long and 940 broad, surrounded with walls of great thickness and strength. The building is sixteen feet above the area, 450 wide from east to west and 550 long from north to south, octagonal in form, with a roof resting on twenty pillars of blue marble; the dome is covered with lead, and sixtysix feet in diameter, one hundred feet in height from the floor, and bears a Crescent, the emblem of the Turkish banner, on its top. The floor is handsome, paved with gray marble, and the walls faced with blue and white marble, and inscribed with numerous texts from the Koran. There are four spacious entrances; the principal one through a lofty portico adorned with eight marble pillars of the Corinthian order. It has fortyeight windows of richly stained glass. The dome is supported by four large square columns, which rest upon a remarkable rock, 60 feet long, by 50 broad, and 17 deep, projecting only 5 feet above the surface of the ground; this rock is supposed to have been hewn out of Mount Moriah, and was the foundation rock of the Holy of Holies. The railing encloses the space beneath the dome where stands the *Sacred Stone*, on a floor inlaid with verd-antique, or green marble. From this stone the Mahometans say their founder was translated to Heaven and left his footprints impressed on the surface.

The whole fabric is a gorgeous work, and has been much admired as a specimen of Saracen architecture. But what would those Hebrew exiles have thought who went up from Babylon with Zerubbabel to rebuild the House of the Lord which is in Jerusalem, and "wept with a loud voice," when they remembered the First House? What would those ancient-men have said, could they have looked afar off, and, through a vista of a thousand years, seen this Mosque, dedicated to an unknown religion, looming up on the very spot where the effulgent Temple of Solomon, the beauty and glory of the day, once stood? It is wisely ordained that the future to poor erring man is all darkness, hid under the shadows of eternity.

The present enclosure on Mount Moriah contains about thirtyfour acres, divided into the area of the Mosque and great court below it. The whole is surrounded by a massy wall, which lies along the brow of the deep valley of Jehosaphat, and in some places is 310 feet high. The fortress of Antonia is near it and the via Dolorosa—often brought to our minds by one of the richest pieces of Roman Catholic music—passes within 100 feet of its north-west angle, to the Holy Sepulchre.

From the time of Omar, a cursory view of Judean history brings us down to the eleventh century; for we must pass by the minor events, which intervened between that period to the Turkish dynasty. Pilgrimages continued all along the path of the dark ages. They were often carried to ridiculous excess. In the mean time, much India trade was conducted by caravans from India and Arabia to the coast of Palestine, and from thence by ships to Amalphi, a seaport of Naples in the bay of Palermo—once a rich mart, in its extensive maritime commerce of the 11th century, containing 50,000 inhabitants, and now a fish-port of only 3500.

The sale of Relics—Palestine dust, bones of saints, holy ornaments, and pieces of the Cross, began to enrich the coffers of the church. Erasmus said that if all the fragments of the Cross, carried to Europe and sold as relics, could be collected together, they would be sufficient to build a ship. But Dean Swift, with his sportive fancy in the Tale of the Tub, alludes to this imposition, and facetiously observes, "Another time Lord Peter was telling of an *old sign-post*, that belonged to his father, with nails and timber enough in it, to build sixteen large men of war!"

REPORT OF THE COMMITTEE OF THE GRAND LODGE OF ENGLAND, ON THE NEW YORK DIFFICULTIES.

To the M. W. G. M. of England, the Earl of Zetland.—M. Worshipful G. Master,

In obedience to your commands, we have attentively considered the subject of the differences subsisting among the brethren of the State of New York.

About the year 1782, a Provincial Grand Lodge was duly established at New York, under a charter dated the 5th of September, 1781, granted by the Grand Lodge, of which the then Duke of Athol was Grand Master. This charter authorized the "Provincial Grand Master and Grand Wardens, together with the lawful Associates, being the installed Masters, Wardens, *and Past Masters* of the regular Lodges within the jurisdiction" to act.

After the recognition of the Independence of the United States, this Grand Lodge ceased to be Provincial, and assumed, and has ever since maintained the character, and exercised the functions of an independent Grand Lodge, and has since been so considered and recognized by the Grand Lodge of England.

Its Constitution, as revised in 1845, declared, (in Article 2,) the Grand Lodge to consist of the Grand Officers, and certain Past Grand Officers, the Masters and Wardens, or the Representatives legally appointed of all the Lodges under its jurisdiction, "*and the Past Masters, Masters by service and election of one year in the chair of all such Lodges.*" It also provides that the annual meetings of the Grand Lodge should be held in the city of New York, on the first Tuesdays in September, December, and March in each year: that special meetings might be called by the Grand Master, but that no regulation affecting the general interests of the Craft should be so adopted or changed, except at the annual meeting in June. The 106th Article is as follows:—"First, *No amendments to this Constitution* shall be made, or have any effect, until the same shall have had the affirmative vote of the Grand Lodge at two successive June Communications, *unless in addition to the affirmative vote of the Grand Lodge at* *one June communication, it shall have received the affirmative vote of a majority of the Lodges within its jurisdiction.* If such proposed amendment shall receive the affirmative vote of the Grand Lodge at one June communication, the same shall then be appended to the published proceedings at the end, under caption 'Proposed Amendments to the Constitution,' and sent to each Lodge within this jurisdiction, in order that the Lodges may, if they think proper, instruct their representatives thereon; and the action of the Grand Lodge in relation thereto, shall also appear in its appropriate place in the proceedings. Second, The Grand Lodge may by vote at any June meeting, adopt *new general regulations not inconsistent with this Constitution*, to have effect for such time as may be named therein, not exceeding one year from the time of their adoption. But except for the time aforesaid, no general regulation, or resolution, to operate as such, affecting the Fraternity, or the Lodges, or their action, shall be made, or have any effect, unless the same shall have received the affirmative vote of the Grand Lodge at two successive communications. If such proposed new regulation shall receive the affirmative vote of the Grand Lodge at one June meeting, it shall be appended to the published proceedings at the end, under the caption, 'Proposed New Regulation,' and in that form sent to each Lodge within this jurisdiction."

These provisions of the Constitution remained unaltered till the annual meeting of the Grand Lodge, duly held in the city of New York, in June, 1848. At that communication, the following amendments to the Constitution were regularly moved, viz:—First, the insertion in that part of the 3d Article, which indicates, as members (among others,) of Grand Lodge, the Past Masters of Lodges, of the qualifying words, "to the extent hereinafter provided for." And, secondly, the addition of a new article to the Constitution, to be numbered 108, in the following words:—"All Past Masters of Lodges under this jurisdiction, who shall have been duly elected and installed, and served one year in the chair, and in good standing, shall be honorary members for life of this Grand Lodge, and as such shall be entitled to be present at its meetings, and participate in its deliberations, but shall not, as such, be entitled to vote. The Past Master of each Lodge who shall have last passed the chair thereof, shall be an acting member of this Grand Lodge, and as such shall be entitled to vote; so that each Lodge by its officers or proxy, shall be entitled to three votes, and the last Past Master, if present, to one vote, making four votes in all. And all provisions of this Constitution, relative to voting or the right of voting by members of this Grand Lodge, shall be deemed to apply to acting members only, and not to honorary."

Upon these amendments to the Constitution, the Grand Lodge came to an affirmative vote. They were thereupon appended to the published proceedings at the end, under the title of 'Proposed Amendments to the Constitution,' and sent to each of the Lodges within the jurisdiction. They subsequently received the affirmative vote of a majority of those Lodges. This result was duly reported at the annual Grand Lodge of June, 1849, and all that has been done in relation to these amendments in Grand Lodge, is recorded in appropriate parts of the Grand Lodge proceedings.

Thus, then, it appears that these amendments to the Constitution were made in a mode and with forms sufficient, according to the letter and the spirit of the Constitutional regulation before quoted, to render them effectual. The Constitution very plainly distinguishes between what are therein called 'New General Regulations,' and amendments to the Constitution.

The validity of the amendments thus made have been disputed. One objection made to them is, that they are inconsistent with the charter of September, 1781, which recognizes Past Masters, among others, as constituent members of the Provincial Grand Lodge, thereby created. This objection would be well founded, if, and only, if, the Grand Lodge of New York still remained Provincial and still continued to act by virtue of that charter. But it is clear and undisputed that its Provincial character ceased long ago, and that the Grand Lodge has been for many years, in fact and of right, an independent Grand Lodge, invested with all the powers Masonically inherent in such a body, among which is free legislation within the limits of the ancient landmarks and established usages of the Order.

It is further objected that these amendments are beyond those limits. This objection assumes, and those who propound it assert, an inherent, vested and inalienable right, in every Past Master, of every Lodge, to vote on every question, as members of Grand Lodge; a franchise, as the objectors call it, possessed by Past Masters, and not subject to the control of the Grand Lodge.

No authority for such a doctrine is to be found in the history or principles of Freemasonry.

There is no reason to believe that Past Masters, as such, ever had either vote or place in the old mother Grand Lodge of York. They certainly had no right of vote in the Grand Lodge established in London in the early part of last century, but *place* therein seems to have been allowed them at a later period, and it will be observed that a like courtesy is manifested in the amendments now in question. One of the two Grand Lodges which afterwards coexisted in England saw fit to grant to Past Masters, vote as well as place, in Grand Lodge, and of course the charters which it granted, among which is the New York Charter, were framed accordingly, but the other and not less distinguished of those Grand Lodges did not see fit to confer the like privilege, and in it accordingly Past Masters remained incapable of vote down to the period of the union of these two Grand Lodges. The present Constitution of the United Grand Lodge of England does indeed admit Past Masters to seat and vote in Grand Lodge, but does not recognize any original or indestructible right to what it grants. On the contrary, it withdraws the privilege from each Past Master, who ceases for twelve months to be a member of any Lodge. In the numerous Grand Lodges which in so many parts of the globe derive their existence mediately or immediately from England, the practice as to the admission of Past Masters to vote is various. Some admit them all, some none, and some with certain restrictions as to number and otherwise.

Principle, as deduced from the usages of the earliest Grand Lodges, is directly opposed to any claim of right on the part of Past Masters to vote therein. Equality of representation of Lodges in Grand Lodge, is one of the most distinct characteristics of rule and practice in old times, and that equality is evidently disturbed by the unlimited admission of Past Masters to vote, as rendering the number of votes practically possessed by each Lodge dependent on the accident of the number of its Past Masters.

We think it clear that the right of Past Masters to vote in Grand Lodge wherever and so long as that right subsists, is due to and depend entirely upon the constitutions which grant such a privilege, and therefore is not inherent. The proposition that it is in any sense, as asserted by those who raise this objection, vested inalienably or a franchise, is derogatory to the liberties of the Order. Our institution recognizes no privileges as in their nature beyond the reach of Masonic legislation, save those which, in kind, have subsisted immemorially.

The admission of Past Masters to vote in Grand Lodge, being neither ancient nor universal, is neither a landmark nor an established usage of the Order. The amendments in question therefore are within the scope of Masonic legislation.

Another objection which has been raised to these amendments is, that they are contrary to what is called "The Compact of 1827," being certain articles or laws adopted by the Grand Lodge of New York, in that year, the only part of which that in any way affects Past Masters declares that the number of Lodges which one Master or Past Master may represent shall not exceed three, and that Past Masters shall not be represented by proxy.

These words are evidently restrictive only, modifying the then privileges or supposed privileges of Past Masters, but not purport to restrain future legislation on those privileges: indeed no such restraint could be constitutionally imposed, since no act of any Grand Lodge can restrain any succeeding Grand Lodge from exercising its inherent legislative authority.

An additional objection is founded on the proceedings of the Quarterly Meeting of the Grand Lodge of New York, held on the 6th of March, 1849. At that Meeting Resolutions were passed, denouncing the amendments, and calling upon the Lodges which had already affirmed them to withdraw, and on other Lodges to withhold their assent.

This appeal was unsuccessful, the amendments, as already stated, being ultimately affirmed, in the mode which the Constitution recognizes as sufficient. That Constitution does not confer on Quarterly Meetings any power to disturb the progress or impair the effect of such legislation; and these proceedings of this Quarterly Meeting, as reported, appear to contravene the spirit, if not the letter, of the Constitution, and were ordered by the Grand Lodge of New York, at its annual meeting in June, 1849, to be expunged from the minutes.

The remaining objections impugn the justice and policy of the amendments. But the Grand Lodge, and a majority of the Lodges under its jurisdiction, have otherwise decided, and the decision which they have come to, in constitutional form, is law within that jurisdiction.

We see no reason to doubt, that in adopting these amendments, they have exercised just and sound discretion with reference to the local circumstances; but whether they have done so or not is a question which it is needless for us to discuss, even if we were competent to do so.

A law duly passed is plainly obligatory while it subsists. Its validity does not depend on individual opinions as to its equity or wisdom.

The lawful Act of constitutional authority is entitled to respect, and however opposed to the views of particular brethren, affords neither ground or excuse for withdrawing from Masonic allegiance, or violating Masonic discipline.

Yet we grieve to find that certain brethren, being opposed to the amendments, disturbed with most unseemly violence the Grand Lodge of June, one thousand eight hundred and forty-nine, and have proceeded to the forms of electing a Grand Master and other Grand Officers, and constituting a Grand Lodge of their own, which, among other acts, has assumed to accredit a representative to the Grand Lodge of England.

It is too manifest for argument that such proceedings are directly at variance with universal Masonic Law, that these brethren had no power to create a Grand Lodge, that all the acts of their pseudo Grand Lodge are, for every Masonic purpose, null and void; and that as it has no Masonic existence, it can have no Masonic representative.

The Grand Lodge, which for so many years has subsisted in the State of New York, still continues its functions, and still possesses of right an unimpaired jurisdiction, and still is within the local limits of that jurisdiction, the only Grand Lodge which can be Masonically recognized.

These conclusions, following, as we think, directly and inevitably from the application of undoubted principles of Masonic rule and law to the undisputed facts of the case, have been already adopted by twenty-two of the Grand Lodges of North America. In the reports and other printed transactions of several of these distinguished bodies, the present subject is investigated with impartiality, ability, learning and zeal.

The M. W. Brother who presided over the annual meetings in 1848 and 1849 of the Grand Lodge of New York, and the other brethren who promoted the Amendments, and have maintained the authority of their Grand Lodge, appear to us to have acted in strict conformity with their rights and duties, and by their truly Masonic conduct, under circumstances of no common difficulty, have approved themselves worthy of the respect of the Fraternity.

Their erring brethren will, we trust, reconsider the subject of the subsisting differences with the attention due to its importance, as affecting their own characters and the public weal of the Order, whether they do or do not retain the opinion that the amendments which have become law ought not to have been adopted; we cannot believe them blind or indifferent to the considerations that, in a free institution such as ours, the will of the majority, constitutionally exercised, must prevail—that the laws of the Order cannot bend to individuals—that the sacrifice of personal feelings and opinions, when the good of the Craft calls for it, is a just tribute to the principles of our institution—a tribute the more graceful and honorable the greater the sacrifice, and that to remain in the anomalous and false position into which they have been led, would be to continue or become disturbers of the peace, and, so far as in them lies, injurious to the best interests of the brotherhood, violators of the time-honored rules and usages of our Order, and outlaws to Freemasonry.

We anticipate that the calm exercise of their judgment will lead them back to the path of Masonic duty, and to perfect reunion with the Sons of Light all over the world. Such, Most Worshipful Grand Master, is the unanimous Report of

Your faithful Brethren,

(Signed)

Rowland Gardiner Alston, *P. J. G. W. Pres. of the Board of General Purposes*
A. Dobie, *Gr. Reg. and Prov. G. M. for Surrey.*
Wm. Frederick Beadon, *P. J. G. W.*
John Henderson, *Past Grand Registrar.*
Wm. H. White, *Grand Secretary.*

Freemason's Hall, London, 11th Aug. A. L. 5851—A. D. 1851.

THE SUPREME GRAND COUNCIL

OF M. P. SOV. G. INSPECTORS GENERAL FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED SLATES.

A Grand Convocation of this eminent Body, was opened in the 33d degree "Ancient and Accepted Rite," at their Grand Council Chamber, in the Masonic Temple, in the City of Boston, State of Massachusetts, on the 4th day of September, 1851: Present, Mo. Puiss. Bro. Giles F. Yates, Sov. Grond Commander, in the East: Mo. Ill. Bro. Edward A. Raymond, Lt. G. Commander; Charles W. Moore, Ill. G. Sec. Gen. H. E.; Ill. Bro. Robert P. Dunlap, S. G. I. G.; Simon W. Robinson, S. G. I. G.; John Christie, Ill. G. Capt. L. G., and Francois Turner, S. G. I. G.

The appointment of Ill. Bro. Killian H. Van Rensselaer, as Deputy for Western Pennsylvania and Ohio, and the consequent resignation of his seat in this "Executive Council of Nine," was announced by the M. P., and accepted by the Council.

Val. Bro. Ammi B. Young was proposed and elected in due form, and initiated a S. G. I. G., and proclaimed as such.

The Supreme Body then opened its Sovereign G. Consistory of Sublime Princes of the R. S. Sundry applications for initiation into the "high degrees" from Princes of Jerusalem residing in different parts of this Northern Jurisdiction, and for warrants for the establishment of Chapters of Rose + H—R—D—M., and of Consistories of S. P. R. S., were considered and appropriately disposed of.

It being announced that Val. Bros. John D. Moriarty, Charles S. Westcott, and Wade B. Worrall, accredited officers of the Sublime G. Lodge of Perfection, and G. Council of Princes of Jerusalem established in New York city under the auspices of our late M. P. S. G. Commander, John J. J. Gourgas, had arrived for the purpose of receiving the superior degrees in this Sov. G. Consistory, pursuant to their application therefor, which had been favorably received, a Sov. Chapter of Rose + H—R—D—M. was opened in due form; the supplication of the said Princes was handed in; the balloting proceeded, and the votes were unanimous in favor of the applicants. They were thereupon introduced with all the usual formalities and admitted "Members of the Society of Knights of the East and West;" and having complied with the conditions required of them, they were respectively "created and constituted Perfect Prince Freemasons of H—R—D—M. and Knights of the Eagle and Pelican, under the title of Rose Cross," in ancient form.

The Sov. Chapter of Rose + was then closed, and Lodges, Councils and Colleges of the degrees, from the 19th to the 29th inclusive, were opened, and the neophytes instructed therein.

The M. P. S. Gr. Commander then opened an Areopagus of Grand Elected Knights Kadosch, a Sov. Tribunal of Inquisitors Commanders, and a Consistory of Sublime Princes of the Royal Secret; and the said New York Brethren were admitted to those dignified grades in ample form, and proclaimed and acknowledged as "Knights of the White and Black Eagle, and Sublime Princes of the Royal Secret."

At an adjourned meeting of this Sov. Grand Consistory, the R. W. and Rev. Brother **George M. Randall**, Dep. Gr. Master of the G. Lodge of Massachusetts, and M. W. **William Field**, Grand Master of the Grand Lodge of Rhode Island, Princes of Jerusalem, were initiated into all "the high degrees" from the 17th to the 32d inclusive, and proclaimed and acknowledged as Knights of the White and Black Eagle and Sublime Princes and Commanders of the Royal Secret.

During the day the Sov. Gr. Commander opened a Sov. Gr. Council of Princes of Jerusalem, and laid before the Ill. Brethren of the Council the application of Val. Brothers **Jarvis M. Hatch**, (G. Capt. Gen.,) **Wm. E. Lathrop**, (G. M.,) and **John L. Lewis**, Jr., (G. Gen. of the G. Enc. N. Y.,) and their associates, praying for the establishment of a S. G. L. of Perfection and G. Council of Princes of Jerusalem, in Western New York. A like application was presented by Ill. Br. **Bull**, in behalf of **Achille J. Rousseau**, **Richard Bloss**, **Amos K. Hadley**, **John S. Perry**, and their associates, for a S. G. L. of Perfection and G. Council of Princes of Jerusalem, in Eastern New York; which applications were received favorably, and referred to the Sov. G. Commander and his Lieutenant, with power, &c.

The organization of the Sov. Grand Consistory was then completed and proclaimed, and ordered to be published.

On the 5th day of Sept. the Sup. Grand Council met pursuant to adjournment. Present, as before.

The Rev. Br. **Albert Case**, S. G. I. G. 33d, hailing from the Southern Jurisdiction of the U. States, but now residing in the State of Massachusetts, was by unanimous vote recognized by *affiliation*.

The M. P. S. G. Commander stated to the Ill. Brethren, that he had been requested by their late M. P. S. G. Commander, **John J. J. Gourgas**, to tender to them his affectionate regards, and to express his regret that it would be inconvenient for him to be present at this Session of our Illustrious Order; and further to represent, that he deemed it due to this S. G. Council as well as to himself, on performing so grave an act as that of resigning his office, to state his reasons for so doing. As he could not do this in person, he desired to submit to his Brethren a written communication. This was in the nature of a valedictory, and set forth his connection with the Order since 1806, and the subsequent labors of himself and associates in the Sublime Bodies working in this Northern Jurisdiction. He alluded to the effective aid he had received from his Lieutenant, Br. **Yates**, in the discharge of his duties. This communication was ordered to be deposited in the archives of the S. G. C., and published with the proceedings of this Grand Convocation.

M. P. Br. **Yates** then addressed the S. G. C. in a speech of some length; in which he traced the ancient and modern history of our Ill. Order in the old world and the new, and particularly in this Northern Jurisdiction of the U. States. He gave a detail of some interesting events in which he was a principal participator since the year 1822. He announced his determination to retire from the official station he then held, and thus to make room for the preferment of others, his peers, whose counsels and services were needed. He concluded by resigning his office into the hands of Most Ill. Br. **Edward A. Raymond**, of Boston, who, he said, on account of his Masonic age as a Brother of the eminent degrees, and the satisfaction he has rendered in the discharge of his administerial duties in other departments of Freemasonry, afforded an earnest that he would not be found wanting as chief administrator of our "Ancient and Accepted Rite."

M. P. Br. **Yates** then proceeded to perform the ceremony of inaugurating the new Sov. Gr. Commander, who was congratulated and duly honored and proclaimed as such.

M. P. Br. **Raymond**, on accepting the high dignity tendered to him, said he was unwilling to be deprived of the valuable services of so talented and faithful a Brother and one so experienced in our "sublime works" as M. P. Br. Yates. That besides the five constitutional officers of "the Executive Council of Nine," there were others indispensable to enable the Council to perform its administrative duties effectively throughout this extensive jurisdiction: among the rest an associate of the Ill. G. Secretary Gen. was required. He accordingly tendered to the M. P. Br. Yates this appointment, under the distinctive title of "Ill. G. Chancellor of the H. E." Br. Yates having signified his acceptance of the same, he was invested and proclaimed as such.

The new S. G. Commander announced his selection of Ex-Governor, our Ill. Br. **Robert P. Dunlap**, of the State of Maine, as Lieutenant Grand Commander of this Supreme Grand Council; and he was thereupon inducted to his seat in the *West*, with the usual formalities. On taking his place the M. Ill. Br. Dunlap responded to the remarks of the M. P. S. G. Commander in an appropriate manner. [The addresses of Past M. P. S. G. Commanders Gourgas and Yates, and of M. P. Br. Raymond and M. Ill. Br. Dunlap, will be reported in full in the next number of this Magazine; and will also, together with other documents, be published in a pamphlet form for dissemination among the Brethren of the high degrees.]

Ill. Br. **John Christie** felicitated the S. G. C. on the present auspicious state and future prospects of our Ill. Order. He adverted to the generous example set by the M. P. Br. Yates in repudiating tenaciousness of official station, and commended his motives in resigning. Influenced, he said, by similar sentiments as Br. Y., Br. Christie tendered his own resignation, which was accepted in the same spirit as offered. Ill. Br. **Turner** addressed the S. G. C. in a similar vein, and also tendered his resignation, which was accepted.

The following Resolutions were adopted:—

Resolved, That for the very important services rendered by our late M. Puis. Sov. Gr. Commander, **John J. J. Gourgas**, as conservator of our rite through a long series of years, the most hearty thanks of this Sup. G. Council are due, and the same are hereby tendered to him:—That the patriarchal counsel imparted in his valedictory address, is received by us with ardent feelings of gratitude; and that the Fraternal sentiments towards us expressed in the same, are sincerely responded to.

Further Resolved, That a suitable testimonial of our regard and love for him, be procured by this Sup. G Council, under the direction of M. P. Br. Raymond.

Resolved, That the thanks of this S. G. Council be, and they are hereby presented to our M. Puissant Br. Giles F. Yates, late Sov. Grand Commander, for the unwearied zeal and devotion he has ever evinced for our cause; for his disinterested and indefatigable labors to promote the prosperity of the "ancient and accepted rite," the interests of our Illustrious Order in general, and of this Sup. G. Council in particular.

Resolved, That our M. Puissant Brother, on retiring from the command of this Sup. G. Council, may be assured, that he possesses the warmest and most Fraternal attachment and love of each Illustrious Brother.

Resolved, That the thanks of this Supreme G. Council be presented to our Ill. Brs. K. H. Van Rensselaer, Ill. G. Master of Ceremonies, and John Christie, Ill. G. Capt. of the L. G., for the very faithful and acceptable manner in which they have discharged the duties of their respective offices.

M. W. Rev. Paul Dean, P. G. M. of Mass., and P. G. G. H. P.; Benjamin B. French, G. M. of G. L. District Columbia; Philip C. Tucker, G. M. of G. L. of Vermont, and William H. Milnor, P. G. M. of G. L. of New York, were severally proposed and elected in due form to receive the high degrees and orders in this Sov. G. Consistory.

On the second day of this grand convocation the Ill. Brethren partook of a banquet at the American House, in this city, to which Brethren of the 18th and 32d degrees were admitted. The principal toasts given on this occasion were the following:—

The Supreme G. Council for England and Wales—From the Northern S. G. Council of the U. S.—The most profound Fraternal respect mingled with the hearty love of an *Alma Mater.* Health to all its officers and members.

The Supreme G. Councils for Ireland and Scotland—"HEALTH,—STABILITY—POWER."

The venerable Patriarch of our Order, JOHN J. J. GOURGAS.—All honor to the unflinching champion of our *rite* and the *right*—"*Deus meumque jus.*"

The healths were also drank of the M. P. S. G. Com. the Rev. J. H. Honour; of the Ill. G. Sec. Gen., Albert G Mackey, M. D., and of all the members of the Southern Supreme Grand Council of the U. States,—"*Unitas, Concordia, Fratrum.*"

At the quarterly meeting of this Supreme G. Council, on the 25th Sept., Val. Br. William B. Hubbard, (G. M. of Ohio, and G. G. M. of G. G. Enc.) was duly elected to receive the eminent degree of S. G. I. G. 33d, to fill an existing vacancy in this Supreme Grand Council.

The M. P. S. G. Commander announced and caused to be proclaimed the arrangement of officers of this Sup. G. Council. It is given at the conclusion of this article.

Sundry Decrees were enacted, of which we give publicity to the following:—

DECREES.

Decreed, That each G. Council of Princes of Jerusalem and each Consistory of S. P. R. S., within this jurisdiction, be allowed to send *three* delegates to meet in council of deliberation, with this S. G. C., when open in its Sovereign G. Council of P. of J., and Sovereign G. Consistory of S. P. R. S., at its annual and other Grand Convocations.

Decreed, That all "District Deputies," as well as all "Special Deputies" of this S. G. C., be furnished with patents, particularly defining the powers to be exercised by them.

Decreed, That this S. G. C. cause strictly to be enforced the salutary constitutional regulation that the 30th, 31st and 32d degrees, shall under no circumstances whatever, be conferred by any private Consistory, unless by special dispensation from the Sov. G. Commander of the Sup. G. Council first had and obtained.

Decreed, That no diplomas or certificates shall be valid unless emanating from this Supreme Grand Council.

Decreed, That every application for degrees, warrants or charters, diplomas or certificates, be required in the first instance to be made to the Deputy of the District in which the applicant resides; and it shall be the duty of the Deputy applied to, to make immediate report of such application to the Ill. G. Secretary General.

All such applications from Districts for which there are no Deputies appointed, and all other communications regarding "the Ineffable and Sublime Degrees," must be made directly to *Charles W. Moore, Ill. G. Secretary General, Boston, Mass.*

SUPREME GRAND COUNCIL FOR THE NORTHERN JURISDICTION U. S.

EDWARD A. RAYMOND, of Boston, Mass. (G. M. of Mass. and G. G. Treas. G. G. Chap. and G. G. Enc. of U. States,) *Most Puissant Sov. Grand Commander.*

JOHN J. J. GOURGAS, *Past Grand Commander—honorary.*

ROBERT P. DUNLAP, of Brunswick, Me., (P. G. M. of Maine, and G. G. H. P. of G. G. Chap. U. States,) *Most Ill. Lieutenant Grand Commander.*

SIMON W. ROBINSON, of Lexington, Mass., (P. G. M. of Mass., and G. G. W. of G. G. Enc.) *Ill. Grand Treasurer Gen. H. E.*

CHARLES W. MOORE, of Boston, Mass., (G. S. of G. L., and P. G. H. P. of G. Chap. of Mass., and G. G. C. G. of G. G. Enc.,) *Ill. Grand Secretary Gen. H. E.*

GILES F. YATES, of Schenectady, New York, (P. W. M. L., and H. P. R. A. Chap.,) Past M. P. S. G. Commander 33d, *Ill. Grand Chancellor H. E.*

ARCHIBALD BULL, of Troy, New York, (P. G. G. M. of the G. G. Enc. of U. States,) *Sov. Grand Inspector General H. E.*

JOSEPH K. STAPLETON, of Baltimore, Md., (P. G. H. P. of Md., P. D. G. G. M. of G. G. Enc., D. G. G. H. P.,) *Sov. Grand Inspector General H. E.*

NATHAN B. HASWELL, of Burlington, Vt. (P. G. M. Vt., and G. G Marshal G. G. Chap.) 1*st, Ill. Grand Capt. L. G.*

AMMI B. YOUNG, of Boston, Mass., 2*d Ill. Grand Capt. L. G.*

DISTRICT DEPUTIES,

CHARGED WITH THE SPECIAL DUTY OF ASSISTING THE S. G. C. IN SUPERINTENDING THEIR RESPECTIVE DISTRICTS.

JOHN CHRISTIE, of Portsmouth, N. H., (P. G. M. of G. L. New Hampshire,) P. G. C. of L. G. H. E., *Sov. Grand Inspector Gen.* 33*d—Deputy for New Hampshire.*

KILLIAN H. VAN RENSSELAER, of Pittsburgh, Penn. (P. W. M. L., and H. P. of R. A. Chap.,) P. I. G. M. of Cer. H. E., *Sov. Grand Inspector Gen.* 33*d—Deputy for Western Pennsylvania and Ohio.*

FRANCOIS TURNER, of New Haven, Conn., (P. W. M. L.,) *Sov. Grand Inspector Gen.* 33*d—Deputy for Connecticut.*

NEW TROUBLES IN NEW YORK.

The ink is scarcely dry with which the articles of reconciliation between two Grand Lodges of the State of New York, had been signed, when the Masonic horizon of that jurisdiction is again darkened by the clouds of war. The Supreme Council of the 33d degree in the Ancient and Accepted Scotch rite for the Northern jurisdiction of the United States, has had its Grand East situated in the city of New York since the year 1813, and has always been acknowledged by its sister councils of the world as a legally constituted body. But, lately, a new body—coming no one knows whence, and supporting its authority no one knows how—has sprung into a spontaneous existence, and claimed for itself the lawful authority and extensive powers of a Supreme Council, proclaiming Jeremy L. Cross as its presiding officer, and at the same time excommunicating the Ancient Council, which had, heretofore, been deemed the only legitimate one in that part of the United States.

This dispute will not, it is true, affect the peace and harmony of the general body of Masons, who, as members of the York rite, will not, of course, be immediately interested in the dissensions of another and a totally independent rite. Still the cause of truth is dear to every Mason, and as the only value that can be bestowed upon the ineffable degrees, is that which is derived from the purity of their source, it will not be uninteresting to our readers if we take a cursory glance at the nature of the difficulties which now exist between the two Supreme Councils of the State of New York, one of which must be necessarily spurious, from the unmistakeable principles of the Constitutions which govern the Scotch or Ancient and Accepted rite, of which the Supreme Council of the 33d degree is the legislative head.

Dalcho informs us, "from authentic records," that the Ineffable degrees which constitute the Scotch rite, were established in Scotland, France and Prussia, immediately after the first Crusade, but they subsequently fell into neglect, until the year 1748, when a nobleman from Scotland visited France, and organized a Lodge of Perfection at Bordeaux.[*] In the year 1761, the rite had extended over all Europe, and consisted of thirtytwo degrees, the members of the ultimate one being designated as "Sublime Princes of the Royal Secret." Over this body, Frederick II. of Prussia presided as the Grand Commander, and was, during his lifetime, acknowledged as the supreme head of the Sublime and Ineffable degrees throughout the world. Under his authority, a Grand Consistory of the Princes of the Royal Secret was convened in 1761, at the city of Paris—Chaillon de Joinville presiding over its deliberations as the Deputy of the King of Prussia. Here Stephen Morin was appointed an Inspector General for the Western hemisphere, with power to establish Lodges, Chapters, Councils and Consistories, in America.

Morin, upon his arrival in St. Domingo, in pursuance of the authority vested in him, appointed M. M. Hayes[†] as a Deputy Inspector General for North America, with power to appoint others. He also gave the appointments of Deputy Inspectors General to Brother Frankin, for Jamaica and the Leeward islands, and to Col. Provost for the British army and the Windward islands.

M. M. Hayes, the Deputy for North America, by virtue of the patent granted to him by Morin, appointed Isaac Da Costa, Deputy Inspector General for South Carolina; and under his authority, in 1783, a Sublime Grand Lodge of Perfection was established at the city of Charleston. About the same time, Hayes appointed Solomon Bush Deputy Inspector for Pennsylvania, and Barend M. Spitzer Deputy Inspector for Georgia.

Da Costa soon after died, and Hayes supplied the vacancy by giving the appointment of Deputy Inspector General for South Carolina to Joseph Myers.

On the 2d of August, 1795, Myers having removed out of the country, Spitzer conferred the appointment of Deputy Inspector General for South Carolina, upon Col. John H. Mitchell, with the restriction not to act as such until after Spitzer's death, which took place in the following year.

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[*] Dalcho's Orations, p. 68.

[†] Afterwards Grand Master of G. L. of Mass.

In this manner, then, were the Ineffable degrees of the Scotch rite established in America. But the thirtythird degree had not yet been organized. The occasion of its institution was briefly as follows:—

By the Constitution of the Sublime Princes of the Royal Secret, or thirtysecond degree, Frederic, King of Prussia, was proclaimed chief of the rite, with the rank of Sovereign Grand Inspector General and Grand Commander; the higher councils and chapters could not be opened without his presence, or that of his substitute, specially deputed for that purpose; all the transactions of the consitory of the thirtysecond degree required his sanction, or that of his substitute, to establish their legality; and many other exclusive prerogatives were attached to his Masonic rank, while no provision had been made in the constitution for the appointment of his successor.

Accordingly, the king, looking to the natural approach of death, and aware of the inconvenience and injury which would result from the rite being left, by this circumstance, without a legal head, determined, instead of bestowing his immense powers and privileges upon any single successor, to transfer them to an organized council of Brethren of the thirtysecond degree, who were, in token of their authority, to be invested with an official degree. For this purpose he established, on the 1st of May, 1786, the constitutions of the thirtythird degree, under the name of the "Supreme Council of Sovereign Grand Inspectors General." He also ordered that the high powers of that body should be conferred on *nine* Brethren in each nation, who were to enjoy all the prerogatives in their own districts that were possessed by his Majesty, in his individual capacity, and who thenceforth became "Sovereigns of Masonry." It was at the same time established as an unalterable rule, that there should be *one Supreme Council* only, for each kingdom of Europe, *two for the United States of America*, one for the English and one for the French West India Islands.

Under the authority and sanction of this Constitution, a Supreme Council of the thirtythird degree was opened at Charleston, on the 31st of May, 1801, with the highest honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, and the whole number of Grand Inspectors was, in the course of the year, completed.

At first this body exercised Masonic authority in the Ineffable degrees over the whole of the United States, but, in accordance with the Constitutions of the Order, which provided for the division of the jurisdiction into two parts, on the 5th day of August, 1813, another Supreme Council was duly constituted at the city of New York, by Emanuel De La Motta, as the representative and under the sanction and authority of the Council at Charleston. Between these two Councils the jurisdiction of the United States is divided. That of the Council at New York extends over the Northern and Northwestern States, that of the Council at Charleston over the Southern and Southwestern.

They are the only Councils which can legally exist, according to the Constitutions of the order in the United States.

The only question, then, that can be agitated in relation to the legality of the two bodies in New York now calling themselves Supreme Councils, is, which of the two is the descendant of the body established by De La Motta in 1813, for that only can or ought to be recognized. We say this is the only question to be agitated, because both bodies acknowledge the legality and authority of the Council at Charleston, and both pretend to derive their very existence from its action.

This question, then, is readily decided, for the Supreme Council at Charleston has, without hesitation, announced that the body over which Jeremy L. Cross presides as Grand Commander, is spurious and clandestine, and has, with equal promptitude, recognized the Council at the head of which is J. J. J. Gourgas, as legitimate. But, besides this, the Council of Cross bears, on its very face, the unerring evidence of its clandestine character, and the importance of the subject will excuse a brief examination of this evidence.

It is only within a few months, that the members of the Scotch rite in the South have been made acquainted with the existence of a spurious Council in the city of New York. On the 7th of April last, a document was issued over the signature of Henry C. Atwood as Grand Commander, and eight others, which purported to be the record of the session of a body calling itself "the Subline Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the thirtythree degrees of and for the State of New York;" but as the very title indicated a total misapprehension of the institution—as there were several other errors, such, for instance, as the use of the wrong seals—and as there was no evidence afforded of the truthfulness of the claim made in the document to the position of a legitimate Council, no notice appears to have been taken of it by the Councils at Charleston and New York, and the body itself seems to have died almost as suddenly as it was born, for we find the Henry C. Atwood who flourished in April as Grand Commander, figuring in June in the subordinate position of Grand Master of Ceremonies, in a new document emanating from a body calling itself the "Supreme Council of Grand Inspectors General of the thirtythird degree for the Northern Hemisphere, sitting in the valley of New York," and of which body the well-known lecturer, Jeremy L. Cross, is announced as Grand Commander.

It has not fallen to our lot, in the course of our reading, ever to have met with a Masonic document more preposterously absurd in its pretentions, and more deplorably deficient in its achievementt, than this *petit morceau* emanating from the valley of "New York." The intelligent Mason, who has paid the slightest attention to the modern history of the Order, will at once perceive that its author was not only wholly unacquainted with the thirtythird degree, and with its rules and regulations, but that he could not have attained the most superficial knowledge of the history of its origin and progress in the United States. The pamphlet, brief as it is, (for it does not exceed fourteen pages,) is filled, from the beginning to the end, with a tissue of untenable propositions, of absurd deductions, of technical errors, and of historical mistatements.

It is a duty which we owe to truth, as the conductor of a Masonic periodical, to lay before our readers a brief exposition of some of the errors with which this document abounds.

The claim set up by this document to a legal existence and authority, is found in the following passages (p. 3.)

"The Commission under which this Supreme Grand Council claims power to act, bears date June 24th, 1824.

"It authorizes Jeremy L. Cross, for life, to ESTABLISH, CONGREGATE, SUPERINTEND and INSTRUCT Lodges, Chapters, Colleges, Consistories and Councils, over the surface of the hemispheres. This authority is signed by such distinguished men as

MOSES HOLBROOK, M. D.,
FRED'K DALCHO,
JAMES MOULTRIE, M.D.,

and others, in full Council of the Sov. Gr. Ins. Gen'l of 33d degree."

The names here given are those of members of the Supreme Council at Charleston at that time, and hence it will be seen that the attempt is made to deduce the new Council from that of the Southern jurisdiction of the United States. The claim thus boldly asserted, may probably mislead many who are ignorant of the facts connected with it, and it is proper, therefore, that the misrepresentations which characterize it should be exposed.

It is not at all likely that Jeremy L. Cross ever received the thirtythird degree from the Southern Council. On the contrary, there is no evidence of that fact in its archives, and considerable presumption against it. In a list of the members of the degree from 1801 to 1826, in the handwriting of Dr. Moses Holbrook, the then Grand Commander, his name is not to be found.

His patent (not "commission," as he improperly styles it) might have been for a Deputy Inspector General of the thirtysecond degree. He has given some of the words of such a patent, but not the whole of them. His patent, if he have one, must have run thus, for the form is a permanent one and is never varied, having been laid down nearly a century ago in the Constitutions:

"And we hereby authorize and empower our said Ill. Brother Jeremy L. Cross, to establish, congregate, superintend and inspect, all Lodges, Chapters, Councils, Colleges and Consistories of the Royal and Military Orders of Ancient and Modern Freemasonry over the surface of the two Hemispheres, *agreeably to the Grand Constitutions.*"

Now, among the rules and regulations laid down in these "Grand Constitutions," we find the following articles:—

"Art. 9. No Deputy Inspector General can use his patent, in any country where a Supreme Council of Inspectors General is established, unless it shall be signed by the said Council.

"Art. 10. No Deputy Inspector heretofore appointed, or who may hereafter be appointed by virtue of this Constitution, shall have power to grant patents nor to give the degree of K–H, or the higher degrees."

Under the first of these provisions, it is evident that the patent of Jeremy L. Cross required the signature and approval of the Council at New York to make it effective in the Northern jurisdiction, and not having been so signed, it is, of course, invalid; and under the second, it is equally evident that he never could exercise the power to constitute a Supreme Council. So that, in the establishment of such a body, he has grossly transcended the privileges of any patent that he could by possibility have possessed.

But there are other points in this document that require a passing notice. On page 10 it is stated:—

"Our Council was the first that existed in the Northern hemisphere.* It was formed with proper authority in 1813, and was in a flourishing condition up to the year 1828, at which time the great anti-masonic excitement passed over the Northern hemisphere, shaking the institution to its very foundation. As the death of the Hon. Dewitt Clinton, who was Sov. Gr. Ins. Gen'l and Grand Commander, occurred about this time, it was deemed advisable to discontinue our labors for a season, although a Sovereign Grand Inspector General and Grand Commander was duly appointed, confirmed, and invested with full powers four days before his death, by Mr. Clinton himself. It was not revived again until 1840, since which it has continued to perform its functions. Many of its ancient members and dignitaries have passed away, among the number of which may be mentioned the Marquis de la Fayette, Cadwallader D. Colden, Martin Hoffman, John W. Mulligan, Thomas Lowndes, etc. etc., but their places have, from time to time, been filled, and during the whole of its existence no fault has been found with its acts or decisions."

There is a wonderful amount of absurdity in this paragraph, apparent to every one at all acquainted with the history of the Ineffable degrees in this country. After having claimed that this new Council of Cross derived its authority from a patent granted in 1824, by the Supreme Council at Charleston, and signed by Moses Holbrook, its Grand Commander, they now endeavor to trace their origin to a Council established in 1813 in New York, of which Colden, Hoffman, Mulligan and Lowndes were members. Now this self-styled Council was a spurious body, established by one Joseph Cerneau, a noted Masonic adventurer and impostor, whose Council was at once, on its first appearance, proclaimed by the Supreme Council at Charleston to be a clandestine and unauthorized body. What was the opinion entertained by the Charleston Council of Cerneau and his associates, may be judged from the following extract of a letter written on the 23d of May, 1813, by John Mitchell, Grand Commander of that Council, to Emanuel De La Motta, who was at that time in New York, engaged in exposing the dishonest imposition. "I received," says Br. Mitchell, "your letter of the 18th inst. from New York, sent to me by the Rev. Dr. Fred. Dalcho. I am truly surprised and astonished at the conduct of the man you say is called Mr. Joseph Cerneau. No person ever had the degree (33d) but the Count De Grasse, and perhaps, but I am not sure, Mr. De La Hoque. How he came by, and under what pretence he assumes, the title of M. P. Sovereign Grand Commander of the United States of America, etc. etc., or how he could procure a copy of the degree, is to me a surprising and barefaced imposture. You, who have seen and read the degree, certainly can with truth assert it to be a forgery, and that he is an impostor."

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*The use of this expression, "Northern hemisphere," shows a deplorable ignorance of geographical terms. It is evident that they mean not the whole of the world north of the Equator, as the term imports, but only that part of it which is embraced in the northern portion of the United States.

And as impostors, he and his associates were denounced by the Council at Charleston,—while, in the same year, a lawful Supreme Council was constituted at New York, of which D. D. Tompkins was appointed Grand Commander; S. Simson, Lieut. Grand Commander; J. G. Tardy, Treasurer Gen'l; J. J. J. Gourgas, Sec. Gen'l; R. Riker, Mast. of Ceremonies; M. L. M. Piexotto, Capt. of the Guard. That Council has ever since continued to exist, the only lawful and recognized Supreme Council in the Northern jurisdiction of the United States. And yet J. L. Cross, claiming to hold his commission from the Council at Charleston, assumes the presidency of a body which pretends to trace its origin to that spurious imposition, which has always been denounced by his Masonic superiors. "O! consistency, thou art a jewel!"

But Mr. Cross seems to have had a penchant for associating with clandestine bodies, for, in a subsequent page, (11,) he says, that in 1815 he received the 33d degree, and became a member of the Council at New York,—meaning, of course, this spurious one; and afterwards, in 1817, was received and acknowledged as a Sov. G. Ins. by the Council at New Orleans, an equally spurious body, and another offspring of the notorious Cerneau.* This latter Council also empowered him "to preside as Grand Commander of the Northern Hemisphere *in his turn*." From this last expression, we presume that these Grand Commanders of the "Northern Hemisphere" were divided into a watch on deck and a watch below, and that each took charge of this rickety vessel of spurious Masonry "in his turn." Certes, if the Supreme Council of Charleston had known of these precious junkettings of Mr. Cross with the impostors of New York and New Orleans, which it had so emphatically denounced, it would rarely have entrusted him with the extensive commissions which he says he possesses.

There are numerous other inaccuracies and absurdities, as, for instance, in the list of degrees conferred by the Council, among which are some totally unknown to the Scottish rite, and in the titles of the officers of the Council, which are equally as novel, which go to prove conclusively, that Mr. Cross and his associates have as little knowledge of the mysteries and constitution of the rite they profess to control, as it is probable that they have of the intricacies of the Chinese language.

But we forbear any further review of the subject. Our only object has been to defend the cause of truth, and if, in the course of our remarks, we have spoken with severity, it is because, as Masons, we feel some indignation at this attempt to introduce a new dissension in the ranks of our Order, and to palm a worthless counterfeit upon the Fraternity as lawful currency.

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*The author of the document, with his usual ignorance of facts, says, that "the Consistory and Council of Louisiana derived its authority from the Grand Orient of France."

PHYSICAL QUALIFICATIONS.

Comp. Charles W. Moore:—Will you do me the favor, as an act of personal kindness, to insert the following in the next number of your Magazine?

In various Masonic publications which have reached me since the publication of the proceedings of the General Grand Chapter of the United States, for its communication holden at Boston, in September A. D. 1850, I find myself held responsible for the opinions expressed in a report made to that body, which bears my name, and as to which, as I am situated, I beg the liberty of an explanation to my Companions.

On the 11th day of September, Comp. Graff, of Ohio, submitted the following inquiry:—

"Is it competent for a R. A. Chapter to confer the Chapter degrees on a Master Mason who has but one arm?"

The question was referred to Comps. Goodell, of Connecticut, and Tucker and Butler, of Vermont.

The subject matter of this inquiry was agitated for two days by the members of the Committee, among whom there was a difference of opinion—the first and third members agreeing to the opinions of the report and resolution presented, and the other member dissenting. At the request of my associates I drew a report, expressing their views, with a distinct understanding that I should move to lay it on the table. I did present the report, and on my motion, it was laid on the table. My reasons were, that the subject should not be hastily acted on;—that it presented an abstract constitutional question, and not a new question of Masonic policy, as my associates viewed it; and I designed to have it placed in a form where a well-considered report should present it for the full and free consideration and action of the General Grand Chapter, at some time when it was less hurried with business than at that moment.

The next day, Comp. Tallman, of Maine, presented the whole subject involved in the inquiry, for the consideration of the General Grand Chapter, in the following resolution:—

"*Resolved*, That a Committee be appointed, to report at the next triennial meeting, whether any of the Chapter degrees may be conferred on persons maimed, or otherwise imperfect in body."

This resolution was adopted, and Comp. Tallman, of Maine, Gould, of Georgia, and Tucker, of Vermont, were appointed a Committee.

The subject therefore is open in its widest extent, and the Committee—if Providence spares them until 1853—will doubtless present the subject candidly and understandingly. The General Grand Chapter is not committed to any particular view of it, and I am not aware that any member of the present Committee, excepting myself, has ever indicated an opinion about it. My own opinion was necessarily expressed in disavowing the opinion of the former Committee. That opinion was not the result of any constitutional investigation, but was then based upon the idea that the subject was not one of *policy* but of *authority*. Of course it was then and is still open to correction, and will ultimately be settled by what our ancient constitutions and the usage under them may dictate.

I have stated the facts in this matter, simply to put myself right before my Companions, and that I may not be held responsible for the opinions expressed in the report to the General Grand Chapter. I doubtless erred in placing my name to a report with my associates (even as matter of *form*,) to the doctrines of which I dissented.

Philip C. Tucker.

Vergennes, Vt., Sept. 23, 1851.

THE BUILDER.*

BY MRS. R. S. NICHOLS.

HE was fair—he was young, with full eagle-eye
And a bosom whose pulses beat warmly and high;
In the loftiest mould had his spirit been wrought,
And his brow wore the god-like impression of thought!
His heart was a well filled with fresh flowing streams,
Whose crystal waves sparkled with Virtue's own beams—
Whose depths were unsounded, whose surface was clear
As the breath of a glorious Eden-sphere!
His soul was attuned to the harmonies given
To the angels of Earth, by the angels in Heaven;
Whose organ-toned symphonies sound in the breeze,
Whose preludes are heard in the song of the bees;
Whose sweet strains are warbled by fountain and bird,
And breathed in the tones of love's lowliest word!

"I will build," said the youth, in his thoughtfulest mood,
As he lay in the heart of a grand old wood;
"I will build me a temple with columns so high,
They shall pierce to the mystical depths of the sky,
With its corner-stone laid on the broad vale of years,
As swift as my thought, lo! the structure appears.
The walls are of jasper beclouded with white,
The gates are of crystal irradiant as light,
The ceilings of pearl with rich rubies inlaid,
Whose hues like Eternity never shall fade!
The roofs are of gold, and of argent the floor,
And a rainbow of gems is the arch of each door!
The white agate columns are fluted with gold—
Corinthian in form and divine in their mould,
With a frieze of pure amber by sapphires thick set,
And a cornice of brilliants light-mounted with jet.

"From the pillars within, which uphold the ceil'd roof,
Rich draperies fall of a fairy-like woof,
Like net-works of silver they sweep to the floor,
And gracefully droop o'er each window and door.
No king 'neath the weight of a lightly-worn crown,
On his cushions of velvet or couches of down,
Can taste such repose, or may dream of such rest
As shall fly to my bosom like birds to their nest,
When my footsteps have pass'd o'er that threshold of light
And the gates have been shut on the demons of night!
There a sun ever streams through the domes from above,
And the name of the temple is BROTHERLY LOVE!"

The builder rose up, but he held in his soul
The form of that temple so brilliant and whole,
As he walked through the dens and the by-ways of Earth,

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*Written for the Cincinnati Commercial. It is a pretty poem, and sufficiently Masonic to authorize its transfer to our pages.

And wept with the mourner by grave-stone and hearth,
As he knelt by the way-worn or bowed at the bier
With faith strong as death and voice piercingly clear,
He whispered in tones that the vilest might move—
"Come! there's rest in the temple of "BROTHERLY LOVE!"

Madison, July, 1851.

MASONIC LITERATURE AND MORALS.

[From the Address of the Grand Master of the Grand Lodge of Delaware.]

Let me not be told *that Masons have no literature.* Suffer me, briefly, as I flatter myself I can do, to demonstrate the falsity of such a charge. Coeval, perhaps, with the first of the four great monarchies which fill so grand compartments in the history of the world, our venerable institution, substantially unchanged, has survived them all. Her connection with Judea, in her glory and calamity is indisputable, and with Tyre, whose mariners, with ill-built and ill-found ships, with rude charts, and *without the compass*, were the most daring navigators of antiquity, whose merchants were princes, and her traffickers among the honorable of the earth. How close is the affinity between our emblems and the Egyptian hieroglyphics, and how much light is shed upon our traditions by Rabinical learning. So closely does Freemasonry resemble the system of Pythagoras that learned men have traced her origin to that philosopher, or conjectured that he borrowed light from her. Such is the resemblance of Freemasonry to the Dyonesian and Eleusinian Associations, and to the Sect of the Essenes, that it is difficult to resist the conclusion that they were identical. And, my Brethren, we find resemblance, fainter it is true, between our institution and the systems of the Persian Magi, the Gymnosophists of India, and the Druids of Britain. The cathedrals of Europe, upon which volumes have been written, edifices equalling, if not surpassing, in grandeur and beauty, the noblest creations of Grecian architects, were conceived, and executed by our ancient Brethren. I have, my Brethren, suggested, and I can only do so, enough to prove *that Masons have a literature of which they may be proud*—enough to show that to the inquiring Mason, who would be *an accomplished Lecturer*, a field is opened, wide, indeed, of research, requiring many volumes, and the study of years to master them. If this generous thirst for Masonic knowledge be excited it will demand books to slake it, the supply will follow, and the formation of libraries by individuals and by Lodges will be as easy as it will be certain.

The Religious character of Masonry has a high and glorious mission. She is, and ever has been one of the chief almoners of the beneficent Father of us all. Her's has been the delightful duty of drying the orphan's tears, making the widow's heart joyful, sending forth the homeless and friendless, warmed and fed, and clothed, rejoicing on their way. Like the man of Uz, she has been eyes to the blind and feet to the lame. And though of human origin she has another mission still more glorious. She is and has been teacher of religious and moral truth to the sons of men. Teaching by impressive ceremonies and appropriate emblems, she would make men more loyal to their God, faithful to their country, true to themselves, good husbands, fathers, masters, brothers, friends. But more than this is needed before man can be restored to the rank in the scale of being which he has lost, for all teaching to this end will be vain until the moral image of God, in which he was created, sullied by the fall, be renewed, in primal beauty. This no human power can accomplish. He who created, alone can re-create, and that by his Divine Spirit, generally, through ordinances, not my Brethren, intrusted to us, but to his Church, wherever she may be found. But, while we forbear to tread on ground that is forbidden to us, let us remember gratefully, that the connection between Freemasonry and Christianity is most intimate. Whence are derived our notions, at once sublime and true, of God, his attributes, and moral government?—whence our pure ethics?—whence our most beautiful examples of goodness?—whence those texts, that gem our manuals? From Plato, or Cicero, or Seneca, or the almost inspired Socrates?—no, my Brethren, not from these lights of paganism, however brilliant, but from that sacred volume, the scriptures of the old and new testament—one, as are the germ and the full-blown flower, into which it is expanded. God's inestimable gift to man, which, when we reverently open upon our altars, and bear aloft, by our most honored past-masters, in our processions, we proclaim to be the rule of our faith and the guide of our practice. This connection, so ennobling to our Order, is no innovation, for it has subsisted almost eighteen centuries. We could not destroy it if we would, and ought not if we could. This view leaves unquestioned the great Masonic principle of tolerance, or rather of freedom of opinion, within the limits, and they are wide, our Order has, wisely, set to it. Could the grand truth of the universality of Masonry be made visible by a Congress of Masonic delegates, from all quarters of our globe, they would meet and part in harmony and love, each without questioning principles in politics and religion, he would hold false, and yet with no compromise of his own; all recognizing the duty of obedience to the laws, under which Providence had cast their lot, all maintaining that basis of every true religion, the belief in one great being—self-existent, all-sufficient, all-holy, omniscient, omnipresent, omnipotent and eternal.

DISTINGUISHED MASONS OF DELAWARE.

[We make the following extract from the address of the Grand Master, at the opening of the Grand Lodge of Delaware, on the 27th June last]:—

On the 25th day of September, 1850, I received a communication from Brothers William M. Sink and William Garretson, Chairman and Secretary of a Committee of Washington, La Fayette and Temple Lodges, Wilmington, Del., requesting me to call a special communication of the Grand Lodge of Delaware, for the purpose of taking into consideration the propriety of Masonically celebrating the obsequies of the late Commodore Jacob Jones. In compliance with a request so proper as I considered this, I directed the Grand Secretary to give notice of a special meeting of the Grand Lodge of Delaware, on such day, as, upon consultation with the committee, he might deem best, taking care to allow sufficient time for it to reach all the members of the Grand Lodge, and for their attendance. The day fixed was the 26th day of October last, when I opened, with the assistance of my Brethren, then present, the Grand Lodge, in the first degree of Masonry, and we were gratified with the presence of the Grand Master and other officers of the Grand Lodge of Pennsylvania. The Grand Lodge then, in conjunction with these visiting Brethren, participated with a great assembly of our patriotic fellow-citizens, in rendering the funeral honors that day paid to the remains of our distinguished Brother, Commodore Jacob Jones. You are familiar with his public services, from the war with Tripoli, so full of romantic incidents, in which were gathered the first laurels of our gallant navy, to that proud moment, when, after a hard-fought battle, the Frolic, of superior force, struck the meteor-flag of England to the ship he commanded. To the patriotism of the citizens of Wilmington, we owe it, that the remains of Jones have their last resting place within his native State. But I grieve to add, my Brethren, that other illustrious men of Delaware—Kirkwood, who shared with the Delaware Regiment in the glory it won on thirty hard-fought battle-fields, and fell, at last, under the ball or tomahawk of a savage foe—Bayard, so eminent among the early statesmen of our Republic—McDonough, companion of Decatur, when that youthful hero fired the ill-fated Philadelphia, under the batteries of Tripoli—McDonough, victor of Lake Champlain—Rodney, Attorney General of the United States, Senator and Ambassador—all have their graves without our boundaries. Delaware, by decreeing to these distinguished citizens, graves and monuments within her limits, as she has done for Hazlett, would discharge, tardily indeed, a debt of gratitude

she owes them. Scipio Africanus, when, dying in exile, ordered: *Ingrata patria non habebis ossa,*" to be inscribed on his tomb, implied, at once, loss and reproach to his ungrateful country; for surely, the generous ambition of fame, to be won by noble deeds in a nation's service, is no where so much awakened, as beside the sepulchres of her illustrious men. Policy, no less than gratitude, dictates the erection of them. But, my Brethren, high honor might be won by the Masons of Delaware. At their request, the government of the United States would, I have no doubt, promptly transport, in a public vessel, the remains of our Brother Cæsar Augustus Rodney, mouldering beside the magnificent La Plata, to a final resting place in this city, where he was so honored and beloved in life, and lamented in death, and this Grand Lodge, aided by our Brethren in other States, who would emulously present their offerings for such an object, might build his monument.

ANECDOTE OF LORD RAMSAY.

In the year 1836, Lord Ramsay was elected Grand Master of the Masons of Scotland, and proved one of the most zealous and most skilful Masons that ever presided over the Fraternity in any country. He is said to have paid such attention to the forms and ceremonies of the institution, as to have become a perfect adept in the details of all the degrees. The circumstances which first led to his initiation into the Order, are thus related. As his Lordship, when a youth, was walking with his tutor, a clergyman, a wretched beggar, apparently a foreigner, entreated his charity. The clergyman turned round to question the mendicant, and in a moment grasped his hand with the most cordial kindness. Lord Ramsay was surprised. The stranger was a Freemason; he was fed, clothed and supplied by the generous tutor, who was himself a member of the Order, with the means of transport to the coast of Syria, whence he stated he had originally come. The circumstance of the mystic appeal, which, unobserved by him, had been made by the supplicant, and the prompt and effective response of his benefactor as soon as he had recognized a Brother, made such an impression upon Lord Ramsay, that he determined to join, as soon as possible, an association so pregnant with good works.

BR. MARSHAL SOULT.

It was discovered last year while the writer of these remarks was on a visit to the Highlands, that the Masonic Diploma of Marshal Soult, which was found in his tent on the 21st of June, 1813, after the battle of Vittoria, was in the possession of St. Nathalan's Lodge, Tullich-on-Mar; and this circumstance having been brought under the notice of the Grand Lodge of Scotland, they immediately communicated their opinion to the St. Nathalan Lodge that no Brother or body of Brethren had a right to retain unauthorized possession of the property of a Brother Mason; and directed an application to that Lodge for the restoration of the Marshal's Diploma, in order to its being surrendered to the legitimate owner.

The St. Nathalan Lodge, after some hesitation, transmitted the interesting document to the Grand Lodge for restoration to Marshal Soult; and, by desire of the Grand Master, the Diploma was duly returned to the Marshal through the hands of the Marquis of Normandy, British Ambassador at Paris; and the Marshal's letter of acknowledgment, when received, was ordered to be sent to the St. Nathalan Lodge for their satisfaction, the preservation of which will prove a far more valuable memorial of a distinguished Brother than the unwarranted possession of a plundered parchment.

The Diploma has probably travelled through immense space, as it was only presented to the St. Nathanlan Lodge in June, 1823, very possibly by some Highland veteran returned from the wars.—*London Freemasons' Quarterly.*

MASONIC CHIT CHAT.

Levee at the Masonic Temple. The Levee given by the Grand Lodge of this State, at the Masonic Temple, on the evening of the 18th ult., for the reception and welcome of visiting Brethren from Canada and other parts of the country, who had come to the city to attend the great three days "Railroad Festival," was a chaste and appropriate affair. The large hall of the Grand Lodge was as well filled as personal comfort and convenience would allow. Distinguished Brethren were present from Montreal, Toronto, Kingston, and Coburg, in Canada, and from Rhode Island, Maine, and Alabama, and from Ireland. Among our Canadian Brethren, were Sir Allan Macnab, Prov. Grand Master for Canada West, and several of the principal officers of the Grand Lodge over which he presides The visiters were introduced in due form and fraternally received by the M. W. Grand Master. When all were seated, the D. G. Master, in behalf of the Grand Lodge and Fraternity of the Commonwealth, pronounced the "address of welcome." It was a chaste, forcible and eloquent performance, and was received with enthusiasm by all who had the happiness to hear it. The reply was given by Sir Allan Macnab, and was well received by the Brethren. In both addresses the genuine principles of Patriotism and Freemasonry were beautiful blended together and happily illustrated. We took brief notes of both, but have no room for even an abstract of them the present month.

The ceremonies being over, the Brethren repaired to the large reception room of the hall, and partook of a banquet, served up in the best style of the best caterers in the city. The tables presented a beautiful appearance, and were highly creditable to the good taste of the committee and all concerned in their arrangement.

Here the usual toasts were given and speeches made,—after which the Brethren separated, all feeling, we believe, that they had spent an agreeable, and not altogether unprofitable evening.

☞A *new* edition of the Trestle Board, has just been issued from the press, and is now ready for delivery. The work may be had of our Agents, and through any of the principal booksellers in the United States.

☞A correspondent writes us that the public installation of the officers of the Chapter at Plattsburg, N. Y., on the 11th ult. was an occasion of more than ordinary interest, and one in the enjoyment of which the citizens seemed to heartily participate with the members of the Fraternity. Comp. A. J. Rousseau, of Troy, officiated as G. H. P. on the occasion, and discharged his duties with great credit to himself and acceptableness to his Brethren. The address was delivered by M. W. Philip C. Tucker, Esq., the talented Grand Master of the Grand Lodge of Vermont, and is said to have been a forcible, able and eloquent performance.

☞The Detroit Free Press, says the Masonic Hall about to be erected in that city, will be the best and most perfect architectural building in the city. Its location on Jefferson Avenue, near the centre of business, will make the stores and offices in it desirable.

☞The removal of the remains of the late Stephen Girard to their final resting place in the grounds of the College of his name and establishment, was to have taken place, and probably did, on the 30th ult., under the direction of the Grand Lodge of Pennsylvania, and with Masonic ceremonies.

☞We learn that the Hall of Hiram Lodge, at Fulton, N. Y., was recently destroyed by fire. Loss, above insurance, about one hundred and fifty dollars.

☞Brethren who are not at present subscribers to the Magazine, but who design to become so for the next volume, will oblige us by forwarding their names at their earliest convenience.

☞We are gratified to be able to announce to our Brethren who were present at the Masonic Levee in this city on the 18th ult., that in our next, we shall lay before them the admirable address delivered by Rev. Br. Randall on that interesting occasion.